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COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATIONS OMITTED IN THE KĀMOOS,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATIONS,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE :

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K.G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT :

BY EDWARD WILLIAM LANE,

HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS :

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATIONS COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS :

THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

٢ - ق

EDITED BY STANLEY LANE-POOLE.

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ق

The twenty-first letter of the alphabet: called قاف. Respecting its pronunciation as the title of the fiftieth chapter of the *Qur-án*, see *صاد*, in art *صود*. It is one of the letters termed *مُصَوَّرَةٌ* [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth, and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of *باب القاف*.) It is sometimes pronounced like the Pers. گ, i. e. *القاف الممزوجة بالقاف*; in which case it is termed *القاف المفعودة* [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]. Ibn-Khaldoon says that it is of the dial. of Mudar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce *خُتَارٌ*.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of *أُكَّةُ الطائر* [for which they sometimes said *أُقَّة*]. (MF and TA at the commencement of *باب القاف*.) [It is there added that a pl. of *أُكَّة* has been heard, but not of *أُقَّة*, and this is a sign of the originality of the former: but *أُقَات* is mentioned as pl. of *أُقَّة* in art. *اقن* in the TA.]

قَاب

1. قَابُ الطَّعَامِ, (Aq, S, O, K,) aor. ق, inf. n. قَاب, (K,) He ate the food. (Aq, S, O, K.) — And قَابُ الْمَاءِ He drank the water; as also قَيْبُهُ: (K:) or he drank all the water that was in the vessel. (Aq, S, O, K.) — And قَيْبُ مِنَ الشَّرَابِ, aor. ق, inf. n. قَاب, (K, TA,) the latter has (مَحْرُكَةً), agreeably with analogy, (TA, but in the CK قَاب,) He became filled with the beverage; (Lth, K;) as also قَابٌ مِنْهُ: (Lth.) or he drank the beverage: (TA:) and, or simply قَشِب, like قَشِب, (S,) he drank much water. (S, TA.)

مِقَابٌ: see قُؤُوبٌ.

قَوَابِي and قَوَابِي A vessel that takes, or receives, much water: (O, K:) the latter epithet Bk. I.

expl. by Lth as signifying taking, or receiving, much. (L.)

قَوَابِي: see what next precedes.

قُؤُوبٌ (K) and مِقَابٌ (S, O, K) One who drinks much water: (S, O) or one who drinks much. (K.)

قَب

1. قَبٌ, aor. ق, (M, K,) inf. n. قَبْتُ, (M,) or قَبُّو, (so in the K, [but see the next sentence,]) and قَب, (TA,) said of a number of men (قَوْمٌ), They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, K,) or in dispute. (M.) And قَبٌ, aor. ق, inf. n. قَبْتُ, (S, M, O, K) and قَب, (M, K,) said of a lion, (S, M, O, K,) and of a stallion [camel], (M, K,) He made the gnashing (قَبْقَبَةٌ [inf. n. of قَبْقَب], S, O, or قَعْقَعَةٌ, M, K) of his canine teeth to be heard. (S, M, O, K:) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning it made a sounding, and a gnashing. (K:) and some expl. قَبِيْبٌ in a general manner, saying that it signifies a sounding, or sound (M:) قَبْقَبَةٌ also, and قَبْقَابٌ, [both inf. ns. of قَبْقَب,] (M,) or the former and قَبِيْبٌ, (TA,) signify the sounding [or gnashing] of the canine teeth of the stallion [camel]. and his braying: or, as some say, the reterating of the braying. (M, TA:) and قَبْقَبَةٌ and قَبِيْبٌ signify the sounding of the chest or belly of the horse. (S, M, O) — And قَبٌ, aor. ق, inf. n. قَبُوْتُ, said of flesh-meat, It lost its moisture, (S, M, O, K,) or freshness. (M, K:) and in like manner said of dates (تَمْرٌ), (S, M, O, Mgb, [in my copy of the last of which the inf. n. is said to be قَبِيْب]) and of the skin, and of a wound: (S, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning the marks of the beating thereof became in a healing state, and dried. (Aq, O, TA.) And قَبْتُ الرُّطْبَةَ, (M, TA,) thus correctly, but in copies of the K قَبَبْتُ, (TA,) [and the CK has الرُّطْبَةَ for الرُّطْبَةَ,] is said to signify The fresh ripe date became somewhat dry after the ripening: (M, TA.) or became dry.

(K.) — And قَبُّ النَّبْتِ, aor. ق and ق, [the latter anomalous,] inf. n. قَبٌ, The plant dried up. (M, L, K.) — قَبٌ, (M, MA,) aor. يَقَبُّ, (M,) inf. n. قَبِب, (S, * M, MA, O, * K, *) He was, or became, slender in the waist, (S, * M, MA, O, * K, *) lank in the belly. (S, * M, O, * K, *) and قَبِبْتُ, uncontracted, as in some other instances, said of a woman [as meaning she was, or became, slender in the waist, lank in the belly], is mentioned by IAAr (M) and some say, of the belly of the horse, قَب, (M, TA,) meaning his flanks became lank; (M;) or his flanks adhered to his خَالِجَانِ [dual of خَالِبٌ, q v.] (TA:) or one says, [app. of a horse,] قَبُّ بَطْنِهِ, (K, TA,) inf. n. قَبٌ; (TA;) and قَبِب, (K, TA,) inf. n. قَبِب, in the original uncontracted forms, anomalously, (TA,) meaning his belly became lank (K, TA.) And one says also, قَبُّ بَطْنِهِ, i. e. His (a horse's) belly was, or became, firmly compacted, so as to have a round form. and قَبُّ means He caused it to be so. (O, TA:) the aor. of the latter is ق, and the inf. n. is قَبِب. (TA.) — قَبُّ الشَّيْءِ He collected, or gathered together, the extremities of the thing; as also قَبْبُهُ. (M, TA.) — And قَبَّة, aor. ق, (S, M, O,) inf. n. قَب, (M, K,) He cut it off; (S, M, O, K, *) and قَبْتُهُ signifies the same (M, K, *) or, [app the latter,] as some say, peculiarly the hand, or arm. (M) one says, اقْتَب فلان يَدَ فُلانٍ Such a one cut off the hand, or arm, of such a one: (Aq, S, O) or اقْتَبَابٌ signifies any cutting off that does not leave aught. (M.) — See also the next paragraph.

2. قَبٌّ He (a man) made a قَبَّة [q. v.] (K) or so قَبٌّ (TA.) and قَبْبَةٌ, (M, TA,) inf. n. قَبَّب, (TA,) he made, (M,) or constructed, (TA,) a قَبَّة. (M, TA.) [Hence,] الْهَوَادِجُ قَبَبٌ [The women's camel vehicles of the kind culled هَوَادِج have dome-like, or tent-like, coverings made to them]. (S, O.) — [Hence also,] قَبِب ظَهْرَهُ [He (a man) made his back round like a dome, lowering his head]. (S and K in art *دبغ*.) — See also 1, in two places, near the middle and near the end.

3. قَبَّبَ He entered a قَبَّة [q. v.]. (M, K.)

8: see 1, near the end. — IʿAqr says, El-'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, مَا تَرَكَ عِنْدِي قَابَةً إِلَّا أَقْتَبَهَا وَلَا نُكْرَةً إِلَّا أَنْتَقَرَهَا meaning + He did not leave with me any approved and choice word but he cut it off for himself [or appropriated it to his own use], nor any such expression but he took it for himself. (M, TA.)

R. Q. 1. قَبَّ and its inf. ns.: see 1, former half, in three places. Suid of a stallion [camel], (O, TA,) it signifies [also] He brayed: (O, K,* TA) and, said of a lion, (S, M, TA,) he roared; (S, K,* TA;) and he uttered a sound; (K, TA;) and (TA) he made a grating sound with his canine teeth: (M, TA;) and, said of the قَرْج of a woman by reason of the act of إِبْلَاج, it made a sound. (IʿAqr, O.) And, said of a sword, in a striking [therewith], It made a sound like قَبَّ [q. v.]. (A.) — Also, (said of a man, O) He was, or became, foolish, stupid, or unsound in intellect or understanding. (O, K.)

R. Q. 2. جَيْشٌ يَتَقَبَّبُ An army of which one part presses upon another. (TA in art. جَعَب.)

قَبَّ (M, A, K,) or قَبَّ (TA,) an expression imitative of The sound of the fall of a sword [upon an object struck therewith] (M, A,* K, TA) in fight. (TA.)

قَبَّ The perforation in which runs [or rather through which passes] the pivot of the مَحَالَة [or great pulley]: (M, K:) or the hole which is in the middle of the بَكْرَة [or sheave] (M, A, K) and around which the latter revolves: (A:) or the [sheave or] perforated piece of wood which revolves around the pivot: and its pl., in these senses, is أَقْب, only: (M:) or the piece of wood above the teeth of the مَحَالَة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the piece of wood [i. e. the sheave] (S, O, TA) in the middle of the بَكْرَة, (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the مَحَالَة [between which teeth runs the well-rope]; thus says Ag. (TA.) [See an ex. in a verse of Zuheyr cited voce ثِنَائِيَة.] — And The head [or truck] of the دَقْل [or mast] of a ship. (Az, TA in art. رَج.) — And [app. as being likened to the pivot-hole of the sheave of a pulley,] † A head, chief, or ruler, (S, M, A, O, K,) of a people, or party: (M, A:) or the greatest head or chief or ruler; (M;) or such is called الْقَبُّ الْأَخْبَرُ; (S, O;) and this appellation means the شَيْخ [or elder, &c.,] upon [the control of] whom the affairs of the people, or party, turn. (A.) And, (K,) some say, (M,) † A king: (M, K:) and, (K,) some say, (M,) a خَلِيفَة [q. v.]. (M, K.) [See also قَبَّ.] — And [hence, perhaps,] † A فَحْل [i. e. stallion, or male,] of camels and of mankind. (O, K.) — Also † The back-part of a coat of mail: so called because that part is its main support; from the قَبَّ of a pulley. (TA, from a trad.) — And † The piece, or pieces, inserted [i. e. sewed inside, next to the edge,] in the جَبَّ [or opening at the neck and bosom] of a shirt.

(A'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The collar of a shirt or similar garment; as also قَبَّة.] — Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) or قَبُّ الدُّبُر means what is between the two buttocks. (M.) See also قَبَّ. — And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of نَجْم [i. e. bits, or bridles; pl. of لَجَام, q. v.]. (M, O, K.) — And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) — وَتَرَقَبَّ means [app. A bow-string] of which the several طاقات [or component fascicles of fibres or the like] are even. (A.)

قَبَّ, with kesr, The شَيْخ [or elder, &c.,] of a people, or party: (S, O, K:) but he is rather called قَبَّ, with fet-h, as mentioned above. (TA.) — And The bone that projects from the back, between the two buttocks; (S, O, K;) i. q. عَجَب: (TA:) one says, أَلَزِقَ قَبَّكَ بِالْأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is قَبَّكَ, with fet-h, (TA,) [as it is also in a copy of the A,] i. e. [Make thou] thy عَجَب [to cleave to the ground], (A, TA,) meaning † sit thou. (A.)

قَبَّة: see قَبَّ, last quarter.

قَبَّة A certain kind of structure, (S, M, A, O, Mgh, TA,) well known: (M, A, Mgh, TA;) and applied to a round بَيْت [i. e. tent, or pavilion], well known among the Turhumân and the Akhrâd; (Mgh;) it is what is called a خَرْقَاة [an Arabicized word from the Pers. خَرَكاه]; (Mgh, Mgh;) and signifies any round structure: (Mgh;) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قَبَّ الشَّيْءِ and قَبَّه meaning “he collected, or gathered together, the extremities of the thing:” (M:) accord. to IʿAth, it is a small round tent of the kind called خَبَاء; of the tents of the Arabs: in the 'Ināyeh it is said to be what is raised for the purpose of the entering thereinto; and not to be peculiarly a structure: (TA:) [also a dome-like, or tent-like, covering of a woman's camel-vehicle of the kind called هَوْدَج: and a dome, or cupola, of stone or bricks: and a building covered with a dome or cupola:] the pl. is قَبَاب (S, M, A, Mgh, Mgh, K) and قَبَب. (S, M, O, K.) — [Hence,] قَبَّة السَّنَام [The round, protuberant, upper portion of the camel's hump]. (A, voce قَحْدَة.) — قَبَّة الْإِسْلَام is an appellation of El-Basrah. (M, K.) — And القَبَّة is the name by which some of the Arabs call † The thirteen stars that compose the constellation of Corona Australis; because of their round form. (Kzw.)

قَبَّة الشَّاة, also pronounced without teshdeed [i. e. قَبَّة, The حَفِث [q. v.] of the sheep or goat, (S, O, K,) which has أَطْبَاق, [see, again, حَفِث,] (S, O,) and which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. وَقَب.]

قَبَاب Sharp; (O, K;) applied to a sword and the like: (K:) from قَبَّ “he cut off.” (TA.) — And A thick, large, nose. (M, K.) — And, (M, O,) or قَبَاب (K,) A species of fish, (M, O, K,) which is eaten, resembling the كُنْعَد. (M, O.)

قَبَاب: see what next precedes.

قَبِيب an inf. n. of 1 [q. v.]. — Also Dry herbage: like قَفِيف. (M.) — And [The preparation of curd called] أَقْط of which the dry has been mixed with the fresh. (M, K.)

القَبَاب The lion; as also الْمُقَبَّبُ. (O, K: in the CK the latter is written الْمُقَبَّبُ.)

حِمَارُ قَبَان [The wood-louse; thus called in the present day;] a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حَمَر [q. v.]; (Mgh;) also called عَيْرُ قَبَان; (K;) a small, smoothish, blackish thing, the head of which is like that of the [beetle termed] خُنْفَسَاء, and long, and its legs are like those of the خُنْفَسَاء, than which it is smaller; and it is said that what is called عَيْرُ قَبَان is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a [small] globular piece of dung; but when the voice is withheld, it goes away: (M, TA:) MF says that the appellation عَيْرُ قَبَان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]: but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَان is said to be a species of the [beetles termed] خُنْفَاس [pl. of خُنْفَسَاء] found between Mekkeh and El-Medeeneh: (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jāhīdīh that one species thereof is called أَبُو شَحِير, which is the small [species] thereof; and that the people of El-Yemen apply the appellation حِمَارُ قَبَان to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَّاش [generally meaning moth]: in the Mufradât of Ibn-El-Beytâr, it is said that what is called حِمَارُ قَبَان is also called حِمَارُ الْبَيْت: the reason for the appellation [حِمَارُ قَبَان] seems to be because its back resembles a قَبَّة: (TA:) قَبَان in this case is of the measure فَعْلَان, from قَبَّ (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَال, they would decline it perfectly: the pl. is حِمَارُ قَبَان. (S, O.) — قَبْن, syn. with قُسْطَاس, see in art. قَبْن.

القَبِيُون, [in the CK الْقَبِيُون,] occurring in a trad., in the saying خَيْرُ النَّاسِ الْقَبِيُونُ, means, (Th, O, K,) if the trad. be correct, (Th, O,) Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:)

unseemliness, unsightliness, ugliness, or hideousness;] and قُبْحًا ۖ قُبْحًا ۖ (L, K, TA;) and قُبْحًا ۖ قُبْحًا ۖ; in which قُبْحًا is [said to be] an imitative sequent. (L, TA: but see art. شَقَّحَ) — قَبَحْتُ [thus,] without tesldeed, means *I said to him, قَبَحَ اللَّهُ وَجْهَكَ* [i. e. *May God remove thee far from good, &c.*, for وَجْهَكَ is here put for نَفْسَكَ, the phrase being] from القَبْح signifying “the removing far [from good, &c.]” (AA, L. [See an ex. in a verse cited in art. سَجَّحَ, conj. 2.]) — And قَبَحَ (IAqr, L, K, TA, [accord. to the CK قَبَحَ, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) *He broke a purulent pustule (in his face, L,) in order that the matter might come forth: (L, K, TA:) or he squeezed a purulent pustule to express its contents before it was ripe: (A, TA:) and [in like manner] he broke an egg, (K,) or anything. (L.)*

2. قَبَحَهُ *He (i. e. God) rendered him, or it, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous. (L.)* — See also the preceding paragraph, near the middle. — And *He rejected, or reprobated, what he said, as bad, evil, abominable, foul, or unseemly. (L.)* — And قَبَحَ عَلَيْهِ فَعْلُهُ (S, A, Mgh, K,) inf. n. تَقْبِيحُ (S, K,) *He showed, or declared, his deed to be bad, evil, abominable, foul, or unseemly: (K:) said when a deed is such as is blamed. (Mgh.)*

3. قَابَحَهُ (A,) inf. n. مُقَابَحَةٌ (K, TA,) with which مُقَابَحَةٌ is syn., (TA,) *He reviled, or vilified, him, being reviled, or vilified, by him; or he vied, or contended, with him in reviling, or vilifying. (A, K.)**

4. اقْبَحَ *He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.)* — مَا اقْبَحَ وَجْهَهُ is said in reviling a man [as meaning *How foul, unseemly, unsightly, ugly, or hideous, is his face!*]. (Hām p. 138.)

10. اسْتَقْبَحَهُ *He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA:) contr. of اسْتَحْسَنَهُ. (S,* K.)*

قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and ۖ قُبْحًا, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حَسَنٌ: see 1, first sentence; and again, in two places, in the latter half.

القُبْحُ: see the next following paragraph.

قَبِيحٌ *Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنٌ; (S, L, Mgh, K, &c.) applied to a form, and to an action, (L,) and to anything: (T:) pl. قَبَاحٌ and قَبَاحٌ and قَبِيحٌ: fem. قَبِيحَةٌ; pl. قَبَاحٌ and قَبَاحٌ. (K.)* — نَاقَةٌ قَبِيحَةُ الشَّحْبِ *A she-camel having wide orifices to her teats. (A, K.)* — القَبِيحُ [is said to signify] *The extremity of the*

bone of the elbow; (S, TA;) so in the T; and the إِبْرَةٌ is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head,] compactly joined to the قَبِيحُ: (TA:) or [it is more correctly expl. as] the extremity of the bone of the upper half of the arm, next the elbow; (K, TA;) the extremity next the shoulder-joint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or the lower part of the upper half of the arm; the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانِ are the two slender ends that are at the heads of the ذِرَاعَانِ [here meaning the two bones of the fore arm]: (TA:) or the قَبِيحُ is the place of junction [of the bones] of the shank and the thigh, (K, TA,) which are termed قَبِيحَانِ; (TA;) and it is also called القَبَاحُ: (K, TA:) accord. to A'Obeyd, كَسْرُ قَبِيحٍ (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies the bone of the سَاعِد [here meaning the upper half of the arm] from the part next the middle to the elbow. (L, TA; and thus it is expl. in the S and K in art. كَسَرُ.)

قُبَاحٌ *A bear (K, TA) that is extremely aged, or old and weak. (TA.)*

قَابِحٌ [as part. n. of قَبَحَ]: see 1, first quarter, in two places.

مَقْبُوحٌ, of which the pl. occurs in the Kur [xxviii. 42], (S, L, Mgh,) *Removed (S, Mgh, K, TA) far (TA) from good, or prosperity, (S, K,) or from all that is good; (L, TA;) or from success, or the attainment of that which he desires or seeks; (Mgh;) like as are the dog and the pig: (AZ, L, TA:) or driven away like a dog: (ISd, TA:) or rendered foul, unseemly, unsightly, ugly, or hideous, in form. (IAb, TA.)* [See also مَسْفُوحٌ, in the first paragraph of art. شَقَّحَ.]

مَقَابِحُ *Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.]; contr. of مَحَاسِنُ [and] مَمَادِحُ. (L. [See قَبَحَ.])*

قبس

1. قَبَّرَ, aor. ۖ and ۖ, inf. n. قَبْرٌ (S, Mgh, K) and مَقْبَرٌ (K,) *He buried a corpse; (S, Mgh, K;) concealed it in the earth. (TA.)*

4. اَقْبَرَهُ *He made him to be buried: so in the Kur, lxxx. 21: (Fr, S:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.)* — *He ordered that he should be buried. (S, Mgh, Mgh.)* — [He permitted that he should be buried.] The tribe of Temeem said to El-Hejjáj, who had slain Šālih the son of 'Abder-Rahmán, أَقْبِرْنَا صَالِحًا, meaning, *Permit us to bury Šālih. (S,* TA.)* You say also اَقْبِرِ الْقَوْمَ, meaning, *He gave them their slain that they might bury him. (K.)* — *He assigned to him, or made for him, a grave (ISk, S, Mgh, K) to be buried*

in it: (S:) *he made him to have a grave. (Mgh.)* — Accord. to some, *He ordered him to dig a grave. (TA.)*

قَبْرٌ *A grave, tomb, sepulchre, or place of burial, of a human being: (K:) pl. قُبُورٌ. (S, Mgh, K.)*

قَبْرٌ: see قَبْرٌ.

قَبْرٌ (S, Mgh, K) and قَبْرٌ (K) and قَبْرٌ (S, K) and قَبْرٌ, this last occurring in a Rejez, to be cited below, (S,) [The lark:] a kind of bird, (S, K,) resembling the حَمْرَةٌ; (TA;) a kind of small bird: (Mgh:) n. un. قَبْرَةٌ (S, Mgh, K) and قَبْرَةٌ (K) and قَبْرَةٌ (S, Mgh,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced قَبْرَةٌ: (Mgh:) pl. of قَبْرَاءَ (S, K,) and of قَبْرَاءَ (Mgh,) قَبْرَاءَ (S, Mgh, K.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Et-Tahawec,

* جَاءَ الشِّتَاءُ وَأَجْتَلَّ الْقَبْرُ *
[The winter came, and the lark plumed himself]. (S.)

قَبْرٌ: } see قَبْرٌ.
قَبْرَاءَ: }

مَقْبَرٌ and مَقْبَرٌ: see مَقْبَرَةٌ.

مَقْبَرَةٌ and مَقْبَرَةٌ (S, Mgh, Mgh, K) and مَقْبَرَةٌ (K) and مَقْبَرَةٌ (Lth, S, Mgh,) with fet-h only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and مَقْبَرٌ (MF, and TA voce أَلُوْكَ, [under which see some remarks on words of this form in the present work,]) *A cemetery, burial-place, or place of graves: (Mgh, K.) or the place of a grave: (Mgh:) or the last of the above words has this latter signification: (Lth) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (S, Mgh, Mgh.)*

مَقْبَرِيٌّ and مَقْبَرِيٌّ applied to a man [A keeper of a cemetery: or of a grave or tomb: or a grave-digger]. (S.)

قبس

1. قَبَسَ, aor. ۖ, (Mgh, K,) inf. n. قَبْسٌ (T, K,) *He took fire, منه [from him;] (K;) as also ۖ اقْتَبَسَا: (S, K:) or he took fire from the main mass thereof; (Mgh;) as also ۖ اقْتَبَسَ [alone]. (Mgh, K.)* — [Hence,] قَبَسَ عَلِمًا (and العِلْمُ, TA,) ۖ *He acquired knowledge, منه [from him;] (Ks, K, TA;) as also ۖ اقْتَبَسَ: (Ks, S, K, TA:) or he learned knowledge; as also ۖ اقْتَبَسَ. (Mgh.)* — [Hence also,] قَبَسَ حُمَّى ۖ *He caught a fever from another; as also ۖ اقْتَبَسَا.* You say, هَذِهِ حُمَّى قَبَسَ ۖ *This is a fever caught from another; not accidentally inbred: (A, TA:) but Sgh explains it differently, as signifying an accidental fever. (TA.)* And اقْتَبَسَ الْحُمَّى مِنْ غَيْرِهِ وَلَمْ يَكُنْ ۖ *He caught the fever from*

another; and it did not accidentally come to him from himself]. (A, TA.) — قَبَسَ مِنْهُ نَارًا, aor. -, inf. n. قَبَسَ, [He sought from him fire; (see its part. n., below;)] (S;) [and so قَبَسَهُ, for قَبَسَ, قَبَسْنَا فَلَانًا فَأَبَى أَنْ يُقْبِسَنَا, for you say,] meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — [And hence, قَبَسَ عَلَيْنَا + He sought knowledge; (see, again, its part. n., below;)] and so قَبَسَهُ; as appears from an explanation of the part. n. of this latter also; and from the saying, أَتَانَا فُلَانٌ يَقْتَبِسُ الْعِلْمَ, meaning, + [Such a one came to us seeking knowledge, and] we taught him. (TA.) — Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKt.) — See also 4, passim.

4. اَقْبَسَهُ He gave him a قَبَسَ [a brand, or burning stick, or burning piece of fire-wood]: (S, K:) or he gave him fire: and قَبَسَهُ he brought him fire: (TA:) and اَقْبَسَهُ نَارًا (Ks, S, Mgh) he gave him fire; (S, * Mgh, TA;) as also نَارًا قَبَسَهُ. (Yz, Ks, IAr, S.) — [Hence,] اَقْبَسَهُ + He taught him: (K:) and اَقْبَسَهُ عَلَيْنَا, (Yz, Ks, IAr, S, A, Mgh,) and خَيْرًا, (A, TA,) + he taught him knowledge, (S, * Mgh, TA,) and + good; (TA;) as also عَلَيْنَا قَبَسَهُ, (Ks, IAr, S, A, Mgh, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAr, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say خَيْرًا قَبَسَهُ as meaning + he brought him good:] and you say also مَالًا قَبَسَهُ [app. meaning + he gave him property]. (IAr, TA.) — اَقْبَسَ فَلَانًا نَارًا He sought fire for such a one. (Yz, * S, * K.)

8: see 1, passim.

قَبَسَ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like شَعْلَةً in the sense of مَنْفُوسَ:] a firebrand (شَعْلَةً مِنْ نَارٍ, T, S, A, Mgh, K, * and Bd ubi supra,) taken from the main mass of fire; (T, A, Mgh, * K;) as also قَبَسَ and قَبَسَ (A) and قَبَسَ: (S, A, Mgh, K:) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسَ is also explained as signifying a live coal, or piece of fire, (جَذْوَةٌ مِنْ نَارٍ,) which one takes upon the end of a stick: (TA:) [and قَبَسَهُ also signifies the same; as appears from an application thereof in the K, art. جَذْوَةٌ, where الجَذْوَةُ is explained by مَا أَنَا إِلَّا, and from the saying,] قَبَسَ مِنْ النَّارِ قَبَسَةً [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حَتَّى أَوْرَى قَبَسَ الْقَابِسِ + So that he manifested a light of truth to the seeker thereof. (TA.)

قَبَسَةً [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زَرْتِكَ إِلَّا كَقَبَسَةٍ الْعَجَلَانِ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) — See also قَبَسَ.

قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَنْتَ إِلَّا كَالْقَابِسِ الْعَجَلَانِ [Thou art none other than like the hasty taker of fire]. (A.) — [+ Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] — Seeking, or a seeker of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) — + Seeking, or a seeker of, knowledge; as also مُقْتَبِسٌ. (TA.) — الْقَوَابِسُ [pl. of الْقَابِسُ, like as الْفَوَارِسُ is pl. of الْفَارِسُ,] + Those who teach men what is good. (TA.)

مَقْبِسٌ The place of the fire-brand: i.e., fire-wood that has been lighted: or charcoal that has become hard; opposed to حَمِيمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Mgh.)

مِقْبِسٌ }
مِقْبَاسٌ } see قَبَسَ.

مُقْتَبِسٌ see قَبَسَ.

قَابِسٌ see قَبَسَ.

قبض

1. قَبَضَهُ, aor. -, (M, A, K,) inf. n. قَبِضٌ, (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبِضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also قَبَضَهُ, (Ibn-'Abbád, K,) inf. n. تَقْبِضُ. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ; (S, M, A, TA;) and, accord. to another, فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ; (S, M, A, TA;) and, accord. to another, فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ; (S, M, A, TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, قَبَضْتُ قَبْضَةً قَبْضَةً قَبْضَةً [I took for myself somewhat with the ends of my fingers]. (A.) And أَتَوَارِكُ مِنْ أَثَرِكَ أَقْبَسْتُ قَبْضَةً قَبْضَةً [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.)

2: see 1.

8: see 1, in two places.

قَبِضٌ see قبض, throughout.

قَبِضٌ A great number (AO, S, M, K) of men or people; (S, K;) as also قَبِضٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáik, O.) You say, اِشْمَرْنِي قَبِضَ الْحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِي قَبِضِ الْحَصَى, and قَبِضَهَا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of El-Kumeyt cited in the first paragraph of art. ثَرَوٌ.] — A place where a number is collected together

of ants; as also قَبِضٌ: (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.)

قَبْضَةٌ What one takes with the ends of his fingers; as also قَبْضَةٌ, (K,) and قَبِضَةٌ: (S, Mgh:) [in the L, قَبِضَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of قَبْضَةٌ is قَبِضٌ. (TA.)

قَبْضَةٌ see قَبْضَةٌ, throughout.

قَبِضٌ see what next follows.

قَبِضٌ see قَبْضَةٌ. — Also, (M, K,) and قَبِضٌ, (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.)

قَابِضَةٌ sing. of قَوَابِضُ; which signifies Bodies [of men]; syn. طَوَائِفُ; and a number collected together. (TA.)

قبض

1. قَبَضَهُ, (S, M, A, Mgh, Mgh,) or قَبَضَهُ بِيَدِهِ, (O, K,) aor. -, (A, Mgh, K,) inf. n. قَبِضٌ, (S, Mgh,) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; gripped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. أَحَدَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Mgh:) and قَبِضَ عَلَيْهِ, and بِهِ, (M,) or قَبِضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Mgh, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it; with his hand; syn. أَمْسَكَ: (A, K:) or he seized it (أَمْسَكَ عَلَيْهِ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Mgh:) it is also said, by MF, that some assert قَبِضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبِضٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that قَبِضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِضُ.]) You say, قَبِضَ الْمَتَاعِ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبِضَ مِنْهُ الدَّيْنِ [He took, or received, from him the debt]. (M, K, in art. قَضَى; &c.) And it is said in the Kur, [xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرُّسُولِ, (M,) and, accord. to an extraordinary reading, قَبِضَةً, (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and قَبِضٌ

قَبْضُهُ مِنْ أَيْدِيهِمْ signifies the same as قَبْضٌ: and قَبْضٌ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبْضُ الطَّائِرِ *He collected, or comprehended, the bird in his grasp.* (A.) And قَبْضٌ عَلَى عُرْفِ الْفَرَسِ [*He grasped, or laid hold upon, the mane of the horse.*] (A.) — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبْضَتِ الْأَرْضَ, and الدَّارَ, *I had, or took, or got, possession of the land, and of the house.* (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللَّهُ الْأَرْضَ, and السَّمَاءَ, *God will comprehend, or collect together, [within his sole possession, (see قَبْضَةٌ)] the earth, and the heaven.* (TA.) [In like manner] you say also, قَبْضٌ عَلَى غَرِيبِهِ [*He arrested his debtor: used in this sense in the present day.*] (A.) And قَبْضُ اللَّهِ رُوحَهُ [*God took his soul.*] (TA.) And قَبْضُ اللَّهِ [*God caused him to die.*] (Msb.) And قَبْضٌ *He (a man, S, M, A) died:* (S, M, A, * K.) and also *he (a sick man) was at the point of death; in the state of having his soul taken; in the agony of death.* (L, TA.) And قَبَضْتُهُ عَنْ الْأَمْرِ *I removed him from the thing, or affair.* (Msb.) — قَبْضُهُ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the + contr. of بَسَطَهُ; (S, * M, Mgh, * K;) and so قَبْضُهُ, (IAgr, M,) inf. n. تَقْبِضُ. (TA.) [As such, + *He contracted it; or drew it together.*] You say, قَبْضُ رِجْلِهِ وَبَسَطَهَا [*He contracted his leg, and extended it.*] (A.) And قَبْضُ كَفِّهِ [*He clenched his hand.*] (S, Mgh, Msb, K, in art. بَرَجَر). And قَبْضُ يَدِهِ عَنْهُ [*He drew in his hand from it: or he refrained from laying hold upon it.*] (K.) Whence the saying in the Kur, [ix. 68], وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning + [And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قَبْضٌ جَنَاحُهُ *He (a bird) contracted his wing:* (M;) or قَبْضٌ, or قَبْضٌ جَنَاحُهُ, *he contracted his wing to fly.* (TA.) And hence, (TA,) قَبْضٌ, aor. as above; (S, K;) or قَبْضٌ (M;) [or both;] inf. n. [of the former] قَبْضٌ (S, K,) and [of the latter, as indicated in the M,] قَبَاضٌ (S, M, A, K) and قَبَاضٌ; (M;) *He (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) was quick, (S, M, A, K,) in flight, or in going or pace.* (K.) يَقْبِضُ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K, *) You say also, قَبِضَتِ الْإِبِلُ [*The camels were quick in their pace; at every spring therein, putting their legs together.*] (A.) And *He, or it, (a company of men, M,) went, or journeyed, and was quick.* (Lth, M, K.) And قَبْضٌ فَلَانٌ فِي حَاجَتِهِ [*Such a one was quick, and light, or active, in accomplishing his want.*] (A.) And قَبْضٌ also signifies i. q. نَزُو [*The act of leaping, &c.*] (TA.) — [Also, as contr. of بَسَطَهُ,] + *He collected it together.* (Az.) And hence, (Az,)

قَبْضُ الْإِبِلِ, (Az, M,) aor. -, inf. n. قَبْضٌ (Az, S, M) + *He drove (Az, S, M) the camels violently, or roughly, (Az, M,) or quickly:* (S;) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA.) and *بَهًا* [signifies the same, or, agreeably with an explanation given above, *he went quickly with them.*] (M.) And *الْعَيْرُ يَقْبِضُ عَائَتَهُ* + *The he-ass drives away his she-ass.* (M.) — [As such also,] قَبْضُهُ; (A;) and قَبْضُهُ, (S, M, K,) inf. n. تَقْبِضُ; (S;) *He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it.* (S, M, A, * K.) You say, قَبْضٌ وَجْهَهُ *He, or it, contracted, or wrinkled, his face.* (A.) And قَبِضَتِ النَّارُ الْجِلْدَةَ [*The fire contracted, shrank, or shrivelled, the piece of skin.*] (A.) And قَبْضٌ مَا بَيْنَ عَيْنَيْهِ *He contracted, or wrinkled, the part between his eyes.* (M, TA.) And *يَوْمٌ يَقْبِضُ مَا بَيْنَ الْعَيْنَيْنِ* + [A day that contracts, or wrinkles, the part between the eyes]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA, *) And in like manner you say, *يَوْمٌ يَقْبِضُ الْحَشَى* + [A day that contracts the bowels]. (M.) [And hence قَبْضٌ, aor. and inf. n. as first mentioned, + *It (a medicine, or food, &c.,) astringed, or constipated.* And + *It (food) was astringent in taste; as also تَقْبِضُ.*] — As such also, قَبْضُهُ, signifies + *He straitened it; scanted it; made it scanty.* (Msb, TA.) You say, قَبْضُ اللَّهِ الرَّزْقَ, aor. and inf. n. as first mentioned, + *God straitened, scanted, or made scanty, the means of subsistence.* (Msb.) And it is said in the Kur, [ii. 246], *وَاللَّهُ يَقْبِضُ وَيَبْسُطُ* + *And God straitens, or scants, or makes scanty, the means of subsistence, to some, (Bd, Msb, * TA, *) or withholds the means of subsistence from whom He will, (Jel,) and amplifies, enlarges, or makes ample or plentiful, the same, (Bd, Msb, Jel, TA,) to some, (Bd, TA,) or to whom He will. (Jel.)* — [As such also, + *He abridged his liberty.*] You say, *فُلَانٌ يَبْسُطُ غَبِيْدَهُ ثُمَّ يَقْبِضُهَا* [*Such a one enlarges the liberty of his slaves; then abridges their liberty.*] (A.) — [As such also, + *He, or it, contracted his heart; i. e. distressed him; grieved him.*] You say, *إِنَّهُ يَقْبِضُنِي مَا يَقْبِضُكَ* + *Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me.* (A.) [And it is related in a trad., that Moḥammad said, *فَاطِمَةُ مِنِّي* + *Fāṭimeh is as though she were a part of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me.*] (TA.) Or the phrase *مَا يَقْبِضُنِي مَا يَقْبِضُكَ*, mentioned by Lth, means + *Verily what hath annoyed and angered thee annoys and angers me.* (Az, TA.) قَبْضٌ and بَسَطٌ are terms applied by the investigators of truth among the Ṣoofees to two contrary states of the heart, from both of

which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, *عَنَّا قَبْضًا* + *انْقَبَضَتْ* + [Thou shrankest from us: and what made thee to shrink?]. (A.) — [As such also, + *He, or it, made him close-fisted, tenacious, or niggardly.*] You say, *الْخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ* + [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A.)

2: see a remark appended to the first sentence in this art.: — see also قَبْضُهُ as contr. of بَسَطَهُ, in six places. — قَبْضُهُ الْمَالُ, (S, * M, K, *) or الْمَتَاعُ, (A,) inf. n. تَقْبِضُ, (S, K,) *He gave to him, (S, M, K,) in his grasp, or possession, (K,) i. e. to him who should receive it, (S,) the property, (S, M,) or commodity, or commodities, or goods; (A;) i. e. he transferred it to his possession; (TA;) [lit. he made him to take it, to take it with his hand, to grasp it, or to receive it;] as also *إِيَّاهُ* + *أَقْبَضَهُ*. (A.)*

3. قَبَاضُهُ, inf. n. مُقَابَضَةٌ (AZ, A) and قَبَاضٌ, (Er-Rāghib, TA in art. شَرَى,) *He bartered, or exchanged commodities, with him.* (AZ, in TA, art. خَوَص.) [See also قَابَضَهُ.]

4. اقْبِضْهُ الْمَتَاعَ [or الْمَالُ]: see 2. — اقْبِضْهُ *He put, or made, a handle to it, (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.)*

5. قَبْضُهُ quasi-pass. of قَبْضُهُ as contr. of بَسَطَهُ; (M;) as also *انْقَبَضَ* is of قَبْضُهُ in the same sense, (S, * M, K, *) being contr. of بَسَطَ. (S, K.) [As such,] both signify + *It became drawn, collected, or gathered, together; or it drew, collected, or gathered, itself together; or contracted; or shrank; syn. of the former, تَجَمَّع; (TA;) and of the latter, انضَمَّ [which also signifies it became drawn and joined, or adjoined, to another thing; &c.]. (O, K.)* So the latter signifies in the phrase *انْقَبَضَ فِي حَاجَتِي* + [It became comprised in, or adjoined to, the object of my want]. (O.) — [As such also,] the former signifies + *It (a man's face, A, or the part between the eyes, M,) became contracted, or wrinkled; (M, A, *) and in like manner a piece of skin, in, or upon, a fire; meaning it became contracted, shrunken, or shrivelled; it shrank: (so in different copies of the S;) or it (skin, K, or the skin of a man, TA) became contracted, or shrunken; (K, TA;) and so an old man. (A.)* — [As such also,] *He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also *انْقَبَضَ عَنْهُ* (A:) [see an ex. of the latter near the end of 1.] *انْقَبَاضٌ* also signifies + *The withdrawing, removing, or retiring, from men.* (TA.) And *انْقَبَضَ عَنِ الْأَمْرِ* + *He removed, or became**

قبط

1. قَبَطَهُ, aor. ٤, so in the margin of a copy of the S, (TA,) inf. n. قَبِطَ, (TS, O, K,) *He collected it together, or comprehended it, with his hand*: (TS, O, K:) [like قَبَضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.)—Also, inf. n. as above, *He mixed it*. (TA.)

2. قَبَطَ وَجْهَهُ *He contracted his face much; made it much contracted, or very austere or morose*: [تَقَبُّطُ الْوَجْهِ is syn. with تَقَطُّبُهُ; (Yaq-koob, K;) and is formed from the latter by transposition. (TA.)

القِبْطُ [The Copts; often called by themselves القَبْطُ;] a certain people, or nation, in Egypt: (TA;) the original, or genuine, people of Egypt: (S, K, TA;) the Christians of Egypt: (Msb:) n. un. قَبِطِي; (S, Msb, K;) fem. with ة: (Msb, K;) you say اِمْرَأَةٌ قِبْطِيَّةٌ [A Copt woman]: (Msb:) and اَقْبَاطٌ and جَمَاعَةُ قِبْطِيَّةٍ [A company of Copts; اقباط being a pl. of قِبْطُ]. (TA.) [See قَبِطِي.] Authors differ respecting their pedigree: some say, that القِبْطُ was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraim] the son of حَام left issue from لُؤْدِيم [or Ludim], and that لُؤْدِيم are the قِبْطُ of Egypt, in the Sa'eed: Abou-Háshim Ahmad Ibn-Ja'far El-'Abbásee, the genealogist, says, that they are the children of قِبْطُ son of مِصْرُ son of قُوط [a mistranscription for فُوط, the Phut of the English Bible, A.V.] son of حَام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.)

قَبِطِي A kind of thin, or fine, (Mgh, Msb,) white, (Mgh,) cloth, (Mgh, Msb,) of linen, (Msb,) made in Egypt; so called in relation to the قِبْطُ, irregularly, to distinguish between it and the man, who is called قَبِطِي: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, ثِيَابٌ قِبْطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst., you say قِبْطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثِيَاب; like as you say, رِمَاحٌ خَطِيَّةٌ, and رِمَاحٌ خَطِيَّةٌ, with kesr, when you do not mention the رِمَاح: so says Kh: (Msb in art. خط:) it is said in the K, that القِبْطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قِبْطُ; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القِبْطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سَهْلِي and دَهْرِي, which (as SM adds) are from سَهْل and دَهْر; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِي (S, Mgh, Msb, K) and

قَبَاطِي: (K [but the latter, being indeterminate, should be written قَبَاطٌ, like مَهَار &c.:]) Sh says, that the قَبَاطِي are a kind of cloths inclining to fineness and thinness and whiteness. (TA.)

قَبِطِي and قِبْطِيَّة: see القِبْطُ and قَبِطِي.

قَبِطَاء:

قَبَاط:

قَبِط:

see what next follows.

قَبِطِي and قَبِطَاء, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Msb, K,*) and قَبِط and قَبَاط, (S, K,) i. q. نَاطِف; (S, Msb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبِط signifying the act of "collecting together." (TA.)

قَبِطِي. see art. قَبِط.

قبع

قيل

قبن

قبو

See Supplement.]

قت

1. الْقَادِيثُ or قَتَّ الْحَدِيثُ, (M, K,*) قَتَّ, (S, O, TA,) aor. ٤, (S, M, O,) inf. n. قَتَّ, (S, M, O, K,) with which قَتَّيْتِي is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is تَقَتَّيتُ [as inf. n. of قَتَّ], (K,) or so is تَقَتَّيْتِ الْحَدِيثَ; (O;) and so is قَتَّعَتْ [as inf. n. of قَتَّعَ], (K,) or so is قَتَّعَتْ الْحَدِيثَ; (O;) i. q. نَمَر, (M,) or نَمَرْتِ the حَدِيثَ (S, O, K, TA) or الْقَادِيثَ (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّ الْحَدِيثَ signifies he falsified and embellished discourse, or conversation: (A:) it is said that الْقَتَّ, which signifies التَّيْمِيَّةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does قَتَّيْتِي, (S,) is from الْحَدِيثِ قَتَّيْتِ, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and قَتَّيْتِي signifies [also] the seeking time after time to obtain a knowledge of نَمَائِر [i. e. calumnies, pl. of تَيْمِيَّة]. (M, TA.)—And قَتَّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.)—And قَتَّه, (K, TA,) inf. n. قَتَّ, (TA,) signifies قَتَّه [meaning He cut it out, or shaped it, in any manner, whether

lengthwise or otherwise]. (K, TA.) One says, قَتَّ هُوَ حَسَنُ الْقَتِّ, meaning حَسَنُ الْقَدِّ [i. e. He is goodly, or beautiful, in conformation]: and a poet says,

كَأَنَّ تَدْيِيهَا إِذَا مَا أَبْرَتِي

حَقَانٍ مِنْ عَاجٍ أَجِيدًا قَتًّا

meaning قَدًّا and حَرْمَلًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of اِبْرَتِي expl. in the L, in art. بَرَت, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA:*) regarding them as one member, he has made the verb singular. (O.)—Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.)—And He collected it together by little and little. (M, K.)—And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّ أَثَرَهُ, (M, K,) aor. ٤, inf. n. قَتَّ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.)—And قَتَّ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.)—And A pastor's smelling the odour of a camel (O, K) that is مَهْيُوم (K) [i. e.] that is smitten by the [disease termed] هَيْام. (O, TA.) [Freytag, supposing مَهْيُوم in this explanation in the K to be syn. with هَائِم, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.]—See also the next paragraph.

2: see 1, first sentence. — تَقَتَّيْتِ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قَتَّ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that قَتَّ الزَّيْتُ is like تَقَتَّيْتُهُ [in meaning]: and Zj says that اقْتَتَّ الدَّهْنُ means the same as قَتَّه [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مَقَتَّت, below.]

3: see 1, first sentence.

4. اقْتَتَّهُ He, or it, extirpated, or eradicated, him, or it. (M, K.)—See also 2.

R. Q. 1. قَتَّعَتْ, inf. n. قَتَّعَتْ: see 1, first sentence.

قَتَّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.)—And i. q. قَبِطِيَّة, (S, M, O, Msb,) or اِسْفِيسَتْ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefail, or clover:] or (M, K) when dry: (M, Mgh, O, Msb:) accord.

to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّة, (T, S, M, O,) like as قَتَرَة is of قَتَر. (T, S, O.) — And A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness. (T, Msb, TA.)

قَتَوْتُ: see the next paragraph, in two places.

قَتَّيْتُ (S, M, A, O, K) and قَتَوْتُ and قَتَّيْتُ, (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man went to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, M, A, O, K, TA;) [or went to falsify and embellish discourse, or conversation: (see 1:)] or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, K, TA:) or قَتَّاتٌ, accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَّات will not enter Paradise: (S, O:) the epithets قَتَّاتَةٌ and قَتَّاتٌ are applied to a woman: (M, TA:) and the pl. of قَتَّات is قَتَّاتٌ, with damm. (TA.)

قَتَّيْتُ: see 1, in three places: — and see قَتَّات.

مَقْتَتٌ Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K:*) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says IATH: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.]

مَقْدُوبٌ فِيهِ i. q. مَقْدُوبٌ [meaning A saying in which a falsehood, or lie, is told]; (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misreported saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O.)

قُلْتُ وَقَوْلِي عِنْدَهُمْ مَقْتُوتٌ
[I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.)

ق ت د

1. قَتَبَ The feeding (O, K) a guest (O) with [the intestines called] أَقْتَاب [pl. of قَتَب or قَتَبَة] roasted, or broiled: (O, K:) an inf. n. of which the verb is قَتَب. (TK.)

2. قَتَبَ كَاهِلَهُ, said of a man, † He was, or

became, such as is termed أَجْنَأُ. (JK. [See رَجُلٌ فِي كَاهِلٍ, below.]) — And one says, قَتَبَ الْكَاهِلَ i. e. جَأَ † [app. meaning In the withers of the horse is a bending over the breast]. (A.)

4. أَقْتَبْتُ الْبَعِيرَ. (S, A,) inf. n. أَقْتَابُ. (S, K,) I bound upon the camel the [saddle called] قَتَب. (S, A, K.) — Hence, (A,) أَقْتَبَهُ يَمِينًا, (T, A, O,) inf. n. as above, (K,) † He imposed upon him a hard, or severe, oath; (T, A, O, K:*) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, أَقْتَبَهُ فِي الْيَمِينِ, (A:) and أَقْتَبَ عَلَيْهِ فِي الْيَمِينِ, (T, O.) And أَقْتَبَهُ الدَّيْنُ † Debt, or the debt, pressed heavily upon him. (A.)

قَتَبٌ (Ks, S, O, Mgh, K) and قَتَبَةٌ (As, S, ISd, O, Mgh, K) and قَتَبٌ (TA) i. q. مَعَى [i. e. An intestine of those into which the food passes from the stomach]: (S, O, Mgh, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K:) and such as take this form are [also] called the حَوَائِيا; but the أَمْعَاء are the أَصْصَاب: (S, O:) قَتَب is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَاب: (Ks, S, O, Mgh:) or the sing. of this pl. is قَتَبَةٌ: and the dim. is قَتَبِيَّة. (As, S, O, Mgh, K.) — And قَتَبٌ signifies also All the apparatus, or furniture, of the سَانِيَة [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K:) consisting of the أَغْلَاق [pl. of عُلُق q. v.] of the سَانِيَة, and the ropes thereof. (S, ISd, O.) — See also the next paragraph, in two places.

قَتَبٌ A small رَحْل [or camel's saddle], (S, O,) or a small [camel's saddle such as is called إِكاف, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكاف that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكاف; as also قَتَبٌ; but the former is the more common: (K:) or the قَتَب is only what belongs to the سَانِيَة [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (لِبَعِيرِ السَّانِي); (JK:) and the إِكاف belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (Mgh:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is قَتَبِيَّة: (TA:) the pl. is أَقْتَاب, (Sb, A, Mgh, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — هُوَ قَتَبٌ [lit. He is a saddle that pinches the fore part of the hump] and قَتَبٌ مِلْحَانٌ † [a pinching, galling, saddle] are said of an importunate person. (A.) — See also قَتَب.

قَتَب [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.)

قَتَبَة: see قَتَب, in two places.

قَتُوبٌ: see the paragraph here following.

قَتُوبَةٌ Camels upon which the [kind of saddle called] قَتَب is bound: (S, A, O, K, TA:) or a camel upon which the قَتَب may be put: (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةٌ فِي الْإِبِلِ الْقَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كَاتَبِي لَبَرٍ قَتُوبَةً وَكَأَنَّ † [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.)

قَتَبِيَّة a dim. n.: see قَتَب = and قَتَب.

مَقْتَبٌ عَلَيْهِ † One upon whom is imposed a hard, or severe, oath. (T, O, TA.)

رَجُلٌ مُقْتَبٌ الْكَاهِلِ † i. q. أَجْنَأُ [app. meaning A man having a bending of the upper part of the back over the breast] (JK, A.)*

ق ت د

1. قَتَدَتِ الْإِبِلُ, (L, K, TA,) aor. قَتَدَ, (K, TA,) inf. n. قَتْدٌ, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قَتَاد [q. v.] (L, K, TA.)

2. [تَقْتِيدُ الْقَتَادِ or التَّقْتِيدُ] signifies The cutting of the trees called قَتَاد [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قَتَدَ الْقَتَادَ, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the قَتَاد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قَتَدَ إِبِلَهُ [i. e. He fed his camels with قَتَاد thus prepared]: so says Ibn-Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.)

قَتْدٌ (S, O, L) and قَتْدٌ (Kr, L) The wood of a [camel's saddle that is called] رَحْل (S, O, L:) or one of the things that compose the apparatus of a رَحْل: or the whole apparatus thereof: (L:) pl. [of mult.] قَتْدُودٌ and [of pauc.] أَقْتَاد (S, O, L) and أَقْتَد (L:) but accord. to the Basrees, قَتْدُودٌ, signifying the pieces of wood of a رَحْل, has no singular. (Ham p. 602.)

قَتَدَ [part. n. of قَتَدَ said of a camel: see 1]. One says **إِبِلٌ قَتَدَةٌ** and **قَتَادَى**, [the latter being pl. of the former,] *Camels having a complaint* (Ks, S, O, K) *of their bellies* (Ks, S, O) *in consequence of eating of the trees called قَتَاد*: (Ks, S, O, K:) like as one says **رَمَائِي** and **رَمِيَّة**. (Ks, S, O.) — See also قَتَدَ.

قَتَاد [a coll. gen. n., *The tragacanth-tree*;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the **سِر** [or gum-acacia-tree], growing in *Nejd* and *Tihāme*; n. un. with **ة**; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AHn, O,* L;) the large قَتَاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] **عِصَاه**; (Abou-Ziyād, L;) or it is not reckoned among the **عِصَاه**: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:] the smaller sort is a species of tree of which the fruit is a bladder (بَقَاعَة) like that of the **عُشْر** [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Abou-Ziyād, L.) It is said in a prov., **مِنْ دُونِهِ خَرُطٌ** [expl. in art. **حَرُط**, first paragraph]. (S, L.)

قَتَاد **إِبِلٌ قَتَادِيَّةٌ** *Camels that eat the trees called قَتَاد*. (AHn, K.)

قَتَائِدَةٌ (S, O, K,) occurring in a verse of 'Abd-Menáf Ibn-Ribā [cited in art. **إِلَا**, p. 40, col. iii.], (S, O,) is the name of a certain **عَقَبَة** [or mountain-road], (S, O, K,) or a **تَبِيَّة** [which is said by some to be syn. with **عَقَبَة**; (K;)] [and if so, it is properly imperfectly decl.]; or any **تَبِيَّة** is called قَتَائِدَةٌ. (K.)

قتر

1. قَتَرَ, aor. **ق**, (S, Mṣb, K) and **ق**, (Mṣb, K,) inf. n. **قَتَر** and **قَتُر**; (TK;) and **قَتَرَ**, aor. **ق**; (S, K;) *It* (roast meat, S, Mṣb, K, and a cooking-pot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) *exhaled its scent, smell, or odour*; (S, Mṣb, K;) as also **قَتَرَ**, inf. n. **قَتِير**. (K.) — **قَتَرَتِ النَّارُ** *The fire smoked*. (TA.) — **قَتَرَ**, aor. **ق** and **ق**, inf. n. **قَتَر** and **قَتُر**. *It* (sustenance) *was barely sufficient*; (K;) as also **أَقْتَرَ**. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place **أَقْتَر**, as a syn. of **قَاتِرٌ** and **قَتُرٌ**.) [This signification is implied in the K, but not expressed,

and I think it doubtful.] — **قَتَرَ عَلَى عِيَالِهِ**, aor. **ق** and **ق**, inf. n. **قَتَر** and **قَتُر**; (S, Mṣb;) and **قَتَرَ** **عَلَيْهِمْ**, (S, Mṣb, K,) inf. n. **تَقْتِير**; (S, Mṣb;) and **أَقْتَرَ**, (S, Mṣb, K,) inf. n. **أَقْتَار**; (S, Mṣb;) *He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure*; (S, Mṣb, K;) like **قَدَرَ**: (S, art. **قدر**;) as though he took only the **قَار** [or scent] of a thing. (El-Baṣīr.) **وَلَمْ يَقْتَرُوا** in the K, xxv. 67, signifies **وَلَمْ يَقْتَرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ النَّفَقَةِ** [Nor are sparing of what is incumbent on them, of expenditure]. (Fr.) You say also **رَزَقَهُ اللَّهُ** **أَقْتَرَ** *God made his means of subsistence scant, and scanty*. (IAth.) And **فَتَرَ عَلَيْهِ رِزْقَهُ** *His means of subsistence were scant, or straitened, to him, like قَدَرَ*; (S, art. **قدر**;) and **نَقَرَهُ رِزْقَهُ** [signifies the same]. (TA in art. **حرف**, &c.)

2. قَتَرَ, inf. n. **تَقْتِير**: see 1. — *He excited, or raised, the scent termed قَتَار*. (S.) — **قَتَرَ لِلْأَسَدِ** *He put for the lion some flesh-meat* (S, K) *in the pitfall*, (S,) *that he might perceive its scent*. (S, K.) — **قَتَرَ لِنُوحٍ** *He* (a hunter, TA) *fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his* (the hunter's) *smell*, (K, TA,) *and flee from him*. (TA.) — **قَتَرَ عَلَى عِيَالِهِ**: see 1.

4. اقترت *She* (a woman) *fumigated herself with aloes-wood*. (S, K.) — **اقتر النار** *He made the fire to smoke*. (TA.) — **اقتر على عِيَالِهِ**: and **اقتر الله رِزْقَهُ**: see 1. — Also **اقتر** *He was, or became, poor, needy, or indigent*: (S, K;) or *his property became small, though some of it yet remained to him*. (TA.) A poet says,

* لَمْ يَبْقَ مِنْ بَيْنِ أَثَرِي وَأَقْتَرَا *

meaning **لَمْ يَبْقَ مِنْ بَيْنِ مَنْ أَثَرِي وَأَقْتَرَا** [I have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce **ثَرَا**. See another ex. in a verse cited in art. **عى**, conj. 4.] — See also 8.

5: see 1: — and see also 8.

8. اقترى **قَتَرَةً** (A, L, TA,) or **اقترى قَتَرَةً** (Mṣb,) in the K, **أَقْتَرَ** **فِيهَا**, but this is a mistake, (TA,) *He concealed, or hid, himself in a قَتَرَة*. (A, L, Mṣb, TA.) And **تَقَتَّرَ لِلصَّيْدِ** *He hid himself in a قَتَرَة to deceive the wild animals, or game*. (TA.)

قَتَرٌ *What is barely sufficient, of sustenance*; as also **تَقْتِيرٌ**: (K;) or *what is barely sufficient to sustain life, of expenditure*. (Lth.)

قَتَرٌ: see قَتَرٌ. — *A side, quarter, tract, or region*; (S, K;) a dial. form of **قَطَرٌ**; (S;) as also **قَتَرٌ**: (K;) either *side* of a man: (JK, L:) pl. **أَقْتَار**. (TA.)

قَتَرٌ and قَتَرَةٌ, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and قَتَرَةٌ, (K,)

Dust; syn. **غُبَارٌ**, (S,) or **غَبَرَةٌ**: (K;) so in the K, lxxx. 41: (AO, S;) or the *dust of an army*: (Nh:) or *dust-colour overspread with blackness*: (T, TA:) or *blackness and darkness*. (Bd, Jel, lxxx. 41.)

قَتَرٌ [and app. قَتَرٌ, like قَطَرٌ and قَطَرٌ,] *Aloes-wood with which one fumigates*. (TA.) — See also قَتَرٌ.

قَتَرَةٌ: see قَتَرٌ.

قَتَرَةٌ *The* **نَامُوس** [or *lurking-place*] *of a hunter*, (S, K,) *which prevents his scent* (**قَار**) [from being perceived by the wild animals]; (El-Baṣīr:) *the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like*; (Mṣb;) *a well, [or pit] which a hunter digs for himself that he may lie in wait therein*: (AO:) pl. **قَتَرٌ**. (Mṣb, TA.) — **قَتَرَةٌ** *Straitness of the means of subsistence*. (TA.)

قَتَرَةٌ: see قَتَرٌ.

قَتَارٌ *The scent, smell, or odour, of roast meat*; (El-Fārābee, S, Mṣb, K;) or *of flesh-meat when roasted upon live coals*: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also *that of a cooking-pot*: and *of burnt bone*: (K;) and *of aloes-wood*, (S,) or *of بَخُور*, (K,) i. e., *aloes-wood which is burnt and with which one fumigates*: (TA:) or *the last odour of aloes-wood when one fumigates with it*: (Fr, in the Kitāb el-Maṣādir.) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloes-wood. (T, TA) or it signifies the *smoke of cooked food*: (Mṣb:) and the *scent, or smell, of a man*. (El-Baṣīr.) — It is also sometimes applied by the Arabs to *fāt*: and *flesh*. (TA.)

قَتَرٌ *Barely sufficient sustenance*; as also **قَاتِرٌ**, (K,) and **أَقْتَرٌ**. (So in one copy of the K; but see 1.) [This signification is implied in the K, but not expressed; and I think it doubtful.] — [One who scants his household;] *niggardly, or parsimonious [towards his household in expenditure]*; (K;) as also, [though not in so strong a sense,] **مَقْتِرٌ** (TA) [and **قَاتِرٌ**].

قَاتِرٌ *Flesh-meat exhaling its scent, smell, or odour [in roasting]*: (S;) and *having a scent by reason of its greasiness*. (TA.) — See also قَتُرٌ, in two places.

قَتُرٌ: see أَقْتَرٌ.

تَقْتِيرٌ: see قَتَرٌ, and 2.

مَقْتِرٌ *A woman fumigating herself with aloes-wood*. (S.) — See also قَتُرٌ.

قَتَرٌ **جَبَاً** *A kind of aloes-wood made to exhale its odour*. (S.)

قتر

See the more correct form قتر.

قث
قث
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See Supplement.]

قث

1. قَثٌ, as an inf. n., of which the verb is قَثَّ, aor. 2, (M, O, TA,) signifies The collecting (O, TA) of مَال [i. e. cattle, or other property], (TA,) and (O, TA) so قَثَّيْتُ, (O, K, TA,) with kesr, (TA, but written in the O قَثَّيْتُ,) used in relation to مال: (K, TA:) or the collecting of a thing largely, or abundantly. (IDrd, M, O, TA.) And The drawing, or dragging, along, (M, K,) of a thing. (M.) And The driving along. (M, K.) One says, جَاءَ فَلَانٌ يَقْثُ مَالًا [Such a one came] drawing, or dragging, along, (S, O,) and driving along, (O,) مال [i. e. cattle]. (S, O.) And جَاءَ يَقْثُ [He came] drawing, or dragging, along [ample worldly property]. (M.) And قَثَّ السَّيْلُ الغُثَاءَ [The torrent] drove along [the rubbish, and scum, and rotten leaves mixed with the scum, or the like]. (TA.) — And The pulling out, or up; or uprooting, or eradicating; (O, K, TA;) as also اقْتَنَتْ. (K, TA.) One says, اقْتَنَتْ حَجَرًا مِنْ مَكَانِهِ (O, TA) He pulled out, or up, a stone from its place: (O:) and اقْتَنَتْ الْقَوْمَ [He extirpated the people, or party]; (O, TA;) as also اجْتَنَتْ and اقْتَنَتْ and اجْتَنَتْ It was uprooted: قَثَّ and جَثَّ are one [in meaning]. (TA.) — And The eating [a thing]. (O.)

8: see above, in four places, in the last two sentences but one. — One says also, اقْتَنَتْ يَدَهُ He cut off [his hand, or arm]. (O.)

قَثَاتٌ [and قَثَائَةٌ] Household-goods, or utensils and furniture; (M, O, K;) and the like. (M.) One says, جَاءُوا بِقَثَائِهِمْ and جَاءُوا بِقَثَائِهِمْ [lit. They came with their household-goods, &c.,] meaning they left not anything behind them. (M.)

قَثِيثٌ Shoots of palm-trees when they are first pulled off from the mother-trees: as also جَثِيثٌ. (O, TA.) — [And] القَثِيثُ signifies What become scattered at the bases of grape-vines: [or] accord. to AZ, as mentioned by El-Fārisee, what become scattered at the bases of the branches of palm-trees. (M.)

قَثَائَةٌ: see قَثِيَّةٌ, in two places.

قَثَائَةٌ: see قَثَاتٌ, in two places.

قَثِيَّةٌ A collective body (O, K) of men; (O;) and قَثَائَةٌ signifies the same. (K.) One says, اقْتَنَلِ الْقَوْمَ بِقَثِيَّتِهِمْ [and بِقَثَائَتِهِمْ] (in the O erroneously written بِقَثَائِهِمْ) The people, or party, removed with their collective body. (O.)

مَعْتَةٌ Multitude: (Aq, O, K, TA:) like مَعْتَةٌ. (TA.) One says, فَلَانٌ ذُو مَعْتَةٍ Such a one has a multitude, or large number [of adherents or the like]. (O.) And مَا أَكْثَرَ مَعْتَتَهُمْ [How numerous is their multitude!]. (O.)

قَثَا

4. اقْتَنَاتِ الْأَرْضَ, (AZ, S, O,) or اقْتَنَاتِ الْمَكَانَ, (K,) The land, or the place, abounded with the [species of cucumber called] قَثَاءَ. (AZ, S, O, K.) And اقْتَنَاتِ الْقَوْمَ The people had abundance of قَثَاءَ. (S, O, K.)

قَثَاءٌ (S, O, Mgh, K) and قَثَاءٌ, (O, Mgh, K,) the former of which, with kesr, in the more common, (Mgh, TA,) [A certain vegetable,] well-known: (K, TA:) [a species of cucumber; cucumis sativus β fructu flavo majore: (Delile's Floræ Ægypt. Illustr., no. 928:)] or the [cucumber called] خِيَار [q. v.]: (S, O, K:) or a general name for the قَثَا, the عَجُور [q. v.], and the قُفُوس [or قُفُوس q. v.]: but some apply the name to a species resembling the خِيَار: (Mgh, TA:) and it is said that it is lighter (أَخَفَ) than the خِيَار: also that قَثَاءٌ signifies large قَثَاءَ: (TA:) the n. un. is قَثَاءَةٌ. (S, O, Mgh.) — قَثَاءُ الْحِمَارِ see voce عَلَقَمَر.

أَرْضٌ مَقْتَأَةٌ and مَقْتَأَةٌ, (S, O, K, TA,) or مَقْتَأَةٌ, (Mgh,) A place, or land, of قَثَاءَ, (S, Mgh, K,) where قَثَاءَ are sown and grow. (TA.)

قَثَدَ

1. قَثَدَ, aor. 2, (TK,) inf. n. قَثْدٌ, (K,) He ate the [plant, or vegetable, called] قَثْدٌ. (K.)

8. قَثَدَ He cut (L, K) as one cuts the قَثْدَ. (L.)

قَثْدٌ [a coll. gen. n.] A certain plant resembling the قَثَاءَ [a kind of cucumber]: (S, L, K:) or a species of the قَثَاءَ: (L, K:) or the round قَثَاءَ: (IDrd, L:) or the خِيَار: (L, K:) or the خِيَار بَادَرَنِي [Persian بَادَرَنِي]: (T, L:) n. un. with ة. (L, K.)

قَثَرَدَ

Q. 1. قَثَرَدَ He (a man) had much milk and أَقْط. (TA.) [Also sometimes written قَثَرَدَ with ت, as are the other forms of the root mentioned below.]

قَثَرَدَ, and قَثَرَدَ and قَثَرَدَ and قَثَرَدَ Household-goods, or utensils and furniture: (K:) AA says that قَثَرَدَ has this signification: others say قَثَرَدَ and قَثَرَدَ; i. e., i. q. قَرْنَشُوش. (IAq, L.)

مُقَثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ and قَثَرَدٌ A man possessing many sheep or goats and lambs or kids: (K:) or possessing much of household-goods, or utensils and furniture, (K,) and of bad articles of this kind. (TA.) See also قَثَرَدَ — And قَثَرَدَ Portions of wool, (K,) and of hair, and of soft camel's hair, (TA,) and such articles of household-

goods or utensils and furniture as are not carried away on departing, or migrating, (K,) but are left in the abode. (TA.)

قَثَرَدٌ Dry rotten leaves, or other rubbish, at the foot of a vine. (K.) — A multitude of men. (K.) — And see قَثَرَدَ.

قَثَرَدَ see قَثَرَدَ.

قَثَارِدَ (in SM's copy of the K, قَثَارِدَ,) The lower parts of the shirt, and the like. (K.)

قَثَارِدَ see قَثَرَدَ and قَثَرَدَ.

قَثَرَدَ see قَثَرَدَ.

قثع

قثع

See Supplement.]

قح

1. قَحٌّ, (L, K, TA,) [sec. pers., app., قَحَّتْ,] aor. يَقْحُ, (L,) inf. n. قَحَاحَةٌ and قَحْوَةٌ, He, or it, was, or became, such as is termed قَحٌّ [i. e. pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.)

R. Q. 1. قَحْحَةٌ [an inf. n. of which the verb is قَحَحَ] signifies The laughing of the ape or monkey. (L, K.) [Compare with this قَهْقَهَةٌ.] — And The voice's being, or becoming, reiterated in the throat, or fauces. (L, K.) And it is similar to بَحَّةٌ [which means A hoarseness, roughness, harshness, or gruffness, of the voice]. (L.) [But both of these significations are also assigned in the L to قَحْحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.]

قَحٌّ Pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; (Aq, S, A, K;) in, or in respect of, (Aq, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (Aq, S, A, K,) and anything: (K:) fem. قَحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says قَحٌّ لَيْسَ قَحٌّ [One that is mean, sordid, or ignoble,] in whom is nought of generosity, liberality, or nobleness. (A.) And عَبْدٌ قَحٌّ A pure, or mere, slave; one that is of purely servile condition; (S;) or such as is termed قَيْنٌ [which means the same; or one born of slave-parents; &c.]. (A.) And عَرَبِيٌّ قَحٌّ A pure, or genuine, Arabian; one of pure Arabian race; fem. عَرَبِيَّةٌ قَحَّةٌ: (S, A, TA:) as also قَحٌّ and قَحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not قَحٌّ: [i. e. قَحٌّ is not a dial. var. of قَحٌّ, because the former has no pl.:] or أَقْحَاحٌ is

used as a pl. of قَح. (L in art. قح.) And أَغْرَابِي قَح and قَحَان (K, TA) *A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants:* (TA:) pl. أَغْرَابِ أَقْحَان. (S, TA.) And فُلَانٌ قَح (ISk, A, TA) and قَحِيْر (ISk, TA) *Such a one is of the pure, or genuine, of the Arabs.* (ISk, A, TA.) — Also *Coarse, rough, or rude, in make, or in nature or disposition; applied to a man; (Lth, S, K;) as though he were purely so; (S;) and to other than man. (Lth, K.)* — And (hence, TA) *Unripe*, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one in its last state: but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is قَح. (TA.)

قَحَامُ The root, foundation, origin, or source, of a thing or an affair; its essence, or very essence; or what is, or constitutes, its most essential, or elementary, part; the ultimate element to which it can be reduced or resolved; its utmost point or particular; or its principal, or best, part; syn. أَصْلُهُ (Kr, L, K, TA) and قَصُهُ (K, TA) and خَالَصُهُ. (L, K, TA.) One says, صَارَ إِلَى قَحَامٍ الأَمْرِ *He reached, or arrived at, the root, &c., of the affair.* (L.) And لَقَدْ وَقَعْتُ بِقَحَامٍ قُرَيْشٍ, as also وَقَعْتُ بِقُرَيْشٍ, *I have become acquainted with* (عَلِمْتُ) *all that thou knowest, nothing thereof being hidden from me.* (Ibn-Buzurj, TA.) And لَأُضْطَرِّكَ إِلَى قَحَامِكَ *I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. إِلَى جَهْدِكَ: or, as IAgar says, اضْطَرَّكَ إِلَى قَحَامِكَ* (L. [See أَصْلُ.]) — See also قَح, latter half.

القَحِيحُ فَوْقَ الْعَبِّ, قَحِيح. [It is said in the K, القَحِيحُ فَوْقَ الْعَبِّ وَالْجَرْعِ: but it appears from a statement in the TK that these words are a mistake copied from the Moḥeet of Ibn-'Abbad, founded upon a mis-transcription of الْقَحِيحُ فَرْقُ الْقَبِّ. See what next follows.]

قَحِيح [The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the قَب [or end of the rump-bone]: (S:) or the part where the two hip-bones meet, internally: or [rather] what intervenes between the two hip-bones, and surrounds the خَوْرَان [or anus, or part in which is the anus]; the خَوْرَان being between the قَحِيح and the عَصَص: or the lower part of the عَجَب [or rump-bone, or root of the tail], in the integuments (مِلْبَاق) of the two hip-bones; somewhat above the قَب: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the رُكْب [or pubes]: it is said in the T that it is no part of the extremity of the backbone, and that its place of junction, or meeting, is outside the عَصَص: also, that the

upper part of the عَصَص is the عَجَب, and its lower part is the ذَنْب: or the عَصَص is the internal extremity of the backbone, and the عَجَب is its external extremity, and the خَوْرَان is the دُبُر: (L, TA:) or, accord. to IAgar, i. q. عَصَص. (O voce عَصَص.)

قَحِيحٌ and مُقَحِّحٌ [A night's journey to water] that is hard, or difficult. (K.)

مُقَحِّحٌ: see what next precedes.

قح

1. قَحَبٌ, aor. يَقْحُبُ, (S, ISd, O, Mgb, K,) with damm, (S,) like يَنْكُبُ, (O,) the verb being of the class of نَصَرَ, (K,) inf. n. قَحَابٌ (S, O, K) and قَحَبٌ, (K,) both of the inf. ns. mentioned by ISd; (TA;) and قَحَبٌ, inf. n. تَقْحِبُ (K;) *He coughed;* (S, ISd, O, K;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قَحَابٌ signifies the coughing of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سَعَالٌ: (TA:) or قَحَبٌ signifies سَعَلَ مِنْ نَوْمِهِ [app. meaning he coughed by reason of his ungenerousness; as an ungenerous man is wont to do when a request is made to him]. (Mgb.) [See also قَحَابٌ below.]

2: see the preceding paragraph.

قَحَبٌ an inf. n. of 1 [q. v.]. (ISd, K.) — And *Attacked by coughing;* (AZ, O, K;) applied in this sense to an old man. (O.) — And, applied to a man, and so قَحَبَةٌ applied to a woman, *Who coughs much, and is extremely aged, or old and infirm:* or [simply] *who coughs much, whether or not extremely aged or old and infirm.* (TA.) — The former signifies also *Advanced in age;* (O, K;) applied to an elder; like قَحْرٌ and قَحْرٌ: (O:) and the latter, *aged, or extremely aged, or old and infirm*, applied to a woman; (T, O, K, TA;) like قَحْمَةٌ: (T, TA:) and *advanced in age* as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name a woman advanced in age: (T, TA:) or they thus name a woman; and they say, لَا تَشِقْ بِقَوْلِ قَحْبَةٍ [Confide not thou in the saying of a woman]. (A, TA.) — And the former, (A,) or the latter, (IDrd, O, K,) *In a corrupt, or disordered, state of the interior of the body,* (IDrd, A, O, K,) by reason of disease (دَاء), (IDrd, O, K,) or by reason of medicine (دَوَاء) [app. a mis-transcription for دَاء]. (So in a copy of the A.) — And قَحْبَةٌ signifies also *A prostitute, or fornicatress:* (IDrd, T, ISd, O, Mgb, K, TA:) accord. to IDrd, from the same word in the

sense next preceding; (O, Mgb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Mgb, K, TA:) or, (K, TA,) accord. to J (Mgb, TA) and others, (TA,) it is post-classical: (S, O, Mgb, K, TA:) but Ibn-Hilāl says, in the Kitāb eṣ-Ṣinā'ateyn, that it is a proper [not a tropical] appellation of her who makes gain by prostitution: (TA:) the pl. is قَحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Mgb.)

قَحْبَةٌ fem. of قَحَبٌ [q. v.] — And *A cough:* [and so قَحَابٌ used as a simple subst.:] thus in the phrase بِهِ قَحْبَةٌ [In him is (i. e. he has) a cough]: (K, TA:) and thus in the phrase بِالْهَيْبَةِ قَحْبَةٌ [In the beast, or horse or the like, is a cough]. (TA.)

قَحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, K, &c.) — And *A corrupt, or disordered, state of the interior of the body.* (IDrd, Mgb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) وَرِيًّا وَقَحَابًا [May God inflict upon thee an abscess, and a corrupt, or disordered, state of the interior of the body]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) عَمْرًا وَشَبَابًا [May God grant thee continuance of life, and youthful vigour]. (T, TA.)

سَعَالٌ قَحِبٌ *A vehement coughing.* (K.)

قح

1. قَحَدٌ, aor. قَحَدَ, (K,) inf. n. قَحْدٌ; (K, *TK;) and اقْحَدَ; (TA;) *He (a camel) became in the state of having a قَحْدَةٌ [q. v.], (K, TA,) meaning, a hump like a cupola; so accord. to ISd: (TA:) or became large in the قَحْدَةُ, (K, TA,) after smallness [thereof]: (TA:) and قَحَدْتُ, inf. n. قَحْدُ; and قَحَدْتُ; (IKt, L;) and اقْحَدْتُ; (S, IKt, L;) *she (a camel) became in the state of having a قَحْدَةٌ: (ISd, L:) or became large in her hump; (S, IKt; [i. e.] became such as is termed قَحْدٌ; (L;) [and] so اقْحَدْتُ signifies she continued always to have a قَحْدَةٌ, even when she had become lean.* (L.)*

4: see above, in three places.

10: see the first paragraph.

قَحْدَةٌ: see قَحْدَةٌ.

قَحْدَةٌ (S, O, K,) originally قَحْدَةٌ, like as one says عَشْرَةٌ and عَشْرَةٌ, (S, O, TA,) and قَحْدٌ and قَحْدٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a بَكْرَةٌ [or youthful she-camel, (S, O,)] *Large in the hump:* (S, O:) or *large in the قَحْدَةُ [q. v.]: (K:) and اقْحَادٌ is applied to a*

she-camel (S, O, K) in the former sense, (S, O, *) or in the latter sense; (A, * K;) and its pl. is مَقَاهِدُ. (A, O, K.)

قَحْدَةُ The base of the hump of a camel; (S, A, O, L, K;) [as also قَحْدُ, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحط (thus without any syll. sign) expl. as having this meaning (as well as قحدة) in a copy of the A;] and so قَحْدَةُ: (O, K;) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies" (meaning of the K) "in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مقحط; for it is said in the L that IAqr mentions مقحط [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Na'ar, and that IAqr says that مقحط and مقحط and مقحط and مقحط are all syn. with أصل; but Az says that مقحط is not mentioned with مقحط in the book of Aboo-Turab:"] or the portion of the hump, (K, TA,) i. e. (TA) the portion of the fat of the hump, (Lth, O, L, TA,) that is between the مَاتَتَانِ [app. here meaning the two anterior upper portions of the lumbar region, next the back-bone]: (Lth, O, L, K, TA:) or the hump (A'Obeid, O, L, K, TA) itself: (TA:) or a hump like a cupola: (ISd, TA:) or the قَبْه [or round, protuberant, upper portion] of the hump: (A:) pl. [of mult.] قَحَادُ (S, O, K) and [of pauc.] أَقْحَدُ. (K.)

قَحَادٌ A solitary man, who has neither brother nor offspring: (IAqr, Sh, O, K, TA:) and وَاحِدٌ قَحَادٌ signifies [the same, or the like; i. q.] صَنْبُورٌ: (IAqr, Sh, T, O:) [see also صَاخِدٌ:] accord. to the K, قَحَادٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-Abbás, with ف, saying وَاحِدٌ قَحَادٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAqr; i. e. that one says وَاحِدٌ قَحَادٌ, and صَاخِدٌ. (TA.)

قَحَادٌ: see the next preceding paragraph, in three places.

القَحْدَةُ: see what next follows.

القَحْدَةُ (S, O,) and القَحْدَةُ, the latter like عَرْضَةٌ [in form], and mentioned by Ibn-Abbád, (O,) [words] in which the م is argumentative, (S, O,) [or, accord. to the K, it is radical.] What is behind the head; (S, O;) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the هَامَةُ [or crown] being above it, and the قَذَالُ, which is next to the مَقْدُ [or مَقْدُ, i. e. the part between the two ears, behind], being beneath it: (O:) pl. [of

both] قَحَادُ (S, O) and [of the former] قَحْدَوَاتُ [also]. (O.) See also art. قحط.

قَحْدَةُ: see قَحْدَةُ.

قَحَادٌ: see قَحْدَةُ.

قحط

1. قَحَطَ المَطَرُ, aor. ق, (S, Msh,) inf. n. قُحُوطٌ, (Sh, S,) or قَحَطَ; (Msh, K;) and قَحَطَ, aor. ق, (Fr, S, Msh,) inf. n. قَحَطَ; (Fr, Msh;) but the former is said by ISd, to be the more approved, (TA,) and قَحَطَ; (Msh;) قَحَطَ, mentioned by AHn, and IB, but the latter says, قَحَطَ القَطَرُ; and قَحَطَ, also mentioned by AHn; (TA:) The rain was withheld, (Sh, AHn, S, Msh, K,) being wanted. (Sh.) An Arab of the desert said to 'Omar, قَحَطَ السَّحَابُ, meaning The clouds were withheld. (TA.) — قَحَطَ العَامُ, aor. ق, inf. n. قَحَطَ; and قَحَطَ, aor. ق, inf. n. قَحَطَ; and أَقْحَطَ, inf. n. قُحُوطٌ; (K, * TA;) and أَقْحَطَ; (K;) The year was one of drought; without rain: (K;) and أَقْحَطَ signifies the same. (TA.) You say also, قَحَطَ فِي إِقْحَاطِ, and قَحَطَ الزَّمَانِ, and إِقْحَاطُهُ, meaning That was in the distressing state of the time, or season. (Ibn-El-Faruj.) — قَحَطَتِ الأَرْضُ, aor. ق; (IDrd;) or قَحَطَتِ; (Msh, TA;) and أَقْحَطَتِ [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Msh;) The land received no rain: (Msh, TA:) but it is asserted that one says قَحَطَ, with fet-h, of rain; and قَحَطَ, with kees, of a place. (IB.) — قَحَطَ النَّاسُ, like سَمِعَ [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, (K,) قَحَطُوا; (S, Msh, K,) and أَقْحَطُوا; (Msh, K;) but these two are rare; (K;) or they are not allowable; (M;) and أَقْحَطُوا; (S, Mgh, Msh, K;) and قَحَطَ عَنْهُمْ المَطَرُ; (Mgh;) The people suffered, or were afflicted with, drought, or want of rain; (S, Msh, K, TA;) they had no rain; (TA;) rain was withheld from them. (Mgh, Msh.)

4. أَقْحَطَ: see 1, throughout. — أَقْحَطَ, said of a man, also signifies † Semen non emisit: (Mgh, Msh:) or in'vit et semen non emisit: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Msh.) — أَقْحَطَ اللَّهُ الأَرْضَ God afflicted the land with drought; by withholding rain from it. (Msh, K.)

قَحَطَ: see 1. — Drought; dearth; scarcity: (S, TA:) and † paucity of good in anything. (ISd, TA.) You say also, قَحَطًا, like سَحَابًا, and بَعْدًا, in the accus. case as [though it were] an inf. n.; meaning May drought, or dearth, or scarcity, betide him: and † cessation of good, or welfare: and † unfruitfulness in respect of good works. (TA.)

قَحَطَ: see قَحَطَ.

قَحَطَ: see قَحَطَ.

قَحَطَ Rain withheld. (Fr, Msh.) Also, and قَحَطَ, applied to a year, and to a beating, Distressing; severe; vehement. (K.)

قَحَطَ زَمَنٌ, (K, TA,) and عَامٌ مَقْحُوطٌ, (TA,) A time, and a year, of drought; in which is no rain: (K, * TA:) pl. of the former epithet قَوَاحِطُ. (K.)

قَحَطَ: see قَحَطَ.

أَرْضٌ مَقْحُوطَةٌ, (Msh,) and بَلَدٌ مَقْحُوطٌ, (TA,) A country, and a land, that has received no rain: (Msh, TA:) pl. مَقَاحِيطُ. (Msh.)

[قحف

قحل

قحر

See Supplement.]

قد

1. قَدَّ, aor. ق, (S, M, O, L, Msh,) inf. n. قَدٌّ; (S, M, A, O, L, Msh, K;) and قَدَّوهُ, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. تَقْدِيدٌ; (L, K;) and قَدَّوهُ, (M, L,) inf. n. اِقْتِدَادٌ; (K;) He cut it in an elongated form; or lengthwise: (IDrd, M, L, K;) or slit, split, clare, rent, or divided, it, (namely, a thong, &c., S, O, L, and a garment, or piece of cloth, L,) lengthwise: (S, M, A, O, L, Msh, K;) and he cut it off entirely: (M, L, K;) or he cut it, or cut it off, in an absolute sense: (TA:) he cut it, namely, a skin: and he rent it, namely, a garment, or piece of cloth, or the like. (L.) One says, صَرَبَهُ بِالسَّيْفِ قَدَّوهُ, [He smote him with the sword and clare him in halves,] (L, Msh, *) or قَدَّوهُ نَصْفَيْنِ. (A.) And قَدَّوهُ الْقَلَمَ وَقَطَّه [He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise]: (A, TA:) [for] قَطَّه is opposed to قَدَّه: (S and TA in ar' قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — And [hence] قَدَّ, (S, M, A, L,) inf. n. قَدٌّ, (M, L, K,) † He clare, cut through by journeying, or passed through, the desert, (S, M, A, O, L, K,) and the night. (M, L.) — And قَدَّ بِهِ الطَّرِيقُ, (so in a copy of the M,) or قَدَّوهُ الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. قَطَّعَهُ (M) or قَطَّعَتْهُ (L, TA) † [The road cut him off, app. from his companions, or from the object of his journey: compare قَطَّعَ بِهِ and قَطَّعَ بِهِ.] — And الْقَلَامُ قَدَّ, (M, L,) inf. n. as above, (M, L, K,) i. q. قَطَّعَهُ (M, L, K*) and شَقَّه (M, L) [both of which explanations may here mean, as قَطَّعَ الْقَلَامَ generally does, † He cut short, or broke off, th.

speech; or ceased from speaking: or both may here mean, as *قَطَعَ الْكَلَامَ* sometimes does, *he articulated speech, or the speech*: compare this latter rendering with an explanation of *شَقَّقَ الْكَلَامَ*. — *قَدَّ* also signifies *He cut it out, or shaped it*, in any manner, whether lengthwise or otherwise; like *قَتَّه*: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. *فَرَى*. Hence *[Such a one was shaped with the shaping of the sword]* means *such a one was made goodly, or beautiful, in respect of التَّطْيِيع* [i. e. conformation, or proportion, &c., like *us is the sword*]. (§, O, L, TA.) [See also *قَدَّ*, below.] — And *قَدَّ* means also *He suffered a pain* [app. what may be termed a cutting pain] in the belly, called *قُدَاد*. (M, L, K.)

2: see 1, first sentence. — [Hence,] *قَدَّد*, (as implied in the L,) or *قَدَّدَ اللَّحْمَ*, (A, O,*) inf. n. *تَقْدِيدٌ*, (O, L,) *He made قَدِيد* [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) — *قَدَّدَ عَلَيْهِ*, said of a garment, *It fitted him, or suited him, in size and length*. (L, from a trud.)

4. *اَقْدَّ عَلَيْهِ*, said of food, *It occasioned him a pain in the belly, termed قُدَاد*. (IKtt, TA.)

5: see 7. — *تَقَدَّدَ* said of a garment, or piece of cloth, *It was, or became, much slit or rent, or ragged, or tattered*, (O, K, TA,) and *old and worn out*. (TA.) — And, said of flesh-meat, quasi-pass. of 2, [i. e. *It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried*]. (O) — And, said of a company of men (*قَوْمٌ*), *It became separated* (§, M, O, L, K) into *قَدَد* [or parties, &c., pl. of *قَدَّة*, q. v.]. (M, L.) — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] *It was, or became, dry; or it dried, or dried up*. (K, TA.) — And *تَقَدَّدَتْ* said of a she-camel, *She became somewhat lean* (O, K) after having been fat: (O:) or *she became fat*, (TA,) or *began to become fat, after having been lean*. (K, TA.)

7. *اِنْقَدَّ*, (§, M, A, O, L, Msh, K,) and *تَقَدَّدَ*, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) *It became cut in an elongated form; or lengthwise*: (L, K:) or *became slit, split, cloven, rent, or divided, lengthwise*: (§, M, A, O, L, Msh, K:) or *became cut off entirely*: (M, L, K:) or *became cut, or cut off*. (TA.)

8: see 1, first sentence. — *اَقْتَدَّ الْأُمُورَ* means *He considered the affairs, forcasting their issues, or results, and discriminated them*: (§, O, K:)

or *he devised the affairs, and considered what would be their issues, or results*. (M.)

10. *اِسْتَقَدَّ* † *It contained, or continued in one manner, or state*, (Ibn-'Abbád, A, O, K,) *لَهُ* to him. (A.) And † *It* (an affair, TA) *was, or became, uniform, or even in its tenour*. (Ibn-'Abbád, O, K, TA.) And *اِسْتَقَدَّتِ الْإِبِلُ* † *The camels went on undeviatingly, in one course, way, or manner*: (O, K:) so says AA. (O.)

قَدَّ is a noun and a particle: (§, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — (1) It is a noun *syn. with حَسْبٌ*; (§, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Baṣree; with the *د* quiescent; (TA;) because resembling *قَدَّ* the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as *قَدَّ زَيْدٌ دِرْهَمٌ* &c.: (TA:) one says, *قَدَّ زَيْدٌ دِرْهَمٌ* [The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem], (Mughnee, K,) with the *د* quiescent; (Mughnee, K, TA;) and *قَدِي* (§, O) and *قَدْنِي* (§, O, Mughnee) [both] meaning *حَسْبِي* [My sufficiency (i. e. what is sufficient for me)]; (§, O;) the *ن* in *قَدْنِي* being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the *ن* in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in *ضَرَبَنِي* (§, O:) [see, however, in the next sentence, an explanation of *قَدْنِي* accord. to which the *ن* is inserted regularly:] accord. to Yaḥkoob, using *قَدَّ* in the sense of *حَسْبٌ*, one says, *مَا لَكَ عِنْدِي إِلَّا قَدَّ* i. e. *فَقَطَّ* [There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, *فَقَطَّ* being held to signify properly *فَحَسْبٌ*, but it is commonly used as meaning *and no more*]; and he asserts it [i. e. *قَدَّ*] to be a substitute [for *قَطَّ*]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says *قَدَّ زَيْدٌ*, making it marfooḥ, (Mughnee, K,) like as one says *حَسْبُهُ*; and *قَدِي* without *ن*, [as mentioned above,] like as one says *حَسْبِي*. (Mughnee.) — (2) It is also a verbal noun, *syn. with يُكْفِي*: one says, *قَدَّ زَيْدًا دِرْهَمٌ* [A dirhem suffices, or will suffice, Zeyd], and *قَدْنِي دِرْهَمٌ* [A dirhem suffices, or will suffice, me]; (Mughnee, K;) like as one says *يُكْفِي زَيْدًا دِرْهَمٌ*, and *يُكْفِينِي دِرْهَمٌ*. (Mughnee, K,*) — As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb, (§, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from

anything that would render it *mejzoom* or *man-soob*, and from what is termed *حَرْفُ تَنْفِيسٍ* [i. e. *سَوْفَ* and its variants]: and it has six meanings. (Mughnee, K.) — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says *قَدَّ يَفْعَلُ الْغَائِبُ*, (Mughnee, K,) meaning *It is expected that the absent will come*: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying *لَمَّا يَفْعَلُ* [i. e. “He has not yet done” such a thing, which implies expectation that he would do it]; (§, M, O;) the reply being, *قَدَّ فَعَلَ* [Already he has done the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (§, M,* O, Mughnee;) [for to such] you say, *قَدَّ مَاتَ فُلَانٌ* [Already such a one has died]; but if one inform him who does not expect it, he does not say thus, but he says [merely] *مَاتَ فُلَانٌ*: (§, O:) thus some say *قَدَّ رَكِبَ الْأَمِيرُ* [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that *قَدَّ* is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying *يَقْدُمُ الْغَائِبُ* denotes expectation without *قَدَّ*:] MF says, What we have been orally taught by the sheykhs in El-Andalus is this, that it is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying *قَدَّ قَامَ زَيْدٌ* [Zeyd has just, or just now, stood; a meaning often intended by saying merely, *has stood*]; (Mughnee, K;) for this phrase without *قد* may mean the near past and the remote past; (Mughnee;) and so in the saying of the muḥdhdhin, *قَدَّ قَامَتِ الصَّلَاةُ* [The time of the rising to prayer has just come, or simply has come]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb *كَانَ*; thus you say, *كَانَ قَدَّ ذَهَبَ* He had just, or simply had, gone away; and *يَكُونُ قَدَّ ذَهَبَ* He will, or shall, have just, or simply have, gone away:] and accord. to the Baṣree, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] *وَمَا تَأْتِيْنَا فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَانَا* [And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?]; and in [the saying in the Kur iv. 92,] *أَوْ جَاؤُكُمْ* [Or who come to you, their bosoms being contracted so that they

are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without **قَدْ**, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sh [however] does not allow the use of the pret. as a denotative of state without **قَدْ**; and he makes **حصرت صدورهم** to be an imprecation [meaning *may their bosoms become contracted*]: (S in art. **حصر**; in which art. in the present work see more on this subject:) and the inceptive **ل** is prefixed to it like of the saying, **إِنَّ زَيْدًا لَقَدْ قَامَ** [Verily Zeyd has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] — (3) It denotes rareness, or paucity; (Mughnee, K:) either of the act signified by the verb, (Mughnee,) as in [the saying], **قَدْ يَصْدُقُ الْكَذُوبُ** [In some few instances the habitual liar speaks truth]; (Mughnee, K:) or of what is dependent upon that act, as in [the saying in the Kur xxiv. last verse,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [as though] meaning **هُوَ عَلَيْهِ** [so that it should be rendered *At least He knoweth that state of conduct and mind to which ye are conforming yourselves*]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from **قَدْ**, but from the saying **الْكَذُوبُ يَصْدُقُ**. (Mughnee.) — (4) It denotes frequency; (Mughnee, K:) [i. e.] sometimes (S, O) it is used as syn. with **رَبَّيَا** [as denoting frequency, as well as with **رَبَّيَا** in the contr. sense, mentioned in the next preceding sentence]: (S, M, O:) thus in the saying (S, M, O, Mughnee, K) of the Hudhalee, (M, Mughnee,) or 'Abced Ibn-El-Abras, (IB, TA,)

* **قَدْ أَتْرَكَ الْقِرْنَ مُصْفَرًّا أُنَامِلُهُ** *

[Often I leave the antagonist having his fingers' ends become yellow]. (S, M, O, Mughnee, K.) — (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Kur xci. 9,] **قَدْ أَقْلَحَ مَنْ زَكَاةَا** [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;)] each pret. here occupying the place of a meizoom aor.]: (Mughnee, K:) and thus accord. to some in [the saying in the Kur xxiv. last verse, of which another explanation has been given above,] **قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ** [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.) — (6) It denotes negation, (Mughnee, K.) accord.

to ISd, (Mughnee,) occupying the place of **مَا**, (M,) in the saying, **قَدْ كُنْتُ فِي خَيْرٍ تَعْرِفُهُ**, (M, Mughnee, K,) with **تَعْرِفُ** mangoob, [as though meaning *Thou wast not in prosperity, that thou shouldst know it*]. (Mughnee, K,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) — [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] **قَدْ** may be separated from the verb by an oath; as in **قَدْ وَاللَّهِ أَحْسَنْتُ** [Thou hast, by God, done well] and **قَدْ لَعَمْرِي بَيْتٌ سَاهِرًا** [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M,* O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nabighah (M, O, Mughnee) Edh-Dhubyanee, (O,)

* **أَفِدَ التَّرْحُلُ عَيْرَانِ رَكَابَا** *
* **لَمَّا تَزَلُ بِرَحَابَا وَكَانَ قَدِ** *

[The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning **قَدْ زَالَتْ**. (M, O, Mughnee.) — If you make **قَدْ** an اسم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, **كَتَبْتُ قَدًْا حَسَنَةً** [I wrote a beautiful]; and so you do in the case of **قَدْ** and **هُوَ** and **نُو**; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of **ل**; for in this case you add **هـ**; thus if you name a man **ج**, or **م**, and then add at the end of it **ل**, you make it **هـ**; for you make the second **ل** movent, and **ل** when movent becomes **هـ**: (S, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Bagrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the K,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for **هُوَ**, (IB, K,) used as the name of a man, (IB, K,) and for **نُو** you say **نُوهُ**, and for **فِي** you say **فِيهِ**; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in **دَمْرٌ** and **يَدٌ** &c.]: (K:) but as to **قَدْ**, if you use it as a name, you say **قَدْ**; (IB, K;) and for **مَنْ** you say **مَنْ**, and for **عَنْ** you say **عَنْ**; (K;) like **يَدٌ** (IB, K) and **دَمْرٌ** &c.: (K:) F, however, [following IB,] is wrong in calling J's

statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.)

قَدْ The skin of a lamb or kid: (M, A, L, Mgh, K:) or [only] of a kid: (S, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., S) **أَقْدٌ** and (of mult., S) **قَدَادٌ** (ISk, S, M, L, Mgh, K) and [of pauc. also] **أَقْدَةٌ**, which is extr. (M, L.) Hence the saying, **فُلَانٌ مَا يَعْرِفُ الْقَدَّ مِنَ الْقَدِّ** Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, K,) it is said in a prov., (S, M, A, O,) **مَا يَجْمَلُ قَدَّكَ إِلَى أُوَيْمِكَ** (S, M, A, O, K) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, † what makes the great to be like the little? (M: [or the little to be like the great?]) or meaning what induces thee to make thy small affair [appear] great? (S:) or what approximates thy small [affair] to thy great? (O, K:) applied to him who transgresses his proper limit; (M, O, K;) and to him who compares the contemptible with the noble.

(O, K.) — See also **قَدْ**, in two places. — Also † The measure, quantity, size, or bulk, (M, L, Mgh, K,) of a thing: (M, L:) † the conformation, or proportion, syn. **تَقْطِيعٌ**, (S, M, A, O, L, K,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (K:) † the stature, syn. **قَامَةٌ**, (S, A, O, L, K,) of a man (K) + his justness of form, or symmetry: (M, L, K,) and † his figure, person, or whole body: (M, L:) pl. [of pauc.] **أَقْدٌ** (M, L, K) and **أَقْدَةٌ**, (K,) which is extr., (TA,) and [of mult.] **قُدُودٌ** (M, L, K) and **قَدَادٌ**. (K.) One says, **هَذَا عَلَى قَدِّ ذَاكَ** This is equal in measure, quantity, size, or bulk, to that; is like that. (Mgh.) And **شَيْءٌ حَسَنُ الْقَدِّ** † A thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And **جَارِيَةٌ حَسَنَةُ الْقَدِّ** † A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion. (A.) And **غُلَامٌ حَسَنُ الْقَدِّ** † A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body. (M, L.) — See, again, **قَدْ**. — By the phrase **يَا وَيْلَ قَدِّ**, addressed to Mikdád, in a verse of Jereer, is meant **مِقْدَادٌ** [O, woe to thee Mikdád]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is **سَلَامٌ** used by El-Hoteiäh for **سُلَيْمَانٌ**. (O.)

قَدْ A certain marine fish, (O, K,) the eating of which is said to increase [the faculty of] **الْجَمَاعُ**. (O.)

قَدْ A thing that is **مَقْدُودٌ** [i. e. cut in an elongated form, &c.]. (M, L.) — [And hence] A thong cut from an untanned skin, (S, M,* A, O,* L, Mgh, K,) with which sandals or shoes are sewed, (M,* L, Mgh,) and with which a captive

is bound; (A;) pl. أَقْدُ: (S, O, L:) and [as a coll. gen. n.] *thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِل are bound*: (M, L:) and قَدَّة [of which the pl. is قَدَر] is a more special term, (S, O, L,) signifying a single thong of this kind. (K.) See an ex. voce قَدُّ. — And (hence, L) A whip; (O, L, K;) as also قَدُّ. (K.) Thus in the trad., لَقَابُ قَوْسٍ أَحَدِكُمْ وَمَوْضِعُ قَدِّهِ فِي الْجَنَّةِ خَيْرٌ مِنْ قَدِّهِ مَا هَهُنَا قَدُّ وَلَا قَدُّ فِي الدُّنْيَا وَمَا فِيهَا (O, L,) or قَدِّهِ (K,) i. e. *Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قَدِّهِ may here have the meaning next following. (L.) — A sandal; because cut in an elongated form from the skin: (O, L:) or a sandal not stripped of the hair, in order that it may be more pliant. (IAar, O, L.) — And A vessel of skin. (S, O, K.) One says, مَا لَهُ قَدٌّ وَلَا قَدُّ He has not a vessel of skin nor a vessel of wood: (S, O, M:) or a skin nor a fragment of a drinking-cup or bowl. (M.) — شَدِيدُ الْقَدِّ occurs in a trad. as some relate it, meaning *Having a strong bow-string*: but accord. to others, it is شَدِيدُ الْقَدِّ, meaning *strong in pulling the bow*. (L.)*

قَدَّة: see قَدُّ. — Also A piece of a thing. (M, L.) — And hence, (M,) A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions, (S, M, O, L, Mgh, K,) accord. to some, (Mgh,) of whom each has his own, (S, O, L, K,) or of which each has its own, (Mgh,) erroneous opinion: (S, O, L, Mgh, K:) pl. قَدَر. (Mgh.) Hence, كُنَّا طَرَائِقَ قَدَرًا (S, L, O, K,) in the Kur [lxii. 11], (L, O,) said by the Jinn, (Fr, L,) *We were parties, or sects, differing in their erroneous opinions, or in their desires*: (Fr, O, L, K:) or separate [sects]; Muslims and not Muslims: (Zj:) or diverse, or discordant, or various, sects; Muslims and unbelievers. (Jel.) And one says, صَارَ الْقَوْمُ قَدَرًا *The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions*. (L.)

قَدَا The hedge-hog: — and The jerboa. (O, K.)

قَدَا A pain [app. what may be termed a cutting pain] in the belly. (S, M, O, L, K.) قَدَاوًا is a form of imprecation, meaning [May God inflict upon thee] dropsy, and a pain in the belly. (L.)

قَدِيد (S, M, O, L, K,) or نَحْمَرُ قَدِيدًا (Mgh,) *Flesh-meat cut into strips, or oblong pieces*: (M, L, K:) or cut, (M,) or cut into oblong pieces, and spread, or spread in the sun, to dry: (M, L, K:) or salted, and dried in the sun: (L:) i. q. نَحْمَرُ قَدِيدًا (S, O, L:) قَدِيد is of the measure فَعِيل in the sense of the measure مَفْعُول. (L.) — ثَوْبٌ قَدِيدٌ A garment, or piece of cloth, [slit, or rent, and] old and worn out. (S, O, L, K.)

قَدِيدٌ A small مِسْح [or garment of thick, or coarse, hair-cloth], (M, K, TA,) such as is worn by persons of low condition. (TA.)

قَدِيدِيُون (IAth, O, K, TA,) thus accord. as a trad. in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قَدِيدِيُون, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the "Fâik," (O,) [and thus I find it in a copy of the A,] *The followers of an army, consisting of handicraftsmen, (A, IAth, O, K, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, K, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قَدِيد; or from التَّقْدُد, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition. (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِي (IAth, O, TA) and يَا قَدِيدِي (IAth, TA:) and it is commonly used in the language of the Persians also. (O.)*

قَبْدُود A she-camel long in the back: (O, K:) but this is said to be derived from الْقَوْد, like الْكَيْنُونَةُ from الْكُونُ: (L:) [see art. قَوْد] pl. قَبْدَايِد. (K.) [In the O the pl. is written قَبْدَايِد.]

مَقْدٌ A road: (A, K, TA:) because it is cut: so in the phrase مَقَارَةُ مُسْتَقِيمَةِ الْبَقْدِ [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — + The rima vulvæ of a woman. (M, L.) — + The part of the back of the neck that is between the ears. (K, L.) [A dial. var. of, or a mistake for, مَقْد.] — And i. q. قَاع, i. e. + An even, or a plain, place. (S, M, O, L.)

مَقْدٌ, like مَدْقٌ [in measure], (K, [in a copy of the M, erroneously, مَقْد,]) or مَقْدَةٌ, (L,) *The iron instrument with which skin is cut (يُقَدُّ).* (L, K, TA.)

مَقْدَةٌ: see the next preceding paragraph.

مَقْدِي Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marâjîd and the Mojam, near Adhri'ât, in the Howrân; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقْدِي is different from that called مَقْدِي: (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قُد) in halves; so accord. to Rejâ Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.)

قدح

قَدَحَ الدَّوْدُ 1. (S, A,) [aor. قَدَحَ,] inf. n. قَدَحٌ, (Lth, S, Mgh,) *The worm, or worms, effected a cankering, or corrosion, (Lth, S, A, Mgh,) فِي الشَّجَرِ, [in the trees], (Lth, S, Mgh,) or فِي الْعُودِ, [in the wood], (A,) and فِي الْأَسْنَانِ, [in the teeth]. (Lth, S, A, Mgh.)* And قَدَحَ فِيهِ and قَدَحَ فِيهِ, inf. n. as above, *It (the tree, and the tooth,) became cankered, or corroded. (L.) — [Hence,] قَدَحَ فِيهِ, (Mgh, K,) or فِي عَرَضِهِ, and فِي سَاقِهِ, (A,) aor. قَدَحَ, (Mgh, K,) inf. n. as above, (Mgh,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) † *He impaired, injured, detracted from, impugned, or attached, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him. (A, Mgh, K.)* And قَدَحَ فِي نَسَبِهِ † *He found fault with, or spoke against, his parentage, genealogy, or pedigree. (S, A, Mgh.)* And قَدَحَ فِي عَدَاتِهِ † *He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. (Mgh.)* And قَدَحَ فِي سَاقِ أَخِيهِ † *He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. (L, TA.)* And قَدَحَ فِي سَاقِهِ † *Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضْدِهِ being meant أَهْلُ بَيْتِهِ, and by سَاقِهِ, نَفْسِهِ. (IAar, T. [See عَضْد.])* — قَدَحَ فِي الْقَدَحِ (A, K, TA,) aor. as above, (TA,) *He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قَدَح with the tung of the iron head [for the inserton of the said tang]: (A, K, TA:) which hole is termed مَقْدَح. (A, TA.)* — قَدَحَ خَتَامَ الْخَاطِبَةِ *He broke the sealed clay upon the mouth of the [wine-jar called] خَاطِبَة. (TA.)* [Accord. to the TA, a verse of Lebeed cited voce presents an ex. of the verb in this sense: but see the explanation given in art. دَكَن.] — قَدَحَ الْعَيْنَ [He (the operator termed قَدَّاح, A) performed upon the eye the operation of couching;] *he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ الْعَيْنَ.])* — قَدَحَ النَّارَ (S, L,) aor. and inf. n. as above, *He struck, or produced, fire with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَة] i. e. He produced fire from the piece of stick, or wood, called زَنْد, or rather from that called زَنْدَة; as also قَدَحَ بِالزَّنْدِ: (A:) or قَدَحَ بِالزَّنْدِ, and قَدَحَ, (K,) or الزَّنْدَ قَدَحَ, (S,) *He endeavoured to produce fire with the زَنْد. (K.)* [app. Bend thou to me branches and I will produce fire for thee to kindle them] is a prov., meaning كُنْ لِي أَكُنْ لَكَ [Be thou a**

helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce قَدَحَ الشَّيْءُ فِي صَدْرِي + *The thing made an impression in my bosom, or mind.* (L.) — قَدَحَ (S, A, L,) aor. and inf. n. as above; (L;) and قَدَحَ (S, A, L, K;) *He laded out broth [&c.] (S, A, L, K) with a ladle.* (A.) And قَدَحَ القِدْرَ *He laded out what was in the cooking-pot.* (L.) And قَدَحَ مَا فِي أَصْفَلِ القِدْرِ *He laded out with pains what was in the bottom of the cooking-pot.* (L.) And قَدَحَ مَا فِي أَصْفَلِ البِئْرِ *[He laded out what was in the bottom of the well].* (A.) — قَدَحَتْ عَيْنُهُ (S, A,) inf. n. قَدَحَ (K;) and قَدَحَتْ (S,) inf. n. تَقْدِيحَ (K;) + *His eye sank, or became depressed, (S, A, K,) so that it became like the قَدَح [q. v.].* (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سَلَب.])

2: see above, last explanation. — قَدَحَ فَرَسَهُ (S,) inf. n. تَقْدِيحَ (K,) + *He made his horse lean, lank, or slender: (S, K, TA:) or قَدَحَتْ خَيْلِي, inf. n. as above, + I made my horses to be [like the arrows termed] قَدَاح in slenderness.* (A.)

3. مَقَادَحَةٌ is syn. with مَقَادَعَةٌ, [so in a copy of the A, an evident mistranscription for مَقَادَعَةٌ, with د,] from القَدْحُ meaning “the act of blaming, censuring,” &c., syn. الطَّعْنُ: thus in the saying, جَرَتْ بَيْنَهُمَا مَقَادَحَةٌ + *[A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two].* (A.) — And قَادَحَهُ signifies + نَظَرَهُ [app. as meaning جَادَهُ i. e. + *He contended in an altercation, or disputed, or litigated, with him: &c.].* (A.)

5. قَرَحَ: see 5 in art. قَرَحَ.

6. قَادَحَا + [app. *They contended in an altercation, or disputed, or litigated, each with the other.*] (A: there immediately following قَادَحَهُ as meaning نَظَرَهُ.)

7. انْقَدَحَتِ النَّارُ مِنَ الْعُودِ *Fire was, or became, struck, or produced, from the wood, or stick.* (L in art. صَلَد.)

8: see 1, latter half, in three places. — اقْتَدَحَ is [also] a tropical phrase [meaning + *He endeavoured to avail himself of his (another's) instrumentality: or he availed himself thereof: see the phrase اَنَا مُقْتَدِحٌ بِزَنْدِكَ in art. زَنْد.*] (A.) — And اقْتَدَحَ الْأَمْرَ means + *He considered, and looked into, the affair, seeking to elicit what would be its issue, or result.* (A, K, TA.) — See also 1, again; last quarter.

10. اسْتَقْدَحَ زَنْادَهُ [lit. signifies *He asked, or demanded, that his (another's) زَنْاد (pl. of زَنْد q. v.) should produce fire: and*] is a tropical phrase [meaning + *He asked, or demanded, that he might avail himself of his (another's) instrumentality.*] (A.)

Bk. I.

قَدَحَ and قَادَحَ, [the former, in the CK, in this case, erroneously, with fet-h to the د,] *A canker, or corrosion, incident in trees and in teeth:* (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning *a thing that cankers, or corrodes: and* the latter signifies also *rottenness, decay, corruption, or unsoundness:* (L:) and *blackness that appears in the teeth:* (S:) and *a crack, or fissure, in wood, or in a stick, or rod:* (S, L, K;) and so the former word. (K.) — اِبْرَةُ القَدْحِ: see مَقْدَحٌ.

قَدَحَ *An arrow, (S, Mgh, K, &c.,) [i. e.] the pared wood, or rod, of an arrow, (Mgh,) before it has been furnished with feathers and a head:* (S, Mgh, Mgh, K, &c.) or *an arrow when straightened, and fit to be feathered and headed:*

(T, voce قَدَحَ, q. v.) or *a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow:* (AHn:) and [particularly] *such as is used in the game called المَيْسِر:* (S, L:) pl. قَدَاحَ (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of قَدَحَ in the last of the senses expl. above,] أَقْدَحَ (S, L, K) and أَقْدَاحَ (L, TA) and أَقَادِيحَ (S, L, K,) which last is a pl. pl. [i. e. pl. of أَقْدَاحَ]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِر, ضَرْبُ القَدَاحِ, and in speaking of the two arrows used in practising sortilege, ضَرْبُ القَدْحَيْنِ: see art. ضَرْب, p. 1778,

col. iii.] *He told me truly what was the brand of his gaming-arrow* is a prov.; meaning he told me the truth: (A, TA:) so says AZ: (TA:) or it means he told me what was in his mind: the وَسْمُ of the قَدَح is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, *أَبْصُرْ وَسْمَ قَدْحِكَ* + [See, or look at, the brand of thy gaming-arrow]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قَدَحَ ابْنِ مُقْبِلٍ + [The gaming-arrow of Ibn-Muqbil, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.)

قَدَحَ [A drinking-cup or bowl;] a certain vessel. (Mgh, K) for drinking, (S, Mgh,) well known, (Mgh,) large enough to satisfy the thirst of two men: (A'Obeyd, K:) or a small one and a large one: (K:) [in the K voce عُلْبَةٌ, it is applied to a vessel used for milking, sometimes made of camel's skin and sometimes of wood: it was used for drinking and for milking:] pl. أَقْدَاحَ. (S, Mgh, Mgh, K.) It is said in a trad., *لَا تَجْعَلُونِي كَقَدْحِ الرَّاحِبِ* [Make not ye me to be like the drinking-cup of the rider on a camel]; meaning, make not ye me to be last in being mentioned; because the

rider on a camel suspends his قَدَح on the hinder part of his saddle when he is finishing the putting-on of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — Also *A certain measure of capacity, in Egypt, containing two hundred and thirty-two ذَرَاهِير*. (Es-Suyooti in his “Husn el-Mohádarah.” See اِرْدَب, in art. رَدَب.)

قَدَحَةٌ *A single act of striking, or producing, fire.* (IAth, K, TA.) — And hence, + *An elicitation, by examination, of the real state or nature of a case or an affair.* (IAth, TA.) — And *A single act of lading out broth [&c. with a ladle].* (L, in so in the CK.) — See also what next follows.

قَدَحَةٌ *A ladleful of broth:* (S, L, K.) and some say that قَدَحَةٌ signifies the same. (L.) You say, *أَعْطِنِي قَدَحَةً مِنْ مَرَقَتِكَ* Give thou to me a ladleful of thy broth. (S.)

قَدَحَةٌ *The act of striking or producing, fire* (IAth, K, TA) with the مَقْدَحَةُ. (IAth, TA.) Hence the saying, *لَوْ شَاءَ اللَّهُ لَجَعَلَ لِلنَّاسِ قَدَحَةً* [If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light]: (K, TA:) a trad. (TA.) — And [hence] + *Consideration and examination of an affair, to elicit what may be its issue, or result.* (K, TA.)

قَدُوحٌ and أَقْدَحُ (K,) or أَقْدَحُ (A,) + *The ذَبَاب [i. e. common fly, or flies]:* (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the زَنْد and the زَنْدَة]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of القُدُوح we find القَدُوح الأَقْرَحَ; and he says that القَدُوح (q. v.) is from القَرْحَة, and that every ذَبَاب has upon its face a قَرْحَة (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.] — قَدُوحٌ also signifies A well (رَكِي) of which the water is laded out with the hand: (S, K:) or a well (بِئْر) of which the water is not taken otherwise than by successive ladings [with the hand]. (A.)

قَدُوحٌ *The pieces of mood of the [camel's saddle called] رَحْل [for which the TA has رَمْل, but the right reading is shown by the context]: a word having no singular.* (TA.)

قَدِيحٌ *Broth: (K: [app. because laded out.] or some broth remaining in the bottom of the cooking-pot: (A:) or what remains in the bottom of the cooking-pot and is laded out with pains; (S, L, K;) as also مَقْدُوحٌ.* (L.)

قَدَاحَةٌ *The art, or craft, of making vessels such as are called أَقْدَاح [pl. of قَدَحَ].* (K.)

قَدَاحٌ: see 1, latter half: — and see قَدَاحَةٌ. As an epithet applied to a زَنْد [q. v.], (K in art.

(خوَر) it signifies *That produces much fire.* (TK in that art.) — See also مَقْدَحٌ. — Also *A maker of vessels such as are called أَقْدَاح* [pl. of قَدَحٌ]. (K.) — And a subst. signifying *The blossoms of plants before they open*: (TA:) or the *extremities of fresh, juicy, plants*: (K:) or the *extremities, consisting of fresh, juicy, leaves, of plants*: (TA:) or *soft, or tender, suckers or offsets, of [the species of trefoil, or clover, called] فُصْفَصَة*: (Az, K, TA:) of the dial. of El-'Irāk: n. un. قَدَاحَة. (TA.)

قَدَاحَة *A stone from which one strikes fire*; (As, S, A, K;) and so قَدَاحٌ. (T, S, K.) — See also قَدَاحٌ, last sentence.

قَدَحٌ: see قَدَاحَة. — and see also قَدَحٌ, in two places. — هَذَا مَاءٌ لَا يَنَامُ قَدَاحُهُ [This is water of which the ladder-out will not sleep] is said in describing such [water] as is little in quantity. (A, TA.)

قَادَحَةٌ [A canker-worm;] the worm (Lth, S, Mgh, L, K) that *cankers, or corrodes, trees and teeth*: (Lth, * Mgh, * L, TA:) [coll. gen. n. قَادِحٌ; occurring in the K in art. خَرَب, &c.]: pl. قَوَادِح. (L.) One says, قَدَّ أَسْرَعَتْ فِي أَسْنَانِهِ [The canker-worms have quickly come into his teeth]. (L.)

أَقْدَحَ: see قَدَوُح, in three places.

مَقْدَحٌ: see 1, in the middle of the paragraph.

مَقْدَحٌ [A couching-needle; called thus, and إِبْرَةُ الْقَدَحِ, in the present day. — Also], (K, and so in some copies of the S,) and مَقْدَحَةٌ, (A, TA, and so in other copies of the S,) and مَقْدَاحٌ, and قَدَاحٌ, (K.) The thing (S, A, K) of iron (A, K) with which one strikes fire. (S, A, K.) — And the first, *A ladle*; (S, A, K;) as also مَقْدَحَةٌ. (A.) سَتَأْتِيكَ بِمَا فِي قَعْرِهَا الْمَقْدَحَةُ [The ladle will bring to thee what is in the bottom thereof] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.)

مُقَدَّحَةٌ: see the next preceding paragraph, in three places.

خَيْلٌ مُقَدَّحَةٌ † *Horses that are lean, lank, or slender; as though made slender [like the arrows termed قَدَاح*: see 2]. (TA.)

عَيْنٌ مُقَدَّحَةٌ † *An eye that is sunk or depressed [so as to be like the قَدَح*: see 1, last signification]. (TA.) And خَيْلٌ مُقَدَّحَةٌ † *Horses whose eyes are sunk or depressed.* (TA.)

مَقْدَحٌ: see مَقْدَحٌ.

قَدِيحٌ, applied to broth: see قَدِيحٌ.

شَجَرٌ مُتَقَادِحٌ *Trees having soft, weak, branches, which, when the wind puts them in motion, blaze*

forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all: whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, زَنْدَاكَ لِلْمُتَقَادِحِ [lit. Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches, &c.]. (TA.)

قدر

1. قَدَرْتُ الشَّيْءَ, aor. - and - , [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدَرُ, (S, Mgh,) is from قَدَرْتُ, (S,) [or] it signifies the same as تَقَدَّرْتُ, inf. n. تَقَدَّرُ, (Mgh:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, *I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number*:] قَدَرُ الشَّيْءِ signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزْرَةٌ) in order that he might know how much it was.* (IKtt.) It is said in a trad., إِذَا قَدَرُوا لَهُ, and قَدَرُوا لَهُ, and قَدَرُوا لَهُ, (S, Mgh;*) or إِنَّ غَمَّ عَلَيْكُمْ فَأَقْدَرُوا, with kesr to the د; (Mgh, Mgh;*) for فَأَقْدَرُوا, with damm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّيْءَ, aor. أَقْدَرُهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramadán) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye (قَدَرُوا) the number of the days to it, (Mgh, Mgh,) and so complete Shaabán, making it thirty days: (S, * Mgh, * Mgh;) or, as some say, compute ye (قَدَرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon]. (Mgh.) See also 5. — [Hence, app., the saying,] أَقْدَرُ بِذَرْعِكَ بَيْنَنَا See thou and know thy rank, or estimation, among us. (AO.) — Hence also, مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ [Kur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him: or] and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him*: (S, K:) for قَدَرُ signifies [also] a magnifying, or honouring: (K:) or have not assigned to God the attributes that are due to Him: (Lth:) or have not known what God is in reality. (El-Basair.) — قَدَرْتُ الشَّيْءَ بِالشَّيْءِ, aor. [- and -], (L,) inf. n. قَدَرُ, (L, K;) and قَدَرَهُ بِهِ; (L;) He measured the thing by the thing: (L, K:*) and قَدَرَهُ عَلَى مِثَالِهِ he measured it by its measure: (S, K, art. قيس:) and قَدَرْتُ بَيْنَ الْأَمْرَيْنِ he measured, or compared, the two things, or cases, together; syn. قَاسَ: (K, art. قيس;) and so قَادَرُوا. (L, art. قيس.) — [Hence, app.,]

إِلَى الْأَمْرِ, (L, K,) and قَدَرْتُ الْأَمْرَ, (L, K,) and قَدَرْتُ, (L, K;) [and قَدَرَهُ;] He thought upon the thing, or affair, (L,) and considered its end, issue, or result, (L, K,) and measured, or compared, one part of it with another; (L;) he measured it, compared one part of it with another, considered it, and thought upon it. (L.) See also 2. — قَدَرْتُ عَلَيْهِ الثَّوبَ, (S, K, *) inf. n. قَدَرُ, (S,) I made the garment according to his measure; adapted it to his measure: (S, K:*) [and قَدَرْتُ عَلَيْهِ الشَّيْءَ app. signifies I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for وصفته, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for وَضَعْتُهُ:] and قَدَرْتُ الشَّيْءَ signifies, in like manner, he made the thing by measure, or according to a measure; or proportioned it; syn. جَعَلَهُ بِقَدَرٍ: (IKtt:) the primary meaning of تَقَدَّرُ is the making a thing according to the measure of another thing. (Bd. xv. 60.) — [Hence,] قَدَرُ اللَّهِ ذَلِكَ عَلَيْهِ, aor. - and - , inf. n. قَدَرُ, (K,) or the latter is a simple subst., (Lh, Mgh,) and مَقْدَرَةٌ; (S [unless this be a simple subst.];) and قَدَرُهُ عَلَيْهِ; (K,) [which is more common,] inf. n. تَقَدَّرُ; (TA;) and لَهُ; (K;) [God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of قَدَرُ in the K: or decreed, &c., that against him; and for him, or to him; adapting it to his particular case; accord. to an explanation of قَدَرُ by Lth, and of قَدَرُ and قَدَرُ in the S, and of قَدَرُ in the Mgh: see قَدَرُ, below.] You say also قَدَرُ اللَّهِ لَهُ بِخَيْرٍ [God decreed, &c., for him, good]. (K.) — Also, قَدَرُ, (K,) aor. - and - , inf. n. قَدَرُ, (TA,) He [God] distributed, divided, or apportioned, [as though by measure,] sustenance, or the means of subsistence. (K, TA. In the CK, the verb is تَبَلَّلَ.) Hence, say some, the appellation of تَبَلَّلَ الْقَدَرِ, [in the Kur, ch. xcvi.] as being *The night wherein the means of subsistence are apportioned.* (TA.) See also قَدَرُ, below. — Also, aor. - and - , but the former is that which is adopted by the seven readers [of the Kur-án], and is the more chaste, (Mgh,) He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence: (Bd, xiii. 26, and other places; and Mgh:) and قَدَرُ عَلَيْهِ رِزْقُهُ, [see Kur, lxxv. 7,] inf. n. قَدَرُ, his means of subsistence were straitened to him; like قَدَرُ. (S, TA.) You say قَدَرْتُ عَلَيْهِ الشَّيْءَ, aor. - and - , (Lh, TA,) inf. n. قَدَرُ, (K,) and قَدَرْتُ and تَقَدَّرْتُ; (K;) He rendered the thing strait, or distressing, to him. (Lh, K, * TA.) And قَدَرْتُ عَلَى عِيَالِهِ He scantied his household, or was niggardly or parsimonious towards them, in expenditure; like قَتَرْتُ. (S.) It is said in the Kur, [xxi. 87,] فَلَنْ أَنْ نَنْ تَقْدِرَ عَلَيْهِ And he thought that we would not

straiten him: (Fr, AHeyth:) or the meaning is, *لَنْ نَقْدِرَ عَلَيْهِ مَا قَدَرْنَا مِنْ كَوْنِهِ فِي بَطْنِ الْحَوْتِ* for *نَقْدِرُ* is syn. with *نُقَدِّرُ*; (Zj;) and this is correct; i. e., *we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish:* it cannot be from *الْقُدْرَةُ* [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — Also, *قَدَرَهُ*, aor. ٢, inf. n. *قَدَارَةٌ*; (K;) and *قَدَرَهُ*; (TA;) *He prepared it.* (K, TA.) — And the former, *He assigned, or appointed, a particular time for it.* (K.) — *قَدَرْتُ عَلَى الشَّيْءِ*, aor. ٢ (S, Msh, K) and ٢, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. *قُدْرَةٌ* and *قُدْرَانٌ* (S, K,) with kesr, (K,) but the latter is written in a copy of the T, *قُدْرَانٌ*, (TA,) [and in one copy of the S *قُدْرَانٌ*,] and *قَدَرُ* (Ks, Fr, Akh, K) and *مَقْدَرَةٌ* and *مَقْدَرَةٌ* and *مَقْدَرَةٌ* (S, K) and *مِقْدَارٌ* (K) and *مَقْدَرٌ* (TA) and *قَدَارٌ* (Sgh, K) and *قَدَارٌ*; (Lh, K;) and *قَدَرْتُ عَلَيْهِ*, uor. ٢, (S, K,*) a form of weak authority, mentioned by Yaakooḥ, (S,) and by Sgh from Th, and said by IKt, to be of the dial. of Benoo-Murrah, of Ghatafān, (TA,) inf. n. *قَدَرٌ* (Ks, Fr, Akh, K) and *قُدْرَةٌ* and *قُدْرَةٌ* and *قُدْرٌ*, (K, TA,) these four are of *قَدَرٌ*; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and *اِقْدَرْتُ عَلَيْهِ*; (S, K, TA;) or this has a stronger signification; (IAth;) *I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it.* (Msh, K, TA.) You say *مَا لِي عَلَيْكَ مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, and *مَقْدَرَةٌ*, i. e. *قُدْرَةٌ*, [I have not power over thee.] (S.) And in like manner, *الْمَقْدَرَةُ تَذْهَبُ الْحَفِظَةَ* [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — See also *قُدْرَةٌ*, below. — *طَبَخَ* and *طَبَخَ* [meaning *He cooked, and he cooked for himself, in a قدر, or cooking-pot.* (S, TA.) You say *قَدَرُ الْقَدَرِ*, (K, TA,) aor. ٢ and ٢, inf. n. *قَدَرٌ*, (K,) *He cooked [the contents of] the cooking-pot.* (K, TA.) And *أَمَرَنِي أَنْ أَقْدِرَ لَحْمًا* *He ordered me to cook a cooking-pot of flesh-meat.* (TA, from a trad.) And *أَتَقْدِرُونَ؟ أَمْ تَشْتَوُونَ؟* *Do ye cook [for yourselves] in a cooking-pot, or roast?* (S.)

2. *قَدَرُ*, inf. n. *تَقْدِيرٌ*: see 1, in most of its senses. — *He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair;* (T, K, El-Baṣā'ir;) either *making use of his reason, and building thereon;* the doing of which is praiseworthy; or *according to his desire or appetite;* as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (El-Baṣā'ir;) or *by means of marks, whereby to cut it.* (T.) — *He intended a thing or an affair; he determined upon it.* (T.) [Said of God, *He decreed, appointed, ordained, destined, pre-*

destined, or predetermined a thing.] — [Hence, app., *قَدَرُ كَذَا*, in grammar, *He meant, or held, or made, such a thing to be supplied, or understood.* You say *قَدَرُهُ كَذَا* *Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus.* And *يَقْدَرُ بِكَذَا* *Its implied meaning is to be expressed by saying thus.* And *تَقْدِيرًا* is said in the sense of *implicatively, or virtually, as opposed to لَفْظًا* or literally. — And *He supposed such a thing.* — *He made;* syn. *وَقَدَرُ* and *صَنَعَ*. Ex., in the Kur, [xli. 9,] *وَقَدَرُ فِيهَا أَقْوَاتَهَا* *And He made therein its foods, or aliments.* And it is said in the Kur, [x. 5,] *وَقَدَرَهُ مَنَازِلَ* *And hath made for it [the moon] mansions.* (TA.) — *He knew.* So in the Kur, xv. 60; and lxxiii. 20, according to the Baṣā'ir. (TA.) — *قَدَرَهُ*, inf. n. *تَقْدِيرٌ*, *He asserted him to be, or named him, or called him, a قَدِيرِي*: (Fr, Sgh, K;) but this is post-classical. (TA.) — *قَدَرَهُ*, (Msh,) or *اِقْدَرَهُ*, (K,) [the latter of which is the more common,] *He empowered him; enabled him; rendered him able.* (Msh, K.) You say *اِقْدَرَهُ اللَّهُ عَلَى كَذَا* *God empowered him, enabled him, or rendered him able, to do such a thing.* (K, TA.)

3. *قَادِرَتُهُ*, (K,) *قَادِرٌ*: see 1. — *قَادِرٌ*, inf. n. *مُقَادَرَةٌ*, (TA,) *I measured myself, or my abilities, with him, or his, (قَائِسَتُهُ) and did as he did:* (K;) or *I ried, or contended, with him in power, or strength.* (A, TA.)

4: see 2.

5: see 7. — *كَانَ يَتَقَدَّرُ فِي مَرَضِهِ أَيَّنَ أَنَا الْيَوْمَ* [He (Mohammad) used to compute, or reckon, in his mind, in his disease, *Where am I to-day?*] i. e., he used to compute, or reckon, (*يَقْدَرُ*) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — *تَقْدَرُ* *It (a thing, S,) became prepared, (S, K,) لَهُ for him.* (S.)

7. *انْقَدَرَ* (S, K) and *تَقْدَرُ* (A) *It (a garment) agreed with, or was according to, the measure.* (S, A, K.) You say *تَقْدَرُ الثَّوبُ عَلَيْهِ* *The garment agreed with, or was according to, his measure.* (A.)

8. *اِقْدَرَهُ* *He made it of middling size;* expl. by *جَعَلَهُ قَدْرًا*. (JK, TA.) [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by *مُقَدَّرٌ شَيْءٌ*, thus pointed, and explained as signifying “a thing of middling size, whether in length or tallness or in width or breadth.”] — See also 1, last two significations.

10. *اِسْتَقْدَرَ اللَّهُ خَيْرًا* *He begged God to decree, appoint, ordain, or decide, for him good.* (S, K.) — *اللَّهُمَّ إِنِّي أَسْتَقْدِرُكَ بِقُدْرَتِكَ* — *O God, I beg Thee to give me power to do it, by Thy power.* (TA, from a trad.)

قَدَرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Msh, K;) as also *قَدَرٌ* (Msh, K) and *قَدَرٌ* (Fr, Sgh, K) and *مِقْدَارٌ*. (Msh, K.) You say *هَذَا قَدَرُ هَذَا*, and *قَدَرُهُ*, *This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا بِمِقْدَارِ هَذَا]*. (Msh.) And *هَرَقْدَرٌ مِائَةٌ*, and *قَدَرٌ مِائَةٌ*, *They are as many as a hundred.* (Z, Msh.) And *أَخَذَ بِقَدْرِ حَقِّهِ*, and *بَقْدَرِهِ*, and *بِمِقْدَارِهِ*, *He took as much as his due, or right.* And *بَقْدَرِهَا*, and *بِقَدْرِهَا*, and *بِمِقْدَارِهَا*, *He read as much as the Fātiḥah.* (Msh.) And *أَقِمْتُ عِنْدَهُ قَدْرًا أَنْ يَفْعَلَ كَذَا* *I remained at his abode long enough for him to do thus.* (Meyd, TA.) But you say *جَاءَ عَلَى قَدَرٍ*, thus only, with fet-ḥ [to the dāl, as is shown by what precedes in the Msh,] as meaning [It came according to measure; i. e.,] *it was conformable; it matched; it suited.* (Msh.) You say also *جَاوَزَ قَدْرَهُ* or *قَدْرَهُ* [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit; and the same is said of a thing]. (L, art. *عند*; &c.) And *فَرَسٌ بَعِيدُ الْقَدْرِ* *A horse that takes long, or wide, steps.* (JK, TA.) [And *هَذَا قَدْرِي* *This is sufficient for me.*] — [Hence, *Estimation, value, worth, account, rank, quality, or degree of dignity;* greatness, majesty, honourableness, nobleness; (Msh, TA;) *gravity of character;* (Msh;) as also *قَدَرٌ*. (Msh.) You say *قَدَرٌ عِنْدِي* *ما لَهُ عِنْدِي قَدَرٌ*, and *قَدَرٌ*, *He has no honourableness, or gravity of character, in my opinion.* (Msh.) In the words of the Kur, [vi. 91,] *وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ*, [for explanations of which see 1,] we may also correctly read *قَدَرِهِ*. (TA.) — *قَدَرٌ* and *قَدَرٌ* (S,) [the latter of which is the more common,] or *قَدَرٌ* (JK, Msh, K) alone, (Msh,) or both, and *مِقْدَارٌ* and *تَقْدِيرٌ* (TA,) and *مَقْدَرَةٌ*, with fet-ḥ only [to the d,] (S,) *Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَاءٌ and حُكْمٌ*: (M, K;) or *decree, &c., adapted [to a particular case],* (Lth, JK, Az, TA,) *by God;* (S, Msh;) expl. by *قَضَاءٌ مُوَقَّتٌ*, (Lth, JK, &c.,) and *الْقَضَاءُ الَّذِي مَا يُقْدَرُهُ اللَّهُ مِنَ الْقَضَاءِ*, (S,) and *الْقَضَاءُ الَّذِي يُقْدَرُهُ اللَّهُ*: (Msh;) [accord. to general usage, it differs from *قَضَاءٌ*; this latter signifying a general decree of God, as that every living being shall die; whereas *قَدَرٌ* signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus *الْقَضَاءُ وَالْقَدَرُ* may be rendered *the general and particular decrees of God;* or *general and particular predestination or fate and destiny.* The term *قَدَرٌ* is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of *قَدَرٌ* is *أَقْدَارٌ*; (K, TA;) and of *مِقْدَارٌ*, *مَقَادِيرٌ*. (TA.) You say *الْأُمُورُ تَجْرِي بِقَدَرِهَا*, and *بِمِقْدَارِهَا*, &c., *Events have their course by the decree, &c., of God.* (TA.) It is said that *لَيْلَةُ الْقَدْرِ* signifies *The night of decree,*

&c. (TA. See also 1.) — قَدْرٌ (A, L, K) and قَدْرٌ (L) A camel's or horse's saddle of middling size; (A, L, K;) and in like manner قَادِرٌ, applied to a horse's saddle, between small and large; or this last signifies easy, that does not wound; like قَاتِرٌ (T, TA:) and مُقْتَدِرٌ (JK,) or مُقْتَدِرٌ (K), but see 8, a thing, (JK;) or anything, (M, K,) of middling size, (JK, M, K,) whether in length or tallness or in width or breadth: (JK:) مُقْتَدِرُ الخَلْقِ signifying a man, and a mountain-goat, and an antelope, of middling make: (M, TA.) and مُقْتَدِرُ الطُولِ a man of middling stature or tallness; (A, TA;) as also قُدَارٌ. (K.) And أَذُنٌ قَدْرًا An ear neither small nor large. (Sgh, K.) — See also قُدْرَةٌ.

قُدْرٌ: see قَدْرٌ.

قُدْرٌ A cooking-pot; a vessel in which one cooks: (Msb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. علو:)] of the fem. gender (Msb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قُدْرًا عَلَى أُسْرَعِ مِنْهَا [I have not seen a cooking-pot that has boiled quicker than it], قُدْرٌ is not here meant to be made masc. but the meaning is, مَا رَأَيْتُ شَيْئًا عَلَى [I have not seen a thing that has boiled]; and similar to this is the saying in the K, Kur, [xxxiii. 52,] لَا يَحِلُّ لَكَ الْبَسَاءُ, meaning, لَا يَحِلُّ لَكَ الْبَسَاءُ: (TA:) the dim. is قُدِيرٌ, without ة, contr. to analogy; (S, TA;) or قُدِيرَةٌ, with ة, because قُدْرٌ is fem.; (Msb;) or both: (TA:) and the pl. is قُدُورٌ: (Msb, K:) it has no other pl. (TA.) [See a tropical ex. voce حَامٍ.]

قَدْرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; K,* TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; K.) — See also جَبْرٌ: and see مُقْدَارٌ. — Also, A time, or a place, of promise; an appointed time, or place; syn. مَوْعِدٌ. (TA.) [See Kur, xx. 42.]

قُدْرَةٌ and مُقْدَرَةٌ and مُقْدَرَةٌ and مُقْدَرَةٌ (S, K) and قُدْرَانٌ and قَدْرٌ (Ks, Fr, Akh, K) and قَدَارٌ (S, K) and مُقْدَارٌ (K) and قُدْرَةٌ (Sgh, K) and قُدَارٌ (Lh, K) and قُدْرَةٌ and قُدُورَةٌ (K) Power; ability. (K.) See قُدْرَتٌ. — Hence, (TA,) the first and second and third and fourth (S,* Msb,* TA) and fifth, (K, TA,) or all excepting قَدْرٌ and مُقْدَرٌ, (TK,) [and there seems to be no reason for not adding these two.] Competence, or sufficiency; richness. (S,* Msb,* K.) You say رَجُلٌ ذُو قُدْرَةٍ, and مُقْدَرَةٌ, and مُقْدَرَةٌ, and مُقْدَرَةٌ, A man possessing competence, or riches. (S,* Msb,* TA.)

قُدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say

نَخْلٌ غُرِسَ عَلَى الْقُدْرَةِ Palm-trees planted at the fixed distance, one from another. (JK, Sgh, K.) And كَمَرٌ قُدْرَةٌ نَخْلِكَ [What is the fixed distance of thy palm-trees, one from another?] (K.)

أَذُنٌ قَدْرًا: see قَدْرٌ, last signification. — بَنُو قَدْرٍ Those possessing competence, or sufficiency; the rich. (K.)

قُدْرَانٌ: see قُدْرَةٌ.

الْقَدْرِيَّةُ The sect of those who deny القَدْرَ as proceeding from God, (K,* TA,) and refer it to themselves. (TA.) [Opposed to الجَبَرِيَّةُ.]

قُدْرَةٌ: see قَدْرٌ.

قُدَارٌ: see قَدْرٌ, last signification. — A cook: or one who slaughters camels or other animals; (S, K;) as being likened to a cook: (TA:) or one who slaughters camels, and cooks their flesh: (TA:) and one who cooks in a cooking-pot (قُدْرٌ); as also مُقْتَدِرٌ. (K.)

قُدَارٌ: }
قُدُورٌ: } see قُدْرَةٌ.

قُدِيرٌ: see قَادِرٌ. — Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cumin-seeds and the like: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or what is cooked in a قُدْرٌ; (L, K;) as also قَادِرٌ: so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قُدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is وَالْقُدِيرُ الْقَادِرُ وَمَا يُطْبَخُ فِي الْقُدِيرِ; and it has been corrupted by copyists: (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also cooked broth; (L;) and so مُقْدُورٌ. (JK, L.)

قُدَارَةٌ: }
قُدُورَةٌ: } see قُدْرَةٌ.

قَادِرٌ, applied to God, i. q. مُقْدِرٌ [Decreeing, appointing, ordaining, deciding]; (S;) and قُدِيرٌ may signify the same. (TA.) — See also قَدْرٌ, last signification. — Possessing power, or ability; as also قُدِيرٌ (K,) and مُقْتَدِرٌ: (TA:) or قُدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or قُدِيرٌ signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one who applies himself, as to a task, to acquire power or ability. (El-Baḡāir.) When you say: اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ [God is able to do everything; is omnipotent;] you mean, to do everything that is possible.

بَيْنَ أَرْضِكَ وَأَرْضِ لَيْلَةَ قَادِرَةٍ — (Msb.) (Yaakooob, S;) and بَيْنَنَا لَيْلَةُ قَادِرَةٍ (K;) Between thy land and the land of such a one is a gentle night's journey; (Yaakooob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) — See also قَدِيرٌ.

تَقْدِيرٌ: see قَدْرٌ, and 2.

مَقْدَرٌ: see قُدْرَةٌ.

مُقْتَدِرٌ: see قَادِرٌ.

مَقْدَرَةٌ and مَقْدَرَةٌ and مَقْدَرَةٌ: for the first, see قُدْرٌ: — and for all, see قُدْرَةٌ.

مُقْدَارٌ A measure; (JK, L;) a thing with which anything is measured; as also قَدْرٌ (L:) a pattern (مِثَالٌ) by which a thing is measured, proportioned, or cut out. (T, art. مِثَالٌ.) — See also قَدْرٌ, in six places. — Death. They say بَلَغَ الْعَبْدُ إِذَا بَلَغَ الْيَقْدَارَ مَا ت [When man reacheth the term of life, he dieth]. The pl. is مَقَادِيرٌ. (TA.) — See also قُدْرَةٌ.

مَقْدُورٌ: see قَدِيرٌ.

مُقْتَدِرٌ: see قَدْرٌ, last signification.

مُقْتَدِرٌ: see قَدْرٌ, last signification. — See also قَادِرٌ. — صَانِعٌ مُقْتَدِرٌ An artificer gentle in work. (A, TA.) — See also قُدَارٌ.

قدس

1. قَدَسَ فِي الْأَرْضِ He went far away into the land, or country. (Bḡ, ii. 28.) — قَدَسَ, aor. ٢, (TK,) inf. n. قُدُسٌ and قُدُسٌ (S, A, K,) said of a thing, (TK,) It was, or became, [holy, accord. to the most common usage, or] pure. (S,* A,* K,* TK.) [It may also be said of God, as meaning, emphatically, He is holy.]

2. قَدَسَهُ (A,) inf. n. تَقْدِيسٌ (S, M, K,) [He hallowed, or sanctified, him or it: he consecrated him or it]. — He declared Him (namely God, M, A) to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; (M;) he declared Him to be far removed from evil; [i. e., to be holy;] and so قَدَسَ لَهُ قَدَسٌ فِي الْأَرْضِ, explained above; (Bḡ, ii. 28;) the ل, in the latter case, being redundant. (Jel, ii. 28.) — He purified him or it; (S, M, K, Bḡ, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bḡ.) Accord. to Zj, وَتَقْدِيسُ لَكَ, in the K, Kur, ii. 28, means, And we purify ourselves, and those who obey Thee, for, or towards, Thee. (TA.) — He blessed him. You say, لَا قَدَسَ اللَّهُ May God not bless him. (IAar, M.) — تَقْدِيسٌ also signifies The praying for a blessing. (M.) [You say, app., قَدَسَ لَهُ, meaning, He prayed for a blessing for him.] — Also قَدَسَ He came [or went] to بَيْتُ الْقُدُسِ [i. e. Jerusalem]; like

بَصَرَ [he came or went to El-Koofeh] and بَصَرَ [he came or went to El-Baṣrah]. (A.)

5. تَقْدَس [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — He (God, Māb) was far, or far removed, or free, [or clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Māb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.)

قُدُس and قُدُس [Holiness, sanctity:] purity: (S, A, Māb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Māb.) — Hence, (S,) حَظِيرَةُ الْقُدُسِ, or الْقُدُسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — [Hence, also,] رُوح الْقُدُسِ (S, A, K,) and رُوحُ الْقُدُسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs رُوحُ الْقُدُسِ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also الْقُدُسُ and الْقُدُسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra;) or God's protection and direction. (A.) You say, رُوحُ الْقُدُسِ, and مُعِينُكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — قُدُس or قُدُس also signifies Blessing. (M, TA.) — Also, الْقُدُسُ and الْقُدُسُ i. q. الْبَيْتُ الْمُقَدَّسُ, q. v. (K,) or الْبَيْتُ الْمُقَدَّسُ. (A.) — And أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] i. q. الْأَرْضُ الْمُقَدَّسَةُ. (TA.)

قَدَس A [vessel of the kind called] سَطَل (S, A, K;) of the dial. of the people of El-Hijāz; so called because one purifies himself in it, (S, TA,) and with it. (TA.)

قُدُس: see قُدُس, throughout.

حَدِيثُ قُدُسِي [A holy tradition or narration]: see art. حَدَّثَ.

الْقُدُوسُ (S, M, A, Māb, K) and الْقُدُوسُ (S, M, K,) applied to God, (S, M, A, &c.,) as also الْمُتَقَدِّسُ (M, A) and الْمُقَدَّسُ; (A;) [all of which are nearly syn.;] The All-holy, All-pure, or All-perfect; He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Māb;) as also الْمُتَقَدِّسُ [but not in an intensive degree]; (M;) and الْمُقَدَّسُ signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قُدُوسٌ and سُبُوحٌ, with fet-h to the first letter of each:

(S:) Th says, (S,) every noun of the measure is with fet-h to the first letter, (S, K,*) like قُدُوسٌ and سُبُوحٌ &c., (S,) except سُبُوحٌ and قُدُوسٌ (S) and قُدُوسٌ, (S, K, but not as from Th,) and in the K is added قُدُوسٌ; (TA;) [see سُبُوحٌ] for these are mostly with damm, though sometimes with fet-h: (S, K:*) Lh says, all agree in pronouncing سُبُوحٌ and قُدُوسٌ with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure قُدُوسٌ are with fet-h. (M.)

مُقَدَّسٌ: see بَيْتُ الْمُقَدَّسِ.

مُقَدَّسٌ Hallowed, or sanctified: consecrated: purified: blessed. (M.) — الْمُقَدَّسُ, applied to God: see الْقُدُوسُ. — الْبَيْتُ الْمُقَدَّسُ, (K,) and الْبَيْتُ الْمُقَدَّسُ, (S, K,) and [more commonly] بَيْتُ الْمُقَدَّسِ, (M, A, K,) which [i. e. الْقُدُوسُ] is either formed from مُقَدَّسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of الْمُنَكَّبُ, (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called الْقُدُسُ [which is the name generally given to it in the present day] and الْقُدُسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — الْأَرْضُ الْمُقَدَّسَةُ The [hallowed, or consecrated, or] purified land; (S, Māb, K;) or the pure land; (Fr;) or the blessed land; (IAḥr;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr:) or Syria: (M:) and أَرْضُ الْقُدُسِ [or أَرْضُ الْقُدُسِ] signifies the same. (TA.)

مُقَدَّسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to الْقُدُسِ or بَيْتِ الْمُقَدَّسِ [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] حَبَر. (M, TA.) Imra-el-Kays says, describing dogs and a [wild] bull,

فَأَذْرَكْنَهُ يَأْخُذْنَ بِالسَّاقِ وَالسَّاءِ
كَمَا تَبْرُقُ الْوِلْدَانُ ثَوْبَ الْمُقَدَّسِ

And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْتِ الْمُقَدَّسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the S, we find ثَوْبَ الْمُقَدَّسِ, with ي. (TA.)

مُقَدَّسِي and مُقَدَّسِي Of, or relating to, or belonging to, بَيْتِ الْمُقَدَّسِ or بَيْتِ الْقُدُسِ [i. e. Jerusalem]: a Jew. (S.)

الْمُقَدَّسُ: see الْقُدُوسُ.

قَدَمٌ

قَدَمٌ

قَدَمٌ and قَدَمٌ

See Supplement.]

قَدَمٌ

1. قَدَمٌ (S, M, A, L,) [aor. 2,] inf. n. قَدَمٌ, (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مَقْدَمٌ, (A,) and made them (مَقْدَمٌ, M, L, [in the K, تَحْرِيفُهُ] of the suitable dimensions, (M, [in the L and K, عَلَى نَحْوِ الْحَذْوِ وَالتَّقْدِيرِ] is put for التَّقْدِيرِ, and in the K الحَذْوِ and the foll. conjunction are omitted,) and even. (M, L, K.) — And قَدَمٌ, He cut anything in a similar manner. — [Hence,] قَدَمٌ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also قَدَمٌ: see مُقَدَّمٌ, and see 2.] — قَدَمٌ (S, M, A, L,) aor. 2, (M, A, L,) inf. n. قَدَمٌ, (S, M, L, K;) and قَدَمٌ, (M, L,) inf. n. قَدَمٌ; (K;) and قَدَمٌ; (Doowān El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its أَدَان. (L.) — قَدَمٌ, aor. 2, (L,) inf. n. قَدَمٌ, (K,) He struck him upon the part called the مَقْدَمُ; (L, K;) on the back of his neck. (L.) [But see قَدَمٌ in art. طَبَعَ.]

2. قَدَمٌ, (inf. n. تَقْدِيمٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1.

4: see 1.

8. اقْتَضَى الْحَدِيثَ مِنِّي + He heard the story from me like as I heard it. (TA, voce اِخْتَتَ.)

قَدَمٌ A feather of an arrow: pl. قَدَمٌ, (S, M, L, K,) and قَدَمٌ. (M, L.) [You say,] حَذْوٌ الْقَدَمَةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called الْقَدَمَانِ. (M, L.) — And the side of the vulva; (K;) dual, قَدَمَانِ, the two sides of the vulva, (S, M, L,) which are called the اِسْكَتَانِ. (M, L.) — The flea; (S, M, L, K;) as also قَدَمٌ: (M, L, K;) pl. قَدَمَانِ. (S, M, L, K.)

قَدَمٌ see قَدَمٌ.

قَدَمَةٌ A piece that is cut from the extremity of a feather; (M, L;) and قَدَمَاتٌ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K;) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K;) the pl. signifies pieces, (M,) or small

pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جَذَائِث: or the sing. signifies *what is cut, or clipped, from anything.* (M, L.)

أَقْدُ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَفُوقُ, applied to an arrow, signifies "having no notch:" (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K:*) pl. قُدٌّ: and pl. of قُدٌّ, قُدَادُ. (S, L. [See an ex. voce أَحْسَنُ.]) —

مَا لَهُ أَقْدُ وَلَا مَرِيشُ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — مَا أَصَبْتُ مِنْهُ أَقْدُ وَلَا مَرِيشًا I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Hāni relates this saying, on the authority of Abou-Mālik, differently, saying أَقْدُ, with ف, instead of أَقْدُ, from قُدٌّ in the sense of قُرْدُ. (L.) — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقْدُ وَلَا مَرِيشًا [I left not to him anything]. (A.)

مَقْدُ The part between the two ears, behind: (M,* L, K:) one says, إِنَّهُ لَنَشِيرُ الْمَقْدَيْنِ *Verily he is vile in the part between the two ears, behind, and حَسَنُ الْمَقْدَيْنِ, goodly in that part; though a man has but one مَقْدُ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L.) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck.* (A.)

مَقْدُ A blade for cutting or clipping; syn. مِقْرَاضُ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K,*) such as a knife and the like; as also مَقْدَةُ: (M, L:) a knife. (K.)

مَقْدُ and مَقْدُودُ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْدُودُ — [Hence,] مَقْدُ (M, K) and مَقْدُودُ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مَقْدُ الشَّعْرِ, (S, L,) and مَقْدُودُهُ, (L,) A man having his hair trimmed. (S, L.) — مَقْدُ Anything made even, and fine, or delicate, or elegant. (K.) — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.)

And A man of light form, or figure; (Yaḥṣoob, S, M, L, K;) as also مَزَلَمٌ: and in like manner مَقْدُودَةُ, A woman not tall; also مَزَلَمَةٌ. (Yaḥṣoob, S, M,* L.)

أَذُنٌ مَقْدُودَةٌ see مَقْدُ in three places. — أَذُنٌ مَقْدُودَةٌ, (S, M, L, K,) and مَقْدُودَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهْ أَذْنَانِ مَقْدُودَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — هُوَ مَقْدُودُ الْقَفَا He has his hair clipped at the back of the neck. (L.)

قَدَر

1. قَدَرُ, aor. ٢; (Lth, Mgh, Mgh, K;) and قَدَرُ, aor. ٢; (Lth, Mgh, K;) and قَدَرُ, aor. ٢; (K;) inf. n. قَدَرُ, (S, Mgh, Mgh, K,) of قَدَرُ; (Mgh;) and قَدَرَةٌ, (S, Mgh, K,) of قَدَرُ; (Lth;) It (a thing, Mgh, Mgh) was, or became, unclean, dirty, or filthy. (S, Mgh, Mgh.) — قَدَرُهُ, (S, Mgh, Mgh, K,) aor. ٢; (Mgh, K;) and قَدَرُهُ, aor. ٢; (K;) inf. n. [of the former] قَدَرُ, and [of the latter] قَدَرُ; (K;) and تَقَدَّرُهُ; and اسْتَقَدَّرَهُ; (S, Mgh, Mgh, K;) [and قَدَرُهُ; (see قَادُورَةٌ)] He held it to be unclean, dirty, or filthy: [he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Mgh.) or +he disliked it, or hated it: (S:) or +he shunned it, or avoided it, through dislike, or hatred: (Mgh:) قَدَرُهُ and اسْتَقَدَّرَهُ and تَقَدَّرُهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَدَرُهُ, aor. ٢, signifies +he disliked it, or hated it, and shunned it, or avoided it: (TA:) and تَقَدَّرْتُ +she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., لَكُمُ قَدَرْتُ جَوَالُ الْفَرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-Ajjāj says

وَقَدَرِي مَا لَيْسَ بِمَقْدُورٍ

† [And my disliking what was not disliked], meaning, that he had come to dislike (يَقْدَرُ) the food which he did not dislike in his youth. (TA.)

2: see 1. — [قَدَرُ also signifies He fouled a thing.]

4. اِقْدَرُهُ He found it to be unclean, dirty, or filthy. (Mgh.)

5: see 1, in three places. — [Also تَقَدَّرَ He became unclean, dirty, or filthy. (So used in the L, K, art. نَت.)]

10: see 1, in two places.

قَدَرُ: see قَدَرُ.

قَدَرُ: see 1. — [As a simple subst., Unclean-

ness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْدَارُ:] also, dirt, or filth, which renders one legally impure: (Az, Mgh:) قَادُورَةٌ is likewise used in the sense of قَدَرُ: (Mgh:) and [hence] both these words also signify † a foul action: (TA, for this meaning of قَدَرُ, accord. to an explanation of its pl. أَقْدَارُ; and L, Mgh, for the same meaning of قَادُورَةٌ:) قَادُورَةٌ is also explained as signifying adultery, or fornication, (Mgh, K,) and the like: (Mgh:) or this latter word signifies anything that is deemed foul (يُسْتَفْشَشُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (IAth:) or foul action, and evil speech. (Khālid Ibn-Jembeh.) You say هُوَ الْإِقْدَارُ, and يَتَنَزَّهُ عَنِ الْقَدَرِ, (Mgh,) and الْقَادُورَاتِ, (Mgh,) and الْقَادُورِ, (S,) [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اجْتَنِبُوا الْقَادُورَاتِ آتَى نَبِيٍّ اجْتَنِبُوا الْقَادُورَاتِ آتَى نَبِيٍّ Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Mgh.) — See also قَدَرُ.

قَدَرُ: see قَدَرُ.

قَدَرُ (Lth, S, Mgh, Mgh, K,) from قَدَرُ (Lth,) and قَدَرُ (Lth, K,) from قَدَرُ (Lth,) and قَدَرُ (K,) [but the last has an intensive signification, as though meaning "dirt," or "filth," itself, (see عَرَّةُ)] A thing unclean, dirty, or filthy. (S, Mgh, Mgh.)

قَدَرَةُ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَدُورٌ and مَقْدَرُ.

قَدُورٌ † A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قَدَرَةٌ, and مَقْدَرُ. — † A woman who shuns, or avoids, men. (K.) See also قَادُورَةٌ. — † A she-camel that lies down apart (A'Obeyd, S, K) from the other camels, retiring to a distance, (A'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كُفُوفُ, excepting that the كُفُوفُ does not retire to a distance: (A'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَصَاذُ:) as also قَادُورَةٌ: (K:) and so كُفُوفُ. (TA voce صَرُورُ.)

قَادُورٌ: see قَادُورَةٌ.

قَادُورَةٌ: see قَدَرُ, throughout. — † A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — † A very jealous man; syn. فَهِيرُ. (Lth, K.) — † A man who does not mix with

others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also قُدُورٌ and قَادُورٌ (K) and قَادُورَةٌ (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قُدُورٌ. — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the ة is added to give intensiveness to the signification: (TA:) or one who dislikes (يُكْذِرُ) everything that is unclean. (Abd-el-Wahháb El-Kilábee.) It is said of Mohammad, كَانَ قَادُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تَعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.)

مَقْدَرٌ † One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S:) or i. q. مَقْدَرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قُدُورٌ, and قُدُورٌ.

مَقْدَرٌ † One who commits foul actions. (TA, from a trad.)

مَقْدَرٌ: see مَقْدَرٌ.

قذع

قذف

قذل

قذم

قذى

See Supplement.

قر

1. قَرَّ بِالْمَكَانِ (M, Mgh, Msh, K, &c.) and قَرَّ (S, M, Mgh,) first pers. قَرَرْتُ (S,) aor. :; (S, M, Mgh, Msh, K;) and first pers. قَرَرْتُ (S, Msh, TA,) aor. :; (S, M, Msh, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Msh,) and قَرُورٌ (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Msh, K) and تَقَرُّرٌ (M, K,) which last is anomalous, (M,) and تَقَرُّرَةٌ (TA;) and استَقَرَّ (S, M, Msh, K,) and تَقَرَّرَ (S, M, K,) or قَرَّ (S;) and تَقَرَّرَ (S, M, K,) originally تَقَرَّرَ (TA,) and قَرَّ (S, TA;) and تَقَرَّرَ (TA;) [and اقترى, as appears from an ex. below.] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. قَبَّتْ وَسَكَنَ (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being in authority and power]. (Msh.) [See also 4.] In the words of the Kúr, xxxiii. 33, وَقَرْنَ فِي بُيُوتِكُنَّ, and وَقَرْنَ, [And remain ye in your houses, or chambers,] قَرْنَ and قَرْنَ are con-

tractions of اقترن and اقترن like as ظلن and ظلن are contractions of اظللن and اظللن: (M, Bd,* TA:*) [but see ظل:] or قَرْنَ is from وقَر, aor. :; inf. n. وَقَرَّ (Bd, TA:*) and قَرْنَ from قَار, aor. يَقَارُ, signifying اجتمع. (Bd.) It is said in a proverb, اِبْدَاهُم بِالصَّرَاحِ يَقَرُّوا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقَرُّوا, we find يَقَرُّوا.] You also say قَرَّ فُلَانٌ مَا يَتَقَارَى فِي مَكَانِهِ, i. e. مَا يَسْتَقَرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboodharr, قَرَرْتُ أَنْ قُمْتُ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقَرَّرَ لَهَا يَضَعُ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K,* TA.) And اقترى مَاءَ الْفَحْلِ فِي الرَّحِمِ The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. استقر. (S, K.) See also قَرَّ, and قَرَارٌ, below. — قَرَّ (S, M, Mgh, Msh, K,) like لَبَسَ (Mgh) and تَعَبَّ (Msh,) [so that the second pers. is قَرَرْتُ] aor. :; (Lh, M, IKtt, Mgh, Msh, K;) and قَرَّ, like ضَرَبَ (Mgh, Msh,) [so that the second pers. is قَرَرْتُ] aor. :; (M, IKtt, Mgh, Msh, K;) and قَرَّ, [second pers. قَرَرْتُ or قَرَرْتُ] aor. :; (Lh, M, K;) or, accord. to MF, Lh mentions the aors. : and : in his Nawádir; and IKtt, the three forms of aor., and so the author of the Ma'alim; but IKtt says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقَرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lh says يَقَرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that Isd, IKtt, and Mtr, mention the form : first, as though to indicate its being the more, or most, common;] inf. n. قَرَّ (Msh,) or قَرَّ (IKtt, TA,) or the latter is a simple subst.; (Msh;) It (the day, Lh, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lh, S, M, &c.) — قَرَّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّهُ اللَّهُ: instead of this you say أَقَرَّهُ. (M, K.) — It is said in a trad. respecting the war of the Moat, قَلْبًا أَخْبَرْتَهُ, meaning, And when I [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قَرَرْتُ.] — قَرَّتْ عَيْنُهُ (S, M, IKtt, Msh, K,) of the measure فَعَلَتْ (M,) like تَعَبَتْ (Msh,) [second pers. قَرَرْتُ] aor. :; (S, M, IKtt, K,) which is the more usual form; (M;) and قَرَّتْ, like ضَرَبَتْ (Msh,) [second pers. قَرَرْتُ] aor. :; (S, M, IKtt,

K;) inf. n. قَرَّةٌ (Th, M, Msh, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قَرُورٌ; (M, Msh, K;) † His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعَلَتْ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Msh:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, his eye was, or became, unheated by tears.] or it is from الْقَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K.)* You also say قَرَرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قَرَّةٌ and قَرُورٌ, † I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّ, aor. :; inf. n. قَرَّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ الْمَاءُ He poured the water upon him. (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ دَنُوبًا مِنْ مَاءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ الْمَاءُ فِي الْإِنَاءِ He poured the water into the vessel. (TA.) — Hence, (TA,) اقترى أَذُنَهُ (Sh, M, K,) and الْحَدِيثَ (S,) aor. :; (Sh, S, M,) inf. n. قَرَّ (Sh, S, M, K,) † He poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S:) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M,* K,* TA:) or he repeated it in his ear, meaning the ear of a dumb man (أُتَمَرٌ), that he might understand it: (IAar:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2: see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقَرَّرَ, He made him to acknowledge, or confess, it. (S.) You say قَرَّرَهُ بِالْحَقِّ (S,) and عَلَى الْحَقِّ (M, K,) حَتَّى أَقَرَّ (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3. قَرَّرَهُ, inf. n. مَقَرَّةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أَقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُوا الصَّلَاةَ (S,* K,) from الْقَرَارُ, not from الْقَوَارُ (S,) meaning, Lie ye still, without motion, and without play, during prayer. (TA.)

4. اقَرَّهُ (S, M, K,) and قَرَّرَهُ (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con-

tinue; (S, * M, * K;) فِيهِ [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say أَقَرَّهُ فِي مَكَانِهِ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقَرَّنِي فِي هَذَا الْبَلَدِ إِلَّا مَكَانَكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And أَقَرَّ الطَّيْرُ فِي وَكْرِهِ He left the birds to rest in their nest. (Mgh.) And أَقَرَّ الْعَامِلَ عَلَى عَمَلِهِ He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Mgh.) [And أَقَرَّهُ عَلَى قَوْلِهِ He left him at rest in his assertion, undisturbed, unopposed, or uncontradicted; he confirmed him in it; he confessed him to be correct respecting it. Thus the verb is used in the phrase أَقَرَّهُ عَلَى ذَلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also أَقَرَّ الشَّيْءُ inf. n. أَقَرَّ, meaning, He put the thing in its قَرَار [or resting-place]. (S.) And قَرَّرْتُ عَنْدهُ الْخَبَرَ حَتَّى قَرَّرْتُ [I established the information in his mind, so that it became established]. (S.) And أَقَرَّرْتُ أَقَرَّرْتُ, inf. n. أَقَرَّرْتُ and تَقَرَّرْتُ, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) I settled, fixed, established, &c., this thing, or affair; or I confirmed it.] (S.) And it is said in a trad. of 'Othmán, أَقَرُّوا الْأَنْفُسَ حَتَّى تَزْهَقَ Make ye the souls of the beasts which ye slaughter to become at rest, [and wait ye] that they may depart, and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Abou-Moosà, أَقَرَّتِ الصَّلَاةُ بِالْبَيْرِ وَالزَّكَاةِ Prayer is established and connected with بَيْر and زكاة [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — أَقَرَّرْتُ الْكَلَامَ لِفُلَانٍ I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — أَقَرَّ He became quiet and submissive. (TA, from a trad.) — أَقَرَّ بِهِ (S, Mgh,) inf. n. أَقَرَّ, (M, K,) He acknowledged, or confessed, it, (S, M, Mgh, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Mgh.) أَقَرَّ signifies The affirming a thing either with the tongue or with the mind, or with both. (El-Baḥār.) — [Hence, app.,] أَقَرَّتِ النَّاقَةُ, [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKtt, TA;) or became established; became a positive fact: (ISK, S, K;) or the she-camel conceived; became pregnant. (IAar.) — أَقَرَّ He entered upon a time of cold. (M, K.) — أَقَرَّهُ اللَّهُ (inf. n. أَقَرَّ, Mgh,) God caused him to be affected, or smitten, by the cold. (S, * M, Mgh, K.) One does not say قَرَّهُ (M, K.) — أَقَرَّ اللَّهُ عَيْنَهُ (S, M, Mgh, K,) and بَعَيْنَهُ (M, K,) † God made his eye to become

cool, or refrigerated, or refreshed, (Mgh, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Mgh:) or cooled his tears; for the tear of happiness, or joy, is cool: (Aḥ:) or gave him to such an extent that his eye became quiet (حَتَّى تَقَرَّ), and was not raised towards him who was above him, (S, TA,) or towards that which was above it: (L:) or caused him to meet with that which contented him, so that his eye became quiet (تَقَرَّ) in looking at other things; an explanation approved and adopted by Abu-l-'Abbās: (L, TA:) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Abou-Tālib.) You say also أَنْ أَرَاكَ يَقَرُّ بَعَيْنِي أَنْ أَرَاكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1.

5 and 6: see 1, first signification.

8: see 1, first signification. — أَقَرَّ (K,) or أَقَرَّ (K,) or أَقَرَّ (S,) or بِالنَّارِ (M,) He washed himself with cold water. (S, M, K.)

10: see 1, first signification, in three places; and see 4. [— أَقَرَّ often signifies It was, or subsisted, or had being: and hence مُسْتَقَرَّ is frequently used or understood as a copula, often with ب prefixed to the predicate; as is also يَسْتَقَرُّ; so that مُسْتَقَرَّ رَيْدٌ مُسْتَقَرَّ may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, IAḥ, p. 58.] — Also, It obtained, or held.

R. Q. 1. قَرَقَرُ, [inf. n. قَرَقَرَةٌ,] It (a man's belly) sounded, [or rumbled,] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — It (wine, or beverage,) sounded, [or gurgled,] in a man's throat. (M, TA.) — He laughed (S, M, K) in a certain manner, (S,) violently, or immoderately, and reiterating his voice in his throat: (M, K:) or he imitated the sounds of laughing: (IKtt:) or قَرَقَرُ is similar to قَهَقَه. (Sh.) — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKtt:) said only of a camel advanced in age: (S, in art. نَقَضَ:) قَرَقَرَةٌ is the inf. n., (S, * M, K, *) and the simple subst. is قَرَقَارُ: (M, K:) and قَرَقَارُ is pl. of the former of these ns. (S.) — قَرَقَرْتُ It (a pigeon, حَمَامَةٌ,) [cooed; or] uttered its cry: (S, K:) or uttered a kind of cry: (M:) the inf. n. is قَرَقَرَةٌ and قَرَقَرِيرٌ, (S, M, K,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteral-radical word, (M,) and قَرَقَارُ and قَرَقَارُ, which last is a simple subst. as well as an inf. n., and so is قَرَقَرَةٌ. (El-Ḥasan Ibn-'Abd-Allah El-Kātib El-Iḥbāhūnee.) — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.)

قَرَّ: see 1, throughout. — يَوْمُ الْقَرِّ [The day of resting;] the eleventh day of Dhu-l-Hijjah; (A'Obeyd;) the first of the days called أَيَّامُ

التَّشْرِيقِ; (Mgh;) the day next after that called يَوْمُ النَّحْرِ [or the day of the sacrifice, or of the slaughtering of camels]: (S, M, Mgh, K:) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A'Obeyd, Kr, M, Mgh, K,) after the fatigue of the three days immediately preceding. (A'Obeyd.) — يَوْمُ قَرٍّ (S, M, Mgh, K,) the inf. n. being thus used as an epithet, (Mgh,) and قَارٌ, (S, Mgh, Mgh,) but the latter was disapproved by IAar, (TA,) and مَقْرُورٌ, (M, K,) and نَيْلَةُ قَرٍّ (S, M, Mgh, K,) and قَارَةٌ, (S, Mgh,) A cold chill, or cool, day, and night: (S, M, &c.): and قَرَّ is applied to anything as signifying cold; (TA;) [and so, app., قَارٌ, and perhaps قَرُورٌ and قَرِيرٌ]. [Hence,] الْقَرَّتَانِ [The two cold times;] the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered أَكَلُ الْحَارِّ وَشَرِبُ الْقَارِ [The eating what was hot, and drinking what was cold: but he may have used قَار instead of قَر for the purpose of assimilation to حَار; and it seems that, when coupled or connected with حَار, قَار is more chaste than قَر]. (TA.) Respecting the saying وَلِ حَارًّا مِّنْ تَوَلَّى قَارًا, see art. حَر. — See also قَرَّ.

قَرَّ مُسْتَقَرَّ (TA) [q. v.] (S, M, K) and قَرَّ (TA) [and مَقَرَّ]. — Also, (S, M, Mgh, Mgh, K,) and قَرَّ (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرَّ, for the sake of assimilation, (TA,) and قَرَّ (Kt,) Cold; coldness; chill; chiliness; coolness; syn. بَرْدٌ; (S, M, Mgh, Mgh, K;) as also قَرَّةٌ: (S:) or قَرَّ signifies cold; &c., in winter; (M, K;) whereas بَرْدٌ is in winter and summer: (M:) and قَرَّةٌ, cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دَخَلُوا فِي الْقَرِّ They entered upon the [time of] cold. (M.) And لَا حَرَّ وَلَا قَرَّ Neither heat nor cold. (TA, from a trad.) And نَيْلَةُ أَشَدُّ A night of cold. (TA.) And أَشَدُّ الْعَطَشِ حَرَّةٌ عَلَى قَرَّةٍ (S) The most severe of thirst is thirst in a cold day. (S, art. حَر.) And sometimes the Arabs said أَجْدُ حَرَّةً نَحْتُ قَرَّةً (S) [I experience] thirst in a cold day. (ISd, in TA, art. حَر.) [See this and other exs. in art. حَر.] One says also ذَهَبَتْ قَرَّتُهَا, [meaning قَرَّةٌ الْعِلَّةُ,] The time of its access, or coming, meaning of the access, or coming, of the disease, [app., of the shivering-fit of an ague, (see عَرَوَاءُ)] departed: the [pronoun] هَا refers to [the word] الْعِلَّةُ. (S.)

قَرَّ: see قَرَّ.

قَرَّ: see قَرَّان.

قَرَّةُ الْعَيْنِ signifies مَا قَرَّتْ بِهِ الْعَيْنُ † [That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed; &c.; or in consequence of which it becomes at rest, and sleeps: see 1]. (M, K.) In the Kur, xxxii. 17, instead of قَرَّةُ أَعْيُنٍ, Abou-Hureyreh reads قَرَاتُ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also هُوَ فِي قَرَّةٍ مِنَ الْعَيْشِ † He is in a plentiful and pleasant state of life. (TA.)

قَرَّة: see قَرَّ, throughout.

قَرَار: see 1, first signification. — A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Msb, TA;) and so مُسْتَقَرٌّ, in the Kur, ii. 34, and vii. 23: (Bd, TA;) or in these two instances the latter is a n. of place. (Bd.) [Hence,] دَارُ الْقَرَارِ [Kur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دَوْر; &c.) = [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a resting-place;] i. q. مُسْتَقَرٌّ (TA) [and مَقَرٌّ and قَرٌّ. (S, M, K.)] Exs. صَارَ الْأَمْرُ إِلَى قَرَارِهِ, and مُسْتَقَرَّهُ, [The thing, or affair, came to its place, or time, of settledness, &c.; or the meaning may be, to its state of settledness, &c.; the explanation is] came to its end, and became settled, fixed, &c. (M, TA.) And وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا [Kur, xxxvi. 38,] And the sun runneth to a place, and time, beyond which it doth not pass: or to a term appointed for it: (TA;) or to a determined limit, where its revolution ends; likened to the مُسْتَقَرُّ of a traveller, when he ends his journey: or to the middle of the sky; for it there seems to pause: or to its state of settledness, &c., according to a special path: or to its appointed end in one of the different places of rising and setting which it has on different days: or to the end of its course, in the desolate part of the world: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرَّ لَهَا, meaning, it has no rest; for it is always in motion. (Bd.) And لِكُلِّ نَبَأٍ مُسْتَقَرٌّ [Kur, vi. 66,] To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And مَقَرُّ الرَّحِمِ The extreme part of the womb; the resting-place (مُسْتَقَرُّ) of the fetus therein. (M, K.) It is said in the Kur, [vi. 98,] فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ, meaning, And ye have a resting-place in the womb, and a depository [in the spermatoc sources] in the back: but some read فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ, meaning, and [there is] such as is yet remaining in the womb, or such as is established in the present world, in existence, and such as is deposited in the back, not yet created: or and there is of you such as remains among the living, and such as is deposited in the earth [among the dead]: (M, TA;) or such as hath been born and hath appeared upon the earth, and such as is in the womb: (Lth, TA.)

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or such as yet remains in the back, and such as is deposited in the womb. (TA.) You say also, أَذْكَرَنِي الْمَقَارُ الْمَقْدَسَةُ [He, or it, reminded me of the consecrated places of abode: مَقَارُ is pl. of مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, صَابَتْ بِقَرٍّ (S, Z, M,*) or وَقَعَتْ بِقَرٍّ, (K,) meaning, It (the calamity, التَّسَدُّ, S) became [or fell] in its قَرَار [or settled or fixed place, or in the place where it should remain:] (S, K:) or the thing came to its قَرَار: (M:) or it fell in its place: (Z:) or it fell where it ought: (Th:) and sometimes they said وَقَعَتْ بِقَرِّهَا [it fell in its settled or fixed place, &c.]: (S:) and وَقَعَ الْأَمْرُ بِقَرِّهِ, i. e. بِمُسْتَقَرِّهِ [the thing fell in the place where it did, or should, rest, or remain]: (As:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعَتْ بِقَرِّكَ thy heart has met that which it looked for. (TA.) بِقَرِّكَ, and وَقَعَتْ بِقَرِّكَ, also means I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. قَر.) One says also, [in threatening another,] لَا لُجْئَتَكَ إِلَى قَرِّ قَرَارِكَ; a prov., meaning, إِلَى أَصْلِكَ وَجَهْدِكَ [i. e. I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced; and, constrain thee to do thine utmost]. (JK. [Or the meaning is, I will assuredly impel thee, or drive thee, against thy will, to the place that thou deservest: or, to the place where thou shalt remain: or, to thy grave: or, to thy worst and lowest state or condition: see Freytag's Arab. Prov. ii. 450.]) — A region, or place, of fixed abode; i. q. مُسْتَقَرٌّ مِنْ الْأَرْضِ (S:) a region, district, or tract, of cities, towns, or villages, and of cultivated land; syn. حَضَر. (TA.) Hence, أَهْلُ الْقَرَارِ [The people residing in such a region]: and hence, قَرَارِي, q. v. (TA.) [Hence, مُسْتَقَرُّ الْمَلِكِ وَغَيْرِهِ The seat of royal power, &c.] — I. q. مَا قَرَّ فِيهِ, (as in a copy of the M,) or مَا قَرَّ فِيهِ, (as in copies of the K,) i. e., مَا قَرَّ فِيهِ الْمَاءُ (TA, written without any syll. signs,) [app. meaning, A place in which water has remained, or been poured]; as also قَرَارَةٌ: (M, K:) a depressed piece of ground; as also the latter word: (M, K:) or the latter is applied to any depressed piece of ground into which water pours and where it remains; and such ground is fertile, if the soil be soft: (AHn, M:) and to a round tract of level, or level and depressed, ground: (IAgr, S:) and to a low meadow: (TA:) and to a small pool of water left by a torrent: (TA, art. نَعَجَر:) and the former of the two words is also explained as signifying a depressed place where water rests: so in the Kur, xxiii. 52: and a place where water rests in a meadow: (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ: (As, M:) and قَرَار is applied to low grounds because water rests in them. (ISh.)

Ibn-'Abbás, mentioning 'Alee, said, عَلِيٌّ إِلَيَّ عَلَى كَالْقَرَارَةِ فِي الْمُنْعَجَرِ My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the [main deep, or] middle of the sea. (K, TA, art. نَعَجَر.) — [The bottom of the sea, &c.]

قَرُورٌ A woman who suffers quietly what is done to her, (M, K,) or who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) not repelling him who kisses her nor him who entices her to gratify his lust, (M, K, TA,) nor shunning that which induces suspicion. (TA.) = Cold water (S, K) with which one washes himself. (S.) (It seems to be an epithet in which the quality of a subst. predominates.)

رَجُلٌ قَرِيرُ الْعَيْنِ † A man whose eye is cool, refrigerated, or refreshed: (S:) or whose eye is cool, &c., and ceases to weep: or whose eye sees that for which it has longed [and becomes at rest and sleeps]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَةٌ † [An eye that is cool, &c.] (M, K.)

قَرَبَةٌ The stomach, or triple stomach, or the crop, or cran, of a bird; syn. حَوْصَلَةٌ; (S, K;) like جَرَبَةٌ (S) [and جَرَبَةٌ].

قَرَارَةٌ: see the last division of what is given above under قَرَار.

قَرَارِي, from قَرَار, because he who is so called remains in the dwellings, (TA,) An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land, who does not go in search of pasture: (K:) a tailor: (IAgr, S, K:) a butcher: or any workman or artificer. (K.) The vulgar use it in the present day as an intensive epithet; saying خَبِاطٌ قَرَارِي, and نَجَارٌ قَرَارِي, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قَرَارِي. (IbriD.)

قَرَقَرَةٌ: }
قَرَقَرِيرٌ: } see R. Q. 1; the first and last in two places.
قَرَقَارٌ: }

قَرَقُورٌ A long ship or boat: (S, K:) or a great ship or boat: (K:) pl. قَرَقَائِرُ. (TA.)

قَارٌ [act. part. n. of قَرَّ, q. v.] You say قَارٌ قَارٌ Such a one is quiet, or still, or at rest. (TA.) = قَرِيرٌ and قَرٌّ.

قَارُورَةٌ [A flask, bottle, or, as it generally signifies in the present day, phial;] the thing in which wine, or beverage, &c., (M,) or in which wine, or beverage, and the like, (K,) rests, or remains: (M, K:) or it is of glass, (S, M, K,) only; (M, K:) a kind of vessel of glass: (Msb:) pl. قَوَارِيرُ. (S, &c.) The dim. is قَوِيرَةٌ. (TA.) قَوَارِيرُ قَوَارِيرُ مِنْ فَصَّةٍ, in the Kur, [lxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as قَوَارِيرُ.

[See also art. **فَضَى**.] An **ل** is added by some to the final **قَوَارِير** [of verse 15] in order that the ends of the verses may be similar. (M.) — A receptacle for fresh, or dried, dates; also called **قَوْصَرَة**. (Msb.) — † The black of the eye; the part, of the eye, that is surrounded by the white: (M, K:) as being likened to **قارورة** of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. **سَلَب**.] — † A woman, or wife; as also **قَوْصَرَة**: (Az, Msb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Msb.) Hence the words [of Moḥammad] in a trad., **رَوَيْدَكَ رَفَقًا بِالْقَوَارِيرِ** [Go thou leisurely: act gently with the **قَوَارِير**]: women being here likened to **قوارير** of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named **أَنْجَسَه** (Anjesheh), [a freedman of Moḥammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.)

مَقَرَّ see **قَرَار**, in three places.

مَقَرَّ A she-camel whose pregnancy is established: (TA:) or that has condensed and retained the seed of the stallion in her womb, (M, K,) and not ejected it: (M:) or that has conceived, or become pregnant. (IAḥr.) See 4.

مَقْرُور Affected, or smitten, by the cold: (S, M, K:) from **أَقْرَهُ** **اللَّهُ**, contr. to rule; as though formed from **قَرَّ**. (S.) [It seems that J was not acquainted with the form **قَرَّ**, which is mentioned in the M and K, or that he did not allow it.] — See also **قَرَّ**.

مُسْتَقَرَّ } see **قَرَار**; the former in several places:
مُسْتَقَرَّ } — and for the latter, see 10.

قرا

1. **قَرَأَ الشَّيْءَ**, [aor. **قَرَأَ**,] inf. n. **قَرَأَنَ**, He collected together the thing; put it, or drew it, together; (S, O, K, TA:) part to part, or portion to portion. (S, O, TA.) [This seems to be generally regarded as the primary signification.] — Hence the saying of the Arabs, **مَا قَرَأَتْ هَذِهِ النَّاقَةُ سَلَى قَطُّ**, meaning *This she-camel has not contracted her womb upon a young one*: (S, O, TA:) but most say that the meaning is, *her womb has not comprised, or enclosed, a foetus*: or the former saying means *she has not borne a foetus*: accord. to AHeyth, this same saying and **مَا قَرَأَتْ** **مَلْفُوحًا** are both said to mean, by some, *she has not borne in her womb a young one, ever*: and by some, *she has not let fall a young one, ever*; i. e.

she has not been pregnant: and accord. to ISh, one says, **ضَرَبَ الْفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرَّةٍ** [which seems to mean *The stallion covered the she-camel without her bringing forth, or becoming pregnant*; for he adds that **الناقة قر** means *ضعتها*; app. **ضَعَتْهَا**; or **ضَعَتْهَا**; but I have not found **ضَعَة** nor **ضِعَة** among the inf. ns. of **وَضَعْتُ** meaning “she brought forth;” and I rather think that the right reading is **ضَعْنَهَا** or **ضَغْنَهَا**, and that the meaning therefore is, *without her inclining, or being desirous*: see 10, third sentence; and see **قَرَأَ الْقَرْسِ**]: and there is another saying; that **لَمْ تَقْرَأْ جَنِينًا** means *She has not, or did not, cast forth a foetus, or a young one*. (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) **قَرَأَتْ**, alone, meaning *She became pregnant*: (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning *she brought forth*: (K, TA:) ISh says that **قَرَأَتْ** is used in relation to a she-camel; and **أَقْرَأَتْ**, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says **نَاقَةٌ قَارِيٌّ**; pl. **قَرَأَ الْكِتَابَ**. (TA.) — See also 4. — **قَرَأَ الْكِتَابَ**, (S, O, Msb, * K, *) and **بِهِ**, (Msb, * K,) the verb being trans. by itself and by means of **ب**, or this particle is redundant, (Msb,) and sometimes the **ء** is suppressed, so that one says [and **قَرَى**] **قَرَيْتُ** &c., (TA,) aor. **قَرَى** and **قَرَى**, (K,) the latter aor. on the authority of Ez-Zejjājee, as is said in the L, but generally ignored, (TA,) inf. n. **قَرَاءَة** and **قَرَأَنَ** (S, O, Msb, K) and **قَرَى**, (Msb, K,) this last mentioned by Az; (Msb;) and **أَقْرَأَهُ**; (K;) *He read [the book, or Scripture], or recited [it]*. (K, TA:) or **قَرَأَتْ الْقُرْآنَ** means [properly, or etymologically, accord. to some,] *I uttered [the words of] the Kur-ān in a state of combination [or uninterruptedly]*; (O, TA;) as Kṭr is related to have said: (O:) [or **قَرَأَ** as used in a case of this kind app. signifies properly *he read, or recited, the Scripture chanting*; like **أَسَدَّ** properly signifies “he recited” poetry “chanting with a high voice:” (for Scripture and poetry are usually chanted:) then, *he read, or recited, anything in any manner, without, or from, or in, a book.*] It is said in a trad., **مَنْ أَرَادَ أَنْ يَقْرَأَ الْقُرْآنَ غَضًا كَمَا أُنْزِلَ فَلْيَقْرَأْهُ قِرَاءَةً أَبْنِ أَمْرِ عَبْدٍ** [He who desires to read, or recite, the Kur-ān freshly, like as it was revealed, let him read, or recite, it in the manner of Ibn-Umm-ʿAbd]; meaning **فَلْيَقْرَأْهُ** [properly, let him read, or recite, in a leisurely manner, with distinct utterance, and with moderation; but conventionally, let him chant, in a peculiar, distinct, and leisurely, manner; like as he did]: or **يُحَرِّزْ كَتَحْرِيزِهِ** [let him read, or recite, with a slender and plaintive voice, like as he did]: or **يُخَذِّرْهُ كَخَذَرِهِ** [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of IʿAb, it is said, **كَانَ لَا يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ**, meaning *He used not to recite [the Kur-ān] aloud in the [prayers of the] noon and the*

[period of the afternoon called the] **عَصْر**: or *he used not to make himself to hear his reciting*: as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kṭr [lxxv. 17 and 18], **إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأَهُ فَاتَّبِعْ قُرْآنَهُ** means *Verily on us is the collecting thereof [i. e. of the Kur-ān] and the reciting thereof; and when we recite it, then follow thou the reciting thereof*: or, accord. to IʿAb, *and when we explain it to thee, then do thou according to that which we have explained to thee*: (S, O, TA:) or the meaning [signified and implied] is, *verily on us is the collecting thereof in thy mind, and the fixing the recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, then follow thou the reciting thereof, and often recur therein so that it may become firmly rooted in thy understanding*: (Bḍ:) [therefore **قُرْآنَهُ** in the former instance means *the teaching thee to recite it*; and thus we may explain the assertion that] **عَلَا قُرْآنَهُ** and **أَقْرَأَهُ** are syn. in like manner as are **قَرَأَهُ** and **استَعْلَاهُ**. (Sb, TA.) See 4. **قَرَأَ عَلَيْهِ** means *He read, or recited, to him the Kur-ān, &c., [as a teacher, or an informant; (as is shown by phrases in the Kṭr xxvi. 199 and lxxxiv. 21;) like **تَلَا عَلَيْهِ**: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor*. (L.) **قَرَأَ عَلَيْهِ السَّلَامُ** and **أَقْرَأَهُ السَّلَامُ** are syn., (S, O, Msb, K, TA,) signifying *He conveyed, or delivered, to him the salutation*: or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning *he made him to read the salutation*: (AHḥ, TA:) the aor. of the verb in the former phrase is **قَرَأَ**, and the inf. n. is **قَرَاءَة**: Aḥ says that the making that verb trans. by itself is a mistake; therefore one should not say **أَقْرَأَهُ السَّلَامُ** [meaning *Convey thou, or deliver thou, to him, salutation*]. (Msb.) — See also 5. — And see 4, first quarter.

2. **قَرَأَتْ جَارِيَةً** *She kept at her abode a girl, or young woman, until she should menstruate, in order to find if she were free from pregnancy*. (Abou-ʿAmr Ibn-El-ʿAlā, S, O.) And **قَرَأَتْ** *She was kept in confinement [for the purpose above mentioned, or] in order that the termination of her menstruations might be waited for, or awaited, (K,) or until the termination of her عِدَّة [q. v.]. (TA.)*

3. **قَرَأَ**, (K,) inf. n. **مُقَارَاةٌ** and **قَارَاةٌ**, (O, K,) *He read, or studied, with him, each of them teaching the other*. (O, K.) — It is said of the [ch. of the Kur-ān entitled] **سُورَةُ الْأَنْزَابِ**, as Ibn-Hāshim related that trad., **إِنْ كَانَتْ لَتَقَارِي**, i. e. [Verily (إِنْ) being here a contraction of **إِنْ** as in the Kṭr xvii. 75 and 78 &c.]] *it was equal as to the time required to read it, or to recite it, to [that which is entitled] the سورة of the بَقَرَة [or it was longer]*: but most

related it as commencing with the words ان كانت تَوَارِي. (TA.)

4. اقْرأت, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) *She retained the seed of the male in her womb*: (K, TA:) and when this is the case, one says that she is في قُرُوتِهَا, which is anomalous, for في قُرَاتِهَا; (TA in the present art.;) meaning *in the first period of her pregnancy, before its becoming apparent, or manifest*. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase اقْرأت سَماً, the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning *It retained poison for the space of a month*.] — Also, said of a woman, *She menstruated: and she became pure from the menstrual discharge*: (S, O,* Mgh, K, TA:) and so قُرَاتٌ, in both of these senses, (Mgh, TA,) aor. ٤, inf. n. قَرَى; (Mgh;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قُرَاتٌ حَيْضَةً أَوْ حَيْضَتَيْنِ, [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, اقْرأت, meaning, *she menstruated once or twice*]; (S, O,* TA;*) and قُرَاتٌ signifies *she saw the blood [of the menses app. for the first time]*: (TA:) and اقْرأتٌ signifies *she became one who had the menstrual discharge*. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IATH, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — اقْرأت الرِّيحَ (S, K) *The winds blew*, (K,) or *began [to blow]*, (S,) *in their time, or season*. (S, K.) — اقْرأ (said of a man, O, TA) *He reverted, or turned back*, (O, K, TA,) from his journey. (O, TA.) And *He returned* (K, TA) from his journey. (TA.) — And *He, or it, approached, or drew near*. (K.) You say, اقْرأت من أهلي *I approached, or drew near to, my family*. (O.) And اقْرأت حاجتك *Thy object of want approached, or drew near; or has approached, &c.* (S, O.) — And *It set*, (K, TA,) said of a star: or *the time of its setting came, or drew near*. (TA.) اقْرأت النجوم signifies *The stars set*: (O:) — and also (O) *The stars delayed [to bring] their rain*. (S, O.) — And اقْرأ is also syn. with أَخَّرَ (K, TA,) in the phrase اقْرأ حاجته *He postponed, or delayed, the object of his want*: (TA:) and, (K, TA,) as some say, (TA,) syn. with اسْتَخَّرَ [He, or it, was, or became, behind, backward, late, &c.]; (K, TA:) [but it should be observed that أَخَّرَ is often intrans., and syn. with اسْتَخَّرَ; therefore one signification may possibly in this instance be meant by both: such, however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with أَخَّرَ, may have been taken

from the phrase اَعْتَمْتُ قِرَاكَ اَمْرًا اقْرأته i. e. *Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it?* but his explanation is obviously loose and defective. (TA.) — اقْرأت في الشعر is from الاقْرأ [pl. of القُرُء or القُرُء: hence it seems to mean *I rhymed, or versified*: compare اَرْجَزَ from الرَّجَزُ and اَوَمَلَ from الرَّمْلُ, &c.]. (O. [See also 8.]) — اقْرأه (L, K, TA,) inf. n. اقْرأه, (TA,) *He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite*; (L, K, TA;) [and so قَرَأه, inf. n. قَرَأَن, as shown before:] see 1, last quarter. One says, اقْرأه القرآن (S, O, L, TA) and الحديث (L, TA) *He made him, or taught him, to read, or recite, the Kur-án and the tradition*. (L, TA.) Hence اقْرأه السلام: (AHút, TA:) see 1, near the end. — See also what next follows.

5. تَقَرَّأ *He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Kur-án]*; (S, K;) as also قَرَأَ; (O, TA;) and اقْرأ: (K, TA:) and i. q. تَعَقَّه [i. e. *he learned knowledge, or science; or particularly الفقه, meaning the science of the law*. (K.)

8: see 1, former half. [After the mention of اقترأ as syn. with قَرَأه, it is added in the TA, يقال اقترأت في الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.]

10. استقرى الاشياء (Mgh,) or استقرى الأشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] *He investigated the اقْرَاء [or modes, or manners of being, (pl. of قَرُء or قَرُء, and of قُرُوء,) of the things, for acquiring a knowledge of their conditions and properties*. (Mgh in this art., and TA in art. قرو.) [And one says also, استقرى الكتاب, meaning *He investigated the book to find some particular thing*.] — And استقرى الجمال الناقة *The he-camel left the she-camel (تَارَكَهَا [in the CK and in my MS. copy of the K بارَكَهَا] in order that he might see whether she had conceived or not*: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وِدِيق [i. e. وِدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وِدِيق [a mistranscription for وِدِاق or a noun cognate therewith], one says of her, اقْرأها *He investigated her*. (TA. [See also 1, first quarter; and see القَرْسُ.]) — And استقرأه signifies *He desired, or demanded, of him that he should read, or recite*. (MA, TA.)

قَرُء (S, Mgh, O, Mgh, K, &c.) and قَرُء (Mgh, Mgh, K,) or the latter is a simple subst. and the former is an inf. n., (Mgh,) *A menstruation: and a state of purity from the menstrual discharge*: (S, Mgh, O, Mgh, K, &c.) thus having two contr. meanings: (S, O, K:) said by IATH to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former mean-

ing accord. to Aboo-Haneefeh and the people of El-'Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so قَارِي; (S, Mgh, O;) as in the sayings, هَبَّتِ الرِّيحُ لِقَرْنِهَا and لِقَارِيهَا *The wind blew at its time*; (Kt, Mgh;) and this is the primary signification (IATH, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IATH, Mgh, O:) and قَرُء signifies also the termination of a menstruation: and some say, the period between two menstruations: (S:) accord. to Zj, it means the collecting of the blood in the womb; which is only in the case of becoming pure from menstruation: (TA:) the pl. is اقْرَاءٌ and قُرُوءٌ and قَرُوءٌ (S, O, Mgh, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Mgh;) or when قَرُء or قَرُوءٌ has the first of the meanings assigned to it above the pl. is اقْرَاءٌ, and when it has the second thereof the pl. is قُرُوءٌ: (K:) respecting the phrase ثَلَاثَةُ قُرُوءٍ in the Kur [ii. 228], Ab says, it should by rule be ثَلَاثَةُ اقْرَاءٍ: (Mgh, TA:) the grammarians say that it is for ثَلَاثَةَ مِّنَ الْقُرُوءِ; thus in the L: (TA:) or they say that it is for ثَلَاثَةَ اقْرَاءٍ مِّنَ الْقُرُوءِ: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Mgh.) — [Hence,] *A rhyme*: (Z, K, TA:) اقْرَأَ (Z, O, TA) and قُرُوءٌ (O) signifying the rhymes of verses; (Z, O, TA;) which terminate like as do the اقْرَاء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and اقْرَأَ الشعر signifies also the several modes, or manners, or species, (IATH, O, K, TA,) and metres, (IATH, TA,) and scopes, (K,* TA,) of verse, or poetry: (IATH, O, K, TA:) the sing. is قَرُء (O, TA) and قَرُء, and some say قَرُوءٌ also, and قَرِي and قَرِي, and some say that it is قُرُوءٌ [q. v.] with و: and the pl. of قَرِي is اقْرِبَةٌ [a pl. of pauc.]. (TA.) One says, هَذَا الشَّعْرُ عَلَى قَرُوءِ هَذَا الشَّعْرِ i. e. *This poetry is according to the mode, or manner, &c., of this poetry*. (O.) See also 10, first sentence. — Also *A periodical festival*; syn. عِيدٌ. (TA.) — And *A fever [app. an intermittent, or a periodically-recurrent, fever]*. (TA.) — And i. q. غَائِبٌ [app. meaning *A thing becoming absent, or unapparent, or setting, like a star*: see 4]. (TA.) — And قَرُء القَرْسِ means *The days of the mare's desiring the stallion*: or, *of her being covered*: one says قَرُوءًا *She is in her days of desiring &c.* (TA.) See also 1, first quarter; and see 10, third sentence.

قَرُوءٌ: see the next preceding paragraph, in two places.

قَرُوءٌ: see قَرُوءٌ, last quarter: — and see also the paragraph here following.

قِرَاءَة The **وَبَاء** [by which is here meant the common, or general, disease] (Aḡ, Ṣ, O, K) of a country; (Ṣ, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the Ṣ,] the **قِرَاءَة** thereof quits him; or, as the people of El-Hijáz say, its **قِرَة**; meaning that if he be affected with a malady after that, it will not be from the **وَبَاء** [or **قِرَاءَة**] of the country: (Aḡ, Ṣ, O;) and it is also termed **قِرَة**. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of **قِرَة**.]) — See also 4, second sentence.

الْقُرْآن is said by some of the crudite to be originally an inf. n. of **قَرَأْتُ الشَّيْءَ** meaning "I collected together the thing," or of **قَرَأْتُ الْكِتَابَ** meaning "I read, or recited, the book, or Scripture;" and then conventionally applied to signify *The Book of God that was revealed to Moḥammad*: (Kull:) it is [also expl. as signifying] *the revelation*, (K, TA,) meaning *that which is termed الْعَزِيزُ [the mighty, or invincible, &c.], which is read, or recited, and written in books, or volumes*: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the *Kur-án* consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, **كَتَبْتُ الْقُرْآنَ** [I wrote the *Kur-án*], and **مَسَسْتُهُ** [I touched it]: (Mḡb:) [and without the article **ال**, it is applied to any portion of the *Kur-án*:] accord. to AO, (Ṣ,) and Zj, (TA,) it is thus called because it collects and comprises the **سُور** [or chapters]: (Ṣ, O, TA.) and IATH says that the original meaning of the word is *the collection*; and that the **قُرْآن** is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the **آيَات** [i. e. verses, or signs], and the **سُور** [or chapters]: but Ismā'el Ibn-Kuṣṭan-teen, to whom, as a disciple to his preceptor, Esh-Shāfi'ee read, or recited, the *Kur-án*, is related on the latter's authority to have said that **الْقُرْآن** is a subst., and with hemz, and not taken from **قَرَأْتُ**, but is a name for *the Book of God*, like **التَّوْرَة** [the Book of the Law revealed to Moses] and **الْإِنْجِيل** [the Gospel]: and it is related that Abū-Amr Ibn-El-'Alā used to pronounce **القران** without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — It is also applied to *The divinely appointed act of prayer (الصَّلَاةُ)* because it comprises recitation [of words of the *Kur-án*]. (IATH, TA.)

قَرِي: see **قَر**, last quarter.

قَرَاءَة A good reader or reciter [of the *Kur-án*]: pl. **قَرَاءُون**: it has no broken pl. (K, TA.)

قَرَاءَة, (Ṣ, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and **قَرَائِي** and **مُتَقَرِّئِي**, (K,) A devotee; or one who devotes

himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the *Kur-án*]: (Ṣ, O, K:) pl. **قَرَاءُون** (Ṣ, K) and **قَرَائِي**, (K, TA,) [in the CK **قَرَائِي** and] in a MS copy of the **قَرَائِي**, which might be a pl. of **قَرَائِي**; and in the L **قَرَائِي**. (TA.) And **قَرَاءَة** is sometimes a pl. of **قَرَائِي**. (Ṣ.)

قَرَائِي as an epithet applied to a she-camel; pl. **قَرَائِي**: see 1, former half. — Also *Reading, or reciting, the Kur-án* [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the **ا** is suppressed, so that one says **قَار**: (TA:) pl. **قَارُون** and **قَرَاءَة** (Ṣ, O, Mḡb, K) and **قَارُون**. (Mḡb, K.) — And *syn. with قَرَأَ*, q. v. (K.) — See also **قَر**, first quarter, in two places. — **هَذَا وَقْتُ قَارِي الرِّيح** means *This is the time of the blowing of the wind*. (TA.) — It is also said to signify *The top, or upper part, of a قصر [or pavilion, &c.]*. (O.)

أَقْرَأُكُمْ, occurring in a trad., may mean *He, of you, who reads, or recites, [the Kur-án] most*: or it may mean, *who is most sound in his knowledge of the Kur-án, and who retains it most in his memory*. (Ibn-Ketheer, TA.)

مُقَرِّئِي [thus without **ة**] *Menstruating*: (Ṣ, Mḡb:) and also *being pure from the menstrual discharge*. (Mḡb.) — And *One who makes, or teaches, another or others to read, or recite*, (Ṣ, TA,) the *Kur-án* [&c.]. (Ṣ.)

مُقَرَّرَة One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.]

صَحِيفَة مُقَرَّرَة, (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and **مَقَرَّرَة** and **مَقَرَّرَة**, (K, TA,) which are extr., except in the dial. of those who say **قَرِئْتُ** [for **قَرَأْتُ**], (TA,) [A writing read.]

مُقَرِّئِي: see **قَرَاءَة**.

قرب

1. **قَرَبَ**, aor. **قَرَبَ**, inf. n. **قُرْبٌ** (Ṣ, Mḡb, O, Mḡb*) and **قُرْبَة** and **قَرَابَة** and **قُرْبِي** (Mḡb, Mḡb) and **مَقَرَّبَة**, (Mḡb,) [to which may be added some other syns. mentioned below with **قُرْبٌ** and **قَرَابَة**,] *It, and he, was, or became, near*; (Ṣ, Mḡb, O;) *syn. دَنَا*; (Ṣ, O;) *contr. of بَعَدَ*: (Mḡb:) or **قُرْبٌ** is *in place*, and **قُرْبَة** is *in station, or grade, or rank*, and **قَرَابَة** and **قُرْبِي** are *in الرَّحِم* [meaning relationship, or relationship by the female side]; (Mḡb, Mḡb, TA;) or, accord. to the T, **قَرَابَة** is *النَّسَب* [app. relationship in a general sense], and **قُرْبِي** is *in الرَّحِم* [app. as meaning relationship by the female side]: (TA:) You say, **قَرَبَ مِنْهُ**, (A, MA, Mḡb, K,) and **إِلَيْهِ**; (A;) and

قَرَبَهُ, (Ṣ, MA, O, K,) aor. **قَرَبَ**; (Ṣ, K;) inf. n. (of the former verb, **قَرَبَ**, (Mḡb, K,) or **قُرْبٌ** and **قُرْبَة** &c. as above, (Mḡb,) or **قُرْبٌ** and **مَقَرَّبَة** and **مَقَرَّبَة**; (MA;) and (of the latter verb, Ṣ, MA, O) **قَرَبَانٌ** (Ṣ, MA, O, K) and **قَرَبَان**; (K;) *he (a man, Ṣ, O) was, or became, near to it*; (Ṣ, A, MA, O, K;) *syn. دَنَا*: (Ṣ, A, O, K;) or the former verb means thus; but when one says **قَرَبَ كَذَا** with fet-ḥ to the **ر**, the meaning is, *occupy not thyself with doing such a thing*: (MF, TA, &c.) or **قَرَبْتُ الْأَمْرَ**, aor. **قَرَبْتُ**, and **قَرَبْتُهُ**, aor. **قَرَبْتُ**, i. e., like **تَعَبَ** and like **قَتَلَ**, inf. n. **قَرَبَانٌ**, signifies *I did the thing, or affair*; or *I was, or became, near, or I approached, to it, or to doing it [or to doing something with it or to it]*: an ex. of the former meaning is the saying [in the *Kur* xvii. 34] **لَا تَقْرَبُوا الزِّنَا** [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, **قَرَبْتُ الْمَرْأَةَ**, inf. n. **قَرَبَانٌ**, a metonymical phrase, meaning *I compressed the woman*: and an ex. of the latter meaning is the saying, **لَا تَدْنُوا مِنْهُ** i. e. **لَا تَقْرَبُوا الْحِمَى** [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Mḡb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, **أَحْزَنَهُ مَا قَرَبَ وَمَا بَعَدَ**, as though meaning **† He became, or has become, disquieted by reason of near and remote circumstances of his case**: (O:) or recent and old griefs took hold upon him. (Mḡb in art. **قَدَم**. [See art. **بَعَدَ**]) **دَنَا مِنِّي وَقَرَبَ** is expl. by Zj as meaning *He drew near to me and drew nearer*. (T in art. **دَلُو**: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with **قَرَبَ** or with **قَرَبَ** in senses expl. above. Thus **قَرَبَ** is *syn. with قُرْبٌ* in the first of the senses expl. above, like as **أَدْنَى** is with **دَنَا**, for its inf. n.] **اِقْتَرَبَ**, also, is *syn. with قُرْبٌ* in the first of the senses expl. above; (MA;) [i. e.] it is *syn. with دَنَا*: (Mḡb:) or it is *syn. with قَرَبَ*, (Ṣ, O, K, TA,) signifying *he, or it, drew near*; (TA;) thus **وَأَقْتَرَبَ الْوَعْدُ** [in the *Kur* xxi. 97] signifies *تَقَارَبَ* [meaning *And the fulfilment of the promise shall draw near*]: (Ṣ, O, TA:) and you say, **اِقْتَرَبَ مِنِّي** [meaning *He drew near to me*]: (A:) it is also said that **اِقْتَرَبَ** has a more particular signification than **قَرَبَ**; for it denotes intensiveness in the **قُرْب**; thus says Ibn-'Arafah; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) **تَقَرَّبَ** [likewise] is *syn. with قُرْبٌ*, i. e. **دَنَا**, in the phrase **تَقَرَّبَ مِنْهُ**: (O: [see **قُرْبَ مِنْهُ**]) or it signifies *he drew near, or approached, by little and little, (تَدَدَّى) to a thing*. (TA.) And **قَارَبَ الشَّيْءَ**, (ISd, TA,) or **الْأَمْرَ**, (Mḡb,) [like **قَرَبَ** in many instances,] signifies *He was, or became, near, or he approached, to the thing, or affair, or to doing*

it. (ISd, Mṣb, TA.) — قَرَبَ, aor. 2, inf. n. قَرَبٌ signifies also † *He formed an opinion that was near to certainty.* (MF.) — In the phrase قَرَبَتِ الشَّمْسُ لِلْغَيْبِ [meaning *The sun was, or became, near to setting*], like كَرَبَتِ, the ق is asserted by Yaakooḥ to be a substitute for ك. (TA.) — قَرَبَ, aor. 2, inf. n. قَرَابَةٌ, *He (a man) journeyed to water, there being between him and it a night's journey.* (S, O.) [See also أَقْرَبَ الْقَوْمَ. (Or.) accord. to Lth, you say, قَرَبُوا, aor. 2, inf. n. قَرَبٌ [q. v.], meaning *They, after pasturing their camels in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened in their course.* (TA.) And قَرَبَ الْإِبِلَ [in some copies of the K الْإِبِلَ and in others الْإِبِلَ], aor. 2, inf. n. قَرَابَةٌ; thus in the K; but accord. to Th, قَرَبَتِ الْإِبِلَ, aor. 2, inf. n. قَرَبٌ; (TA;) i. e. *The camels journeyed by night in order to arrive at the water on the morrow:* (K, *TA;) and [a man says, of himself,] قَرَبْتُ, aor. 2, inf. n. قَرَابَةٌ. (TA.) — And قَرَبْتُ الْهَيَاءَ, aor. 2, inf. n. قَرَبٌ, so in the Fṣ [of Th, meaning *I journeyed to the water by night in order to reach it on the following morning*]. (TA.) [Or] you say, قَرَبُوا الْهَيَاءَ, meaning *They sought, or sought to attain, the water.* (A.) — And [hence] one says, فَلَانٌ يَقْرُبُ حَاجَتَهُ, meaning † *Such a one seeks, or seeks to attain, the object of his want; from the seeking, or seeking to attain, the water: and hence the saying, in a trad., We not seeking thereby [ought] save our praising God: thus expl. by El-Khattābee. (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أُدْرِي مَا هُوَ [He has sought to accomplish an affair, I know not what it is]: (A, O:*) and فَلَانٌ يَقْرُبُ أَمْرًا لَا يَسْلُ لَهُ [Such a one seeks to accomplish an affair that will not be easy to him]. (A.) فَلَانٌ يَقْرُبُ أَمْرًا means † *Such a one seeks, desires, or aims at, [the accomplishment of] an affair, when he does a deed, or says a saying, with that object.* (T, O, TA.) — قَرَبَ الشَّيْفَ, (S, O,) inf. n. قَرَبٌ; (K;) and أَقْرَبَهُ, (O,) inf. n. قَرَابٌ; (K;) *He put the sword into the scabbard* [q. v.]: (S, O, K:) or the former, (accord. to the K,) or † the latter, (accord. to the S and TA,) *he made for the sword a scabbard*: (S, K, TA:) or † the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner † the latter verb in the latter sense: or the former phrase signifies *he made for the sword a scabbard*; and † the latter phrase, *he put the sword into its scabbard*: and one says, قَرَبَ قَرَابًا and أَقْرَبَهُ, meaning *he made a scabbard*. (TA.) — قَرَبَ [as an inf. n. of which the verb is قَرَبَ] also signifies *The feeding a guest with the flanks* [of an animal or of animals, pl. of قَرَبٌ or قَرَبٌ]. (TA.) — And قَرَبَ, (O, K,)*

with kesr to the ر, (O,) like فَرَحَ, (K,) [aor. 2, inf. n. app. قَرَبَ,] *He (a man, TA) had a complaint (O, K) of his flank* or قَرَبَ, (K,) [i. e.] of his flank; (O;) as also قَرَبَ, (O, *K,) [in the former this verb is only indicated by the mention of its inf. n.,] inf. n. تَقْرِيبٌ. (O, K.)

2. قَرَبَهُ, inf. n. تَقْرِيبٌ, *He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it.* (S, O, Mṣb,*) [Hence the phrase قَرَبَ اللَّهُ دَارَكَ, which see in what follows.] — [And hence, *He made him to be a near associate; he made him an object of, or took him into, favour: and (agreeably with an explanation of the pass. in the Ham p. 184) he made him, or rendered him, an object of honour.*] One says, قَرَبَهُ قَرَبَةً مِنْهُ meaning *He (a king, or a governor, or prince, [or any other person who was either a superior or an equal,]) made him to be to him a near associate, i. e. [a near associate, or] a consessor, or a particular, or special, associate or companion [&c.: see قُرْبَانٌ]. (TA.) — قَرَبَهُ الْبَيْتَ, in the Kur li. 27, means *He presented it, or offered it, to them:* (Jel.) or *he placed it, or put it, before them.* (Bd.) And one says also, قَرَبَ قَرَبَهُ إِلَى السُّلْطَانِ [*He brought, or placed, his adversary before the Sultan*]. (Mgh in art. رَفَعَ.) And قَرَبَ اللَّهُ قَرَبَانًا [*He offered, or presented, to God, an offering, or oblation*]. (S, O: in the Mṣb, إِلَى اللَّهِ.) — قَرَبًا وَقَرَبٌ, (A, O,) inf. n. قَرَبٌ, (K,) signifies † *He said, or said, or prolonged thy life, and make thine abode to be near*: (A, O, K:) one says thus of a host to a visitor. (TA.) — And التَّقْرِيبُ signifies also *The denoting nearness.* (Mughnee and K* voce أو, and Kull pp. 82 and 83 and 124.) Thus what is termed التَّصْغِيرُ التَّقْرِيبُ [*The diminutive denoting nearness*] is such as occurs in the saying, دَارِي قُبَيْلَ الْمَسْجِدِ [“My house is a little before the mosque”]. (Kull p. 124.) — And *The advancing an argument in such a manner as renders the desired conclusion a necessary consequence.* (MF.) — And *A certain sort of عَدُو [or running]* (S, O, K) of a horse: (S, O:) one says, of a horse, قَرَبَ, inf. n. تَقْرِيبٌ, (S, A, O,) meaning *he raised his fore legs together and put them down together* (S, O, K*) in running: (S, O:) or *he ran [as though] pelting the ground [with his hoofs]*: (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التَّقْرِيبُ is [a rate] less than الْحُضْرُ; (S, A, O;) and more than الْخَبَبُ: (El-Amīdee, MF:) there are two sorts of تقريب, called أَعْلَى [which is a gallop] and أَدْنَى [which is a canter]: (S, O:) the former is termed التَّعْلِيَّةُ; and the latter, الْإِرْخَاءُ. (TA.) — See also 1, near the end, in two places.*

3. قَرَبَتْهُ, inf. n. مُقَارَبَةٌ [and قَرَابٌ, I was, or

became, near to him, or it; contr. of بَاعَدَتْهُ. (Mṣb.) See 1, near the middle of the paragraph. — One says of a vessel, (S, O, K,) قَارِبٌ أَنْ يَمْتَلِئَ (S, O) or قَارِبُ الْإِمْتِلَاءِ (K) [*It was, or became, near to being full*]: قَارِبٌ [thus used] is the verb from قَرَبَانٌ [q. v.], and قَرَبٌ is not used in its stead. (Sh, TA.) And one says also, قَارِبٌ مِلَاءٌ [*It was, or became, nearly equal, or it nearly amounted, to what would fill it*]. (Mṣb.) And قَارِبٌ قَدْرُهُ [*It was, or became, nearly equal, or equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it*]. (K, TA.) [And hence the term الْمُقَارَبَةُ *The verbs of appropinquation; as كَادَ &c.*] — قَارِبَ الْحَطَا *He made the stepping to be contracted*; syn. دَانَاهُ. (AZ, K, TA;) [i. e. *he made short steps: made his steps to be near together*]; said of a horse. (TA.) And قَارِبَ خَلَامَهُ [*He made the several portions of his speech, i. e. he made his words, to be near together; so that it means he uttered his speech rapidly*]. (K in art. وَطَ &c.) And قَارِبَ بَيْنَ الْكَلِمَةِ وَالْكَلِمَةِ فِي التَّسْبِيحِ [*He made the words to follow one another nearly, or to be near together, in the act of praise, or the like*]. (M in art. دَنَى.) And قَارَبْتُ بَيْنَ الْأُمْرَيْنِ i. q. دَانَيْتُ [*I made the two affairs, or events, to be nearly uninterrupted*]. (T, S, Mṣb, all in art. دَنَى.) — قَارِبُهُ also signifies *He thought him, or it, to be near.* (Ham p. 634.) And قَارِبَ الْأَمْرِ *He thought the thing.* (MF.) — And *He interchanged with him good, or pleasing, speech.* (O, K, TA.) — And قَارِبَ فِي الْأَمْرِ *He pursued the right, or just, or middle, course, neither exceeding it nor falling short of it, in the affair.* (O, *K, *TA.) — And قَارِبُهُ فِي الْبَيْعِ [app. meaning, in like manner, *I pursued a middle course with him in selling, or buying, with respect to the price demanded or offered, neither exceeding what was just nor falling short of it*], (S, O,) inf. n. مُقَارَبَةٌ. (S.) — مُقَارَبَةٌ and قَرَابٌ signify also *The raising the leg [or legs, of a woman,] for the purpose of جماع*. (K.)

4: see 1, second quarter. — [Hence,] أَقْرَبَتْ, (S, A, O, K,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (S, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, S, *O, *TA,) [though it is sometimes said of a camel, as in the S and O voce غَمُوس, and in the O and K in art. عَكَ,] *She was, or became, near to bringing forth.* (Lth, S, A, O, K.) — And أَقْرَبَ said of a colt, and of a young camel, (K, TA,) &c., (TA,) *He was, or became, near to the age of shedding his central incisors*; (K, TA;) and likewise, to that of shedding other teeth. (TA.) — And *He nearly filled a vessel.* (S, O, K.) — لَا قَرَبَ تَكْمُ صَلَاةَ رَسُولِ اللَّهِ occurs in a trad. of Abou-Hureyreh, meaning *I will indeed perform to you the like of, or what will be nearly the same as, the praying of the Apostle of God.*

(TA.) — اقرب الإبل *He made the camels to journey by night in order to arrive at the water on the morrow*: (O, *K, TA:) or اقربوا إبلهم *They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels*. (Lth, TA.) — And اقرب القوم *The people, or party, became persons whose camels were performing a journey such as is termed قَرَب*: the part. n. is [said to be] قارب, not مَقَرَب: (Aḡ, S, O:) the former of these is said by A'Obeid to be anomalous: (S, O:) [but see قَرَب, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مَتَقَرِبَة (which means *few, or near together*): but I think that this word is a mistake of a copyist, for قَوَارِب: see قَارِب.] — See also 1, last quarter, in six places.

5: see 1, near the middle of the paragraph. — [Hence] one says to his companion, urging him, تَقَرَّب, meaning † *Advance thou, or come forward*: (A, TA:) or تَقَرَّب يَا رَجُلُ, meaning *hasten, O man*. (Aḡ, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — And [hence, also,] تَقَرَّب signifies *He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship*. (TA, voce تَسَبُّب.) [In this sense it is trans. by means of مِنْ.] And *He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right*. (TA. [In this sense it is trans. by means of إِلَى.] And one says, تَقَرَّبَ مِنَ اللَّهِ [*He drew near unto God*] by prayer or the like, and righteous actions: and تَقَرَّبَ اللَّهُ مِنْهُ [*God drew near unto him*] by beneficence towards him. (TA.) And تَقَرَّبَ بِهِ إِلَى اللَّهِ, (S, A, O, Mḡb, K,*) inf. n. تَقَرَّب and تَقَرَّبًا, (O, K,) the latter [of a rare form] like تَحَلَّلًا and تَحَلَّلًا, (O,) *He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God*: (S, K, TA:) and فَعَلَهُ تَقَرَّبًا إِلَيْهِ [*He did it by way of seeking nearness, &c., to Him*]. (A.) — تَقَرَّب also signifies *He (a man, O) put his hand upon his قَرَب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly*. (TA.)

6. تَقَارَبُوا *They were, or became, or drew, near, one to another*: (S, *A, *Mḡb:) you say تَقَارَبُوا and اقترَبوا [both app. signifying the same, like تَخَاصَبُوا and تَخَاصَبُوا, and تَخَاطَبُوا and تَخَاطَبُوا, and تَشَارَكُوا and تَشَارَكُوا, &c.]. (A.) — See also 1, second quarter. — اقترَبت إبله

means † *His camels became few*, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) *declined, or became reduced to a bad state*. (O, *K, *TA.) — And [for the like reason, because of its becoming dense,] تَقَارَب is said of seed-produce, or standing corn or the like, meaning † *It became nearly ripe*. (O, K, TA.) — And hence [accord. to some], إِذَا تَقَارَبَ الزَّمَانُ + [*When the time becomes contracted*], occurring in a trad., expl. in art. زَمَن, q. v. (TA.)

8: see 1, second quarter, in two places: — and see also 6.

10. استَقَرَّبَ [contr. of استَبَعَدَ]. One says, هُوَ يَسْتَقَرِّبُ الْبَعِيدَ [*He reckons near that which is remote*]. (A, Mḡb.)

قَرَب [mentioned in the first sentence of this art. as an inf. n.] is the contr. of بَعَدَ. (S, O:) [used as a simple subst., it signifies *Nearness*, and] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from قُرْبَة &c. (Mḡb, TA.) You say, إِنَّ قَرَبَكَ زَيْدًا [*Verily Zeyd is in thy vicinity; i. e., near thee in respect of place*]; but not إِنَّ بَعْدَكَ زَيْدًا; because قَرَب is more capable of being used as an adv. n. of place than بَعْد: in like manner they said also هُوَ قَرَابَتِكَ, meaning [*He is in thy vicinity; i. e., near thee in respect of place*]. (Sb, TA. [See also قَرِيب.] [And الْقَرَبُ مِنْهُ is a phrase of frequent occurrence, meaning *In the vicinity of, or near in respect of place to, him, or it*]. And one says, تَنَاوَلَهُ مِنْ قَرَبٍ and هُوَ قَرِيبٌ [*He took it, or took it with his hand, from a near place or spot*]. (A, Mḡb.) And رَأَيْتُهُ مِنْ قَرَبٍ [and رَأَيْتُهُ مِنْ قَرِيبٍ] [*I saw him, or it, from a near place or spot, or from within a short distance*]. (S in art. اَمَر; &c.) — It is also syn. with قَرَابٌ [signifying *Nearness in respect of time*] as used in the saying اِفْعَلْ ذَلِكَ بِقَرَابٍ [i. e. *Do thou that soon; like as one says, عَنْ قَرِيبٍ*]: (K, TA:) accord. to the K, the word قَرَاب in this case is like سَحَاب: but it is said in a prov., الْفِرَارُ بِقَرَابٍ أَكْبَسَ, thus in the S, or, as some relate it, بِقَرَابٍ; and IB says, J has cited this prov. [next] after the قَرَاب of the sword, but should have said that الْقَرَاب is also syn. with الْقَرَب, and should then have adduced the prov. as an ex. meaning *The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]*: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقَرَاب, the meaning of the prov. is, that he who flees with the قَرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قَرَاب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قَرِيب is there erroneously put for

قَرَب.] — See also قَرَابَة. — It is also a pl. of قَرِيب [q. v.]. (TA in art. زَلَف.) — قَرَب also, and قَرَب, (S, O, K,) the former of which is the original, (TA,) signify *The خَاصِرَة [or flank]*: (O, K:) or [the part] from the شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] *to the مَرَأَق [or soft parts] of the belly*: (S, O, K:) and likewise from the رُفْع [generally meaning *groin*] *to the armpit, on each side*: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَاب; (T, S, O, K;) which is also used in the place of the dual. (T, TA.)

قَرَب [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying *A journey to water when it is a night's journey distant*: or, as Aḡ said, on the authority of an Arab of the desert, (S, O,) *a journey by night in order to arrive at the water on the morrow*; (S, O, K;) and so قَرَابَة [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَق: (S, O:) and the seeking water by night: or, when it is not more than a night's journey distant: or the first day in which one journeys to water when it is two days distant; the second day being called طَلَق: (K: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَق]) or the night after which, in the morning, one arrives at the water: (TA:) and لَيْلَةُ الْقَرَب is the night in which people with their camels hasten to the water in a journey such as is termed قَرَب بِضَبَاضٍ; this latter term being applied to signify a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it: (S, O:) or, as is said on the authority of Aḡ, لَيْلَةُ الْقَرَب is the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture; this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَق: accord. to AA, [the journey called] الْقَرَب is [the journey to water] during three days, or more. (TA.) And [hence] الْقَرَب is used to signify *What is a night's journey distant*. (S in art. نَوَب, in explanation of a verse cited in that art. [Or, accord. to IAḡr, قَرَب there signifies *near*, so as to be visited repeatedly: or, as AA says, *at such a distance as to be visited once in three days*].) [See also a saying mentioned voce حَوْز.] — Also *A well of which the water is near [to the mouth]*, (O, K.)

قَرَب: see قَرَب, last sentence.

قَرِيبٌ *Near in respect of place*: (S, O, Mṣb, K,* &c. :) in this sense used unlike as sing. and pl. (Kh, ISk, T, O, Mṣb, K*) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Mṣb,) as is also **بَعِيدٌ** in the contr. sense: (Kh, ISk, TA :) the Arabs say **هُوَ قَرِيبٌ مِنِّي**, (ISk, O,* TA,) and **هُمَا قَرِيبٌ مِنِّي**, and **هُنَّ قَرِيبٌ مِنِّي**, (ISk, TA,) and **هِيَ قَرِيبٌ مِنِّي**, &c., meaning **قَرِيبٌ فِي مَكَانٍ قَرِيبٍ** [*in a place near, to me, or little removed from me*:] (ISk, O, TA :) or when you say **هِنْدٌ قَرِيبٌ مِنْكَ**, it is as though you said **هِنْدٌ مَوْضِعًا قَرِيبٌ مِنْكَ** [*Hind, her place is near to thee*:] (AA, Mṣb :) hence, [in the K̲ur vii. 54,] **إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ** [*Verily the mercy of God is near unto the well-doers*]: (AA, ISk, O, Mṣb :) but it is allowable to say **قَرِيبَةً**, as also **بَعِيدَةً**: (ISk, O, Mṣb, TA :) or (accord. to Zj, TA) **قَرِيبٌ** is here without ة because **رَحْمَةٌ** is not really [but only conventionally] of the fem. gender: (S, O, TA :) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure **فَعُولٌ**, which does not receive the fem. affix ة. (TA.) [Hence the phrase **قَرِيبٌ مِنْ قَرُبٍ**:] see **قَرُبٌ**, former half, in two places. And [hence also] you say, **إِنَّ قَرِيبًا**

قَرَبًا [Verily Zeyd is in a place near to thee]; like as you say, إِنَّ قَرَبَكَ زَيْدًا. (Sb, TA.) — [Also *Near* in respect of time, whether future, as in the *Kur* xlii. 16, &c.; or past, as in the *Kur* lix. 15. And hence قَرِيبًا meaning *Shortly* after and before. And *Nearly*, as when one says, أَقَمْتُ بِالْمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ I remained, stayed, or abode, in the place nearly a year. Hence also the phrase عَنْ قَرِيبٍ see قَرَبٌ, near the middle. — And *Near* as meaning *related by birth or by marriage*: (S, O, Mgh, K:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning *a relation, or relative*:] in this sense it receives the fem. form, by universal consent; so that you say, هَذِهِ الْمَرْأَةُ قَرِيبَتِي [This woman is my relation]: (Fr, S, O, Mgh, K) and likewise the dual form; so that you say, [هُمَا قَرِيبَتَانِ and هُمَا قَرِيبَانِ] [They two are relations]: (AA, Mgh:) [and it has a pl., namely, أَقْرِبَاءَ;] you say, هُمُ أَقْرِبَائِي, and أَقْرَابِي (S, A, O, K) [and أَقْرَبِي, this last originally أَقْرَبَوِي; the first signifying *They are my relations*; and the second and third, properly, being pls. of قَرِيبٌ, *They are my nearer, or nearest, or very near, relations*; though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the K, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرَبَاءَ and أَقْرَابُ and أَقْرَبُونَ (which are mentioned in the Mgh without any distinction of meaning) are all to be understood in the latter sense]: and قَرَبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غَرَبٌ is of غَرِيبٌ; (TA in art. زلف:) and قَرَبِي is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبٌ: (T, Mgh, TA.) And like as you say, هُوَ قَرِيبِي [meaning *He is my relation*], as too you say, هُوَ ذُو قَرَابَتِي (S, O, K) and ذُو قَرَابَةٍ مَنِي and ذُو قَرَبِي مَنِي (TA); but not هُوَ قَرَابَتِي; (K:) [for only] the vulgar say this; as also هُمُ قَرَابَاتِي: (S, O:) or, accord. to Z, هُوَ قَرَابَتِي is allowable, being accounted for as a phrase in which the prefixed n. [ذُو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: قَرَابَةٌ also occurs in the trads. in the sense of أَقْرَابُ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mtr,] قَرَابَةٌ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُوَ قَرَابَتِي and هُمُ قَرَابَتِي; though the chaste phrase is ذُو قَرَابَتِي applied to one; and ذَوَا قَرَابَتِي, to two; and ذَوُو قَرَابَتِي, to a pl. number. (Mgh.) —

And [it is also applied to relationship:] one says, قَرَابٌ بَيْنَنَا نَسَبٌ قَرِيبٌ and قَرَابٌ [Between us is a near relationship]. (A.) — It signifies also *Near, or allied, by affection and friendship*. (TA voce تَنَسَّبَ.) [You say, فَلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning *Such a one is near, &c., or friendly and affectionate, to people, or mankind*.] See also مَا هُوَ بِعَالِمٍ, last sentence. — And one says, قَرِيبٌ عَالِمٌ قَرَابَةً وَلَا قَرَابٌ عَالِمٌ [i. e. *He is not learned nor near learned*]. (TA.) And مَا هُوَ بِشَيْءٍ وَلَا بِقَرَابَةٍ مِنْ ذَلِكَ [i. e. *He is not the like of thee nor near that*]; (S, O;) or قَرَابَةٌ مِنْ ذَلِكَ [i. e., *nor near the like of thee*]. (K.) — قَرِيبٌ الثَّرَى بَعِيدٌ; and فَلَانٌ قَرِيبٌ الثَّرَى (K.) — Also, (O, K, TA,) but in some of the lexicons written قَرِيبٌ, (TA,) *Salted fish, while yet in its recent, moist, state*. (O, K, TA.)

قَرَابَةٌ (S, O, K,) which is originally an inf. n., (S,) [i. e., of قَرَبٌ, as is also, app., every one of its syns. here following,] and قَرَبِي and قَرَبَةٌ and قَرَبٌ (S, O, K) and قَرَبٌ (S, O) and قَرَبَةٌ (S, O, K) all of them, (S, O, K,) or the first and قَرَبِي (Mgh,) signify *Relationship, or relationship by the female side*; (S, O, *Mgh, K, *TA;) or the first has the former of these significations and قَرَبِي has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying *في الرَّحِمِ*; and in the Mgh and Mgh, it and قَرَبِي are expl. as being *في الرَّحِمِ*; but in the T, as cited in the TA, the former is expl. as being *في النَّسَبِ*, and قَرَبِي as being *في الرَّحِمِ*: see the first sentence of this art.:] you say, &c. [i. e. *Between me and him is a relationship, or a relationship by the female side*]. (S, O.) — See also قَرِيبٌ, latter half, in six places.

قَرَابٌ: see قَرَبٌ, first quarter: — and قَرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — قَرَابَةٌ الْقَوْمِ and قَرَابَةٌ الْقَوْمِ signify *The believer's* فَرَاة [i. e. *insight, or intuitive perception, &c.*]; (Fr, O, K;) and *his opinion, which is near to knowledge and assurance*: occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فَرَاة.])

قَرَبَةٌ: see قَرَبَةٌ: — and see also قَرَبٌ.

قَرَابَةٌ (IDrd, O, K,) the latter word similar to قَرَادِي (IDrd, O,) *They came near together*. (IDrd, O, K.)

دُونَ كُلِّ قَرِيبِي قَرِيبِي [dim. of قَرِيبِي]. [There is a relationship nearer than every relationship small in degree] is a prov. applied to him who asks of thee something wanted which

one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دُنَى, in art. دَنُو.])

قَرَابٌ A maker of [what are called] قَرَبٌ [app. قَرَبٌ, pl. of قَرَابٌ; or perhaps قَرَبٌ, pl. of قَرَبَةٌ]. (TA.)

قَرَبٌ: &c.: see art. قَرَب.

قَارِبٌ [part. n. of قَرَبٌ said of a man journeying to water: and accord. to Aṣ and A'Obeid, part. n. of أَقْرَبٌ used in a similar sense; as such anomalous]. One seeking, or seeking to attain, [or journeying to,] water: so says Az, without specifying any time: (TA:) or, accord. to Kh, (S, O, TA,) one doing so by night; (S, O, K, TA;) not applied to one doing so by day. (S, O, TA.) And its pl. قَوَارِبُونَ signifies *Persons whose camels are performing a journey such as is termed قَرَبٌ*: (Aṣ, S, O:) see 4, latter half. The epithet applied to camels in this case is قَوَارِبٌ; (S, O;) [of which see another explanation voce طَلَقَ;] and this epithet is also used in relation to birds. (IAqr, TA.) مَا لِي وَلَا هَارِبٌ قَارِبٌ occurs in a trad., meaning *I have not any that goes to water nor any that returns from it*. (L, TA. [See also هَارِبٌ.]) And هَارِبٌ قَارِبٌ means *An ass hastening on in the night of arriving at the water*. (Lth, TA.) — Also A small سَفِينَةٌ; (A, K;) i. e. (A,) [a skiff:] a ship's boat, used by the seamen as a convenient means of accomplishing their needful affairs; (S, A, O;) also called سَنْبُوك [or سَنْبُوك]: (A:) pl. قَوَارِبٌ: and أَقْرَبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but I Ath says that this is not known as a pl. قَارِبٌ, unless as anomalous; and it is said that أَقْرَبُ السَّفِينَةِ means *the nearest parts of the ship*; i. e., the parts near [or next] to the land. (TA.)

قَوْرَبٌ Water over which, or against which, one has not power, or with which one cannot cope, by reason of its copiousness. (O, K.)

أَقْرَبٌ Nearer, and nearest, in respect of place, and in respect of time, &c.: see قَرِيبٌ, in the middle of the paragraph.

ظَهَرَتْ تَقَرُّبَاتُ الْمَاءِ † The foretokens of water appeared; i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.)

مَقْرَبٌ (A, O, K) and مَقْرَبَةٌ (O, K) † A near, or the nearest, road or way: (A, O, K, TA:) or a small road or way, leading into a great one; said to be from الْقَرَبُ signifying “the journeying by night,” or “the journeying [by night] to water:” (TA:) or, the former, a conspicuous road or way; so says IAqr: (TA voce مَقْرَبٌ:) and the latter, accord. to AA, a place of alighting or sojourning or abiding; from الْقَرَبُ signifying “the journeying [by night &c.]: the pl. is مَقَارِبٌ. (TA.)

مُقَرَّبٌ A horse that is brought [or kept] near [to the tent, or dwelling], and treated generously, and not left to seek for pasture: fem. with ة: or this is done only with mares, lest a stallion of low race should cover them: (IDrd, §, O, K:) or **مُقَرَّبَةٌ خَيْلٌ** signifies horses that are [kept] near at hand, and prepared [for riding]: (El-Aḥmar, TA:) or horses that have been prepared by scant food (صُجِرَتْ) for riding: (Sh, TA:) or horses of generous race, that are not confined in the pasturage, but are confined near to the tents, or dwellings, prepared for running. (R, TA.) And **إِبِلٌ مُقَرَّبَةٌ** Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (رِجَالٌ) cased with leather, whereon kings ride: but this explanation has been disallowed. (Abū-Sa'eed [i. e. Aḥ], TA.) [See also مُقَرَّبَاتٌ.]

مُقَرَّبٌ A woman, and a mare, and a ewe or goat, (§, O,) and an ass, (Lth, TA,) near to bringing forth: (§, O, K, TA:) [said to be] not used in relation to a camel; (§, O, TA:) the epithet used in this case being مُدَبِّنٌ: (TA:) [but see the verb:] the pl. is مُقَرَّبَاتٌ; (§, O, K, TA:) as though they had imagined the sing. to be مُقَرَّبَةٌ. (TA.)

مُقَرَّبَةٌ: see قَرَابَةٌ: — and see also مُقَرَّبٌ.

مُقَرَّبَةٌ: see قَرَابَةٌ; and see also قَرِيبٌ, latter half.

مُقَرَّبَةٌ: see قَرَابَةٌ.

المُقَرَّبُونَ: see الكُرُوبِيُّونَ. — See also what here follows, in two places.

هَلْ مِنْ مُقَرَّبَةٍ خَيْرٍ and **مُقَرَّبٌ** and **شَأْؤُ مُقَرَّبٌ** and **مُقَرَّبَةٌ**, occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُقَرَّبٌ in] art. غُوب. (TA.)

مُقَرَّبٌ: see the next paragraph, in two places.

مُقَرَّبٌ شَيْءٌ, with kesr to the ر, † A thing of a middling sort, between the good and the bad: (§, O, K:*) and also a cheap thing: (§, O:) and **مُقَرَّبٌ ثَوْبٌ** a garment that is not good: (Mṣb:) you should not say **مُقَرَّبٌ**, (ISk, §, O, Mṣb,) with fet-ḥ: (ISk, Mṣb:) you say also **مُقَرَّبٌ رَجُلٌ** [a man of a middling sort]: and **مُقَرَّبٌ** [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say **مُقَرَّبٌ دِينٌ** with kesr, [meaning a religion of a middling sort], and **مُقَرَّبٌ** with fet-ḥ, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.)

مُقَرَّبٌ A short man: because his extremities are near together. (O.) — And **المُقَرَّبُ** is the name of *The fifteenth metre of verse*; (O:) *the metre composed of فَعُولُنَّ eight times*; (O, K:*) and [one species of] *فَعُولُنَّ فَعُولُنَّ twice*: Bk. I.

(K:) so called because its أَوْتَادُ are near together; there being between every two of them one سَبَبٌ. (O, K:*)

قربس

قَرَبُوسٌ, and **قَرَبُوسٌ**, but the latter is only used in poetry, (§,) by poetic license, (K,) because **فَعُولُنَّ** is not one of the measures of Arabic words, (§,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written **قَرَبُوسٌ**, with damm to the ق and with the ر quiescent, but this is a mistake; (TA:) [A thing] pertaining to the saddle of a horse; (§;) each of the two curved pieces of wood of the saddle of a horse, (IDrd, K,) which form its fore part and its hinder part; [one answering to the pommel of our saddle, and the other being the trousssequin;] together corresponding to the شُرْحَانِ of the [camel's saddle called] رَحْلٌ: in the **قَرَبُوسِ** are the عَضْدَانِ, which are its two legs, that lie against, or upon, the دَقَنَانِ, which are [the two boards that form] the inner sides of the عضدان. each **قَرَبُوسٌ** has two legs (عضدان) and what are termed دَقْنَتَانِ: then come the دَقْتَانِ, which are the two things against which comes the بَآءُ of the horse; and in the دَقْتَانِ are the عِرَاقَانِ, which are the two edges of the دَقْتَانِ, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is **قَرَابِيسٌ**. (K.) Some of the people of Syria pronounce the word with tesh-deed, [قَرَبُوسٌ], which is wrong; and make its pl. **قَرَبَابِيسٌ**, which is more wrong. (O.)

قرث

1. **قَرِثٌ**, aor. ʿ, (O, K,) inf. n. **قَرِثٌ**, (TA,) *He toiled; and gained or earned, or sought gain or sustenance.* (O, K.) — **قَرِثَهُ الْأَمْرُ** i. q. **كَرِثَهُ**. (K.) Your say, **قَرِثَنِي الْأَمْرُ** and **كَرِثَنِي**, meaning *The affair, or event, grieved me; and burdened me heavily, or overburdened me.* (Aḡ, O.)

8. **الثَّلَاثُ**, and **اِثْتَرَتِ الْبُسْرَتَانِ**, *The two unripe dates, and the three, grew together, intermingling.* ('Eesā Ibn-'Omar, O and TA in art. سَخَل.)

قَرِثٌ A small [leathern vessel for water, of the kind called] رَكْبُوءَةٌ: (O, K:) mentioned by Th, on the authority of IḤṣr: (O:) **قَرِثٌ** is a dial. var. thereof; (TA:) [or] this latter, mentioned by Az, in art. فَرِث, is a mistranscription. (O.)

قَرِثِي: see قَرِثَاءٌ.

قَرِثَاءٌ: see what next follows, in four places.

قَرِثَاءٌ, (Ks, §, O, K,) with the lengthened alif and without tenween, (Ks, §, O,) and **قَرِثَاءٌ**; (O, K:) and **قَرِثَاءٌ** and **قَرِثَاءٌ**; (Lḥ, K:) and **قَرِثَاءٌ** (Ks, §, O, K) and **قَرِثَاءٌ**: (K:) **قَرِثَاءٌ** is [thus] used as an epithet,

and it is also used as the complement of a prefixed noun; [so that one says also **قَرِثَاءٌ قَرِثَاءٌ**, and app. **قَرِثَاءٌ قَرِثَاءٌ** likewise, and each in like manner with **قَرِثَاءٌ** and with **قَرِثَاءٌ** prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except **قَرِثَاءٌ**, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with **قَرِثَاءٌ** as applied to **قَرِثَاءٌ**: (L:) [but **قَرِثَاءٌ** should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abū-l-Jarrāḥ, one says **قَرِثِي**. (§, O,) not with the lengthened alif, (§,) i. e. with the shortened alif: (O:) the meaning is, *A species of dates, (§, K,) of (K) the sweetest, or best, thereof, in the state in which they are termed قَرِثَاءٌ; (§, O, K:) a species of dates, which are black, and of which the skin quickly falls off from the لَحَاءُ [or flesh] thereof when they become ripe; as AḤn says, they are the best of dates in the state in which they are termed قَرِثَاءٌ; and he adds, the dried thereof are black: (L, TA:) [and palm trees that produce such dates:] some say that the word [قَرِثَاءٌ] is أُعْجَبِي [i. e. foreign or Pers.]. (TA.)*

قَرِثٌ A certain species of fish; (§;) a dial. var. of **جَرِثٌ** [q. v.]. (§, K:*)

قربح

1. **قَرَحَهُ**, (§, A, Mṣb, Mṣb, K:*) aor. ʿ, (Mṣb, K,) inf. n. **قَرَحٌ** (§, A, Mṣb, L, Mṣb) and **قَرَحٌ**, (A,) or the latter is a simple subst., (L, Mṣb,) *He wounded him; syn. جَرَحَهُ*. (§, Mṣb, Mṣb, K:*) — **قَرَحَ بِرُثًا**: see 8. — And **قَرَحٌ** said of an arrow: see 8. — **قَرَحٌ** said of a camel, *He was attacked by the disease termed قَرَحَةٌ* [q. v.]; as also **قَرَحٌ**. (L.) — **قَرَحَهُ بِالْحَقِّ**, (§, A, L, K,) [in some copies of the K **قَرَحَهُ**,] inf. n. **قَرَحٌ**, (§,) *He accused him to his face (اِسْتَقْبَلَهُ) with truth:* (§, A, L, K:) or [simply] *he accused him (رَمَاهُ) with truth.* (L.) See an ex. voce **قَرَحَانٌ**. [See also 3.] — **قَرَحَ**, (§, A, Mṣb, K,) aor. ʿ, (A, Mṣb, K,) inf. n. **قَرُوحٌ**; (§, A, K:) and **قَرِحَ**, aor. ʿ, inf. n. **قَرِحٌ**; and **قَرِحَ**; (K:) the last mentioned by Lḥ, but bad, or of weak authority, and rejected; (TA:) said of a horse, (A, K,) or of a solid-hoofed animal, (§, Mṣb,) *He finished teething, (§, Mṣb, K,) completing his fifth year:* (§, Mṣb:) or *became in the state corresponding to that of the camel that is termed بَازِلٌ*: or *shed [his corner-nipper, i. e.] the tooth next after the رَبَاعِيَّةُ*: (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed رَبَاعٌ: this is when he has completed his fourth year: and when the time of his **قَرُوح** comes, [the corner-nipper which is] the tooth next after the رَبَاعِيَّةُ falls out, and

his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his قَارِح: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَد قَرَحَ: (IAqr, T:) one says أَجْدَعُ المهر, and أُنَى, and أَرْبَع, and قَرَح; the last, only, without !: and of every solid-hoofed animal one says يَقْرَح; and of [the camel, or] every animal that has a foot of the kind termed خَف, وَيَزَل; and of every animal that has a divided hoof, يَصْلُغ. (S.) [See also قَارِح.] — And قَرَح ناب [here meaning permanent corner-nipper as above] grew forth. (A.) — [Hence] one says also قَرَحَتْ سِنُ الصَّبِيِّ †The tooth of the young male child was about, or ready, to grow forth. (A.) — قَرَحَتْ, (S, K, TA,) aor. ز, (S, TA,) inf. n. قُرُوح (S, K, TA) and قَرَّاح, (TA,) said of a she-camel, She was, or became, in a manifest state of pregnancy: (S, K, TA:) or began to be in a state of pregnancy: or began to show a sign of pregnancy by raising her tail: (TA:) or was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly. (Lth, TA.) [See also قَارِح.] — قَرَح, aor. ز, (S, A, Msh, K,) inf. n. قَرَح, (S, A, * Msh, K, TA, [accord. to the CK, app. قَرَح, for the v. is there said to be like سَجَع, but this is wrong,]) He, (a man, Msh, K, *) or it, (his skin, S, A,) broke out with قُرُوح [i. e. purulent pustules]; (S, A, Msh, K;) and [in like manner] قَرَحَ it (his body) broke out, or became affected, therewith. (S.) — And [hence] one says, قَرَحَ قَلْبُ الرَّجُلِ مِنَ الْحُزَنِ †[The heart of the man became as though it were ulcerated by grief]. (L.) — قَرَح, aor. ز, inf. n. قَرَح, said of a horse, He had a white mark in his face, such as is termed قَرَحَة. (IAqr, S.)

2. قَرَحَ He wounded him much, or in many places. (Msh.) — قَرَح said of a camel: see 1, near the beginning. — [قَرَحَ بِالْحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] — قَرَحَ الوشم He pricked, or punctured, the وشم [or tattoo] with the needle. (A.) — And [the inf. n.] التَّشْوِيكُ signifies التَّشْوِيكُ [by which may be meant The pricking with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوْك النَّزْعِ, q. v.]. (TA.) — قَرَح, (A,) inf. n. تَقْرِيح, (TA,) said of the [plant called] عَرَفَج, means †It put forth its first growth. (A, TA, *) And قَرَحَ الشَّجَرُ †The trees put forth the heads [or extremities] of their leaves. (A.) Accord. to AHn, التَّقْرِيحُ signifies †The first vegetation of

herbs, or leguminous plants, that grow from grain, or seed: and the growing of the stalk of herbs, or leguminous plants; i. e. the appearing of the stem thereof: IAqr uses the phrase يَنْبُتُ البَقْلُ مُقْتَرِحًا †[as though meaning the herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state]; but it should be مُقَرَّحًا, unless اقْتَرَحَ be a dial. var. of قَرَح: or it may be that اقْتَرَحَ here means standing upright upon the stem thereof. (TA.) تَقْرِيح الأرض signifies The land's beginning to give growth to plants, or herbage. (TA.)

3. قَرَحَهُ, (K,) inf. n. مُقَارَحَة, (S, K,) †He faced him, confronted him, or encountered him. (S, * A, * K.) You say, لَقِيتُهُ مُقَارَحَةً †I met him face to face. (S, A.)

4. اقْرَحَهُ اللَّهُ God caused his skin to break out with قُرُوح [or purulent pustules]. (S.) — And مَا زِلْتُ أَكُلُ الْوَرَقَ حَتَّى أَقْرَحَ شَفَتِي [app. I ceased not to eat the leaves until my lip broke out with purulent pustules, or sores]. (A. [So accord. to two copies: but perhaps correctly اقْرَحَ.]) — And اقْرَحُوا They had their cattle attacked by [what is termed] القَرَح [which may here mean purulent pustules, or sores]: (S, L:) or they had their camels attacked by the severe and destructive mange or scab termed القَرَح (K) or القُرُوح. (L. [But see قَرَح.]) — See also 1, first quarter.

5: see 1, near the end. — تَقَرَّحَ لَهُ (K, TA) (K, TA) i. q. تَهَيَّأَ [app. He prepared himself for him, or it, with evil intent]: and so تَقَدَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.)

8. اقْتَرَحَ رَكْبَةً (A) or بِثْرًا, (K,) and قَرَحَهَا, (A, K,) He dug a well (A, K) in a place in which one had not been dug, (A,) or in a place wherein water was not [as yet] found. (K.) — اقْتَرَحَ and قَرَحَ, said of an arrow, †It was begun to be made. (TA.) — اقْتَرَحَ الْجَمَلَ †He rode the camel before it had been ridden [by any other person]. (S, A, K, *) — And اقْتَرَحَ †He originated, invented, or excogitated, a thing; made it, did it, produced it, or caused it to be or exist, for the first time; (IAqr, Msh, K, TA;) spontaneously, without his having heard it; (IAqr, TA;) or without there having been any precedent. (Msh.) †He elicited a thing, without having heard it. (K.) And †He uttered, or composed, a speech, or discourse, or the like, extemporaneously; without premeditation. (S, A, K, TA.) — Also †He chose for himself, took in preference, or selected. (IAqr, L, K.) Hence one says, اقْتَرَحَ عَلَيْهِ صَوْتٌ كَذَا وَكَذَا †He desired of him in preference such and such an air, or such and such a tune or song. (IAqr, L.) And one says, أَنَا أَوَّلُ مَنْ اقْتَرَحَ مَوَدَّةَ فَلَانٍ †I am the first [who has chosen for himself the love, or affec-

tion, of such a one, or] who has taken such a one as a friend. (A.) — And †He exercised his authority, or judgment, (K, TA,) عَلَيْهِ over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhaḳoo, TA, and Har* p. 142,) and with ungentleness, roughness, or severity. (Har ibid.) And اقْتَرَحَ عَلَيْهِ يَكْدًا †He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اقْتَرَحَ عَلَيْهِ شَيْئًا †He asked of him a thing without consideration. (S, A.) — See also 2, last sentence but one.

قَرَحَ and قَرَحَ A wound; (L;) the bite of a weapon, and of a similar thing that wounds the body: (L, K:) [but in some copies of the K, for عَصَ السِّلَاحِ وَنَحْوَهُ مِمَّا يَجْرَحُ الْبَدَنَ (which is the reading in the CK), we find نَحْوَهُ and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:] z. q. جَرَحَ [with which جَرَحَ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Msh,) like جَبَدَ and جَبَدَ, (S,) and جَبَدَ and جَبَدَ, (Fr, Msh, TA,) and وَجَدَ and وَجَدَ, (Fr, TA;) the former of the dial. of El-Hijáz: (Msh:) or the former is an inf. n. and the latter is a simple subst.: (L, Msh:) or the former signifies as above; and the latter signifies its pain: (A:) or the latter seems to bear this latter signification; and the former, to signify wounds themselves: (Yaḳkoob, TA:) [and the like is said in the L and K:] [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is قَرَحَة; and pl. قُرُوح: (L:) one says, بِهِ قَرَحٌ مِنْ قَرَحٍ In him is pain from a wound; (A;) or from wounds. (L.) — قَرَحَ also signifies Pustules, or small swellings, when they have become corrupt; (L, K;) [i. e. purulent pustules; and imposthumes, ulcers, or sores: and so قَرَحَ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرَحَ in this sense is a coll. gen. n.:] its n. un. is قَرَحَة; and pl. قُرُوح. (S.) Imra-el-Keys (the poet, TA) was called ذُو الْقُرُوح because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (S, K, * TA:) or, as some say, he was called ذُو الْقُرُوح, with ف and ج; because he left only daughters. (Es-Suyootee, TA.) — Also, (accord. to the K,) or قَرَحَ, (as in the L,) A severe scab or mange, that destroys young weaned camels; (L, K;) or that attacks young weaned camels, and from which they scarcely ever, or never, recover: so says Lth: Az, however, says that this is a mistake; but that قَرَحَة signifies a certain disease that attacks camels, expl. below. (L.) — See also قَرِيح.

قَرَحَ: see the next preceding paragraph, in three places. — See also **قَرِيحَة** in two places. [Hence] one says, **هُوَ فِي قَرَحِ سِنِهِ** *He is in the first part of his age.* (TA.) **أَنَا فِي قَرَحِ الثَّلَاثِينَ** *I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IḤar, who had asked him his age.* (TA.) And **الْقَرَحُ**, (K,) by some written **الْقَرَحُ** [pl. of **قَرِيحَة**], (MF, TA,) signifies *Three nights* (K, TA) *of the first part* (TA) *of the month.* (K, TA.)

قَرَح a subst. signifying *The state* (in a camel) *of having never had the mange, or scab*: and (in a child) *of having never been attacked by the small-pox.* (S.)

قَرِيح A man, (Mgh,) or a man's skin, (S,) *breaking out with قُرُوح* [or *purulent pustules*]. (S, Mgh.)

قَرَحَة: see **قَرَح** (of which it is the n. un.) in two places: — and see also **فَرَحَة**.

قَرَحَة A disease that attacks camels, consisting in *قُرُوح* [or *purulent pustules*] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also **قَرَح**, near the end.] — Also A **عَرَة** [meaning *star, or blaze, or white mark*], in the middle of the forehead of a horse: (T, L:) or *what is less than a عَرَة* in the face of a horse: (S, K:) or it is a *whiteness in the forehead of a horse* (Mgh) *of the size of a dirhem, or smaller than it*; (AO, Mgh, TA;) whereas the **عَرَة** is larger than a dirhem: (AO, TA:) or *what is like a small dirhem between a horse's eyes*: (En-Nuḍr, TA:) or *any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose*; differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a white mark upon the face of the common fly: (see **قَدُوح**): the pl. is **قَرَح**, like **غُرَر**.] — [Hence] one says, **هُوَ قَرَحَة أَصْحَابِهِ** i. e. **غُرَّتُهُمْ** [meaning *He is the noble, or eminent, one of his companions; or the chief, or lord, of them*]. (A.) — And [hence, likewise,] **قَرَحَة** signifies also *the first, or commencement, of the [rain called] وَسْبِي*; (A;) and of the [season called] **رَبِيع**; or of the **شِتَاء**. (K.) — See also **قَرَح**.

قَرَحَان: see **قَارِح**, last sentence.

قَرَحَان ([i. e. **قَرَحَان** or **قَرَحَان**] with or without tenween, as you please, Sh, TA) A camel that has never been attacked by the mange, or scab: (S, K:) and a child, (S, K,) or a man, (A,) that has never been attacked by the small-pox, (T,* S, A, K,) nor by the measles, (T, A,) nor by purulent pustules or the like: (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning persons not yet attacked by disease, (S,) and also applied alike to

the male and to the female: (TA:) **قَرَحَانُونَ** [as a pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) — [Hence] one says, **أَنْتَ قَرَحَانٌ** i. e. *Thou art clear [of that whereof thou hast been accused]*. (A, TA.) And **أَنْتَ قَرَحَانٌ مِنْ هَذَا الْأَمْرِ** *Thou art quit of this affair*; and so **قَرَا حِي**. (Az, K, TA.) — And **قَرَحَان** signifies also *One who has not witnessed war*; and so **قَرَا حِي**: — and *One who has been touched by قُرُوح* [here app. meaning wounds, and perhaps also *purulent pustules*]: thus having contr. significations: (K:) masc. and fem. (TA.) — Also, **قَرَحَان**, [with tenween,] A species of **كَمَاة** [or *truffle*], (S, K, TA,) white, small, and having heads like those of the **فَطْر** [or *toadstool*]: (TA:) one of which is called **قَرَحَانَة**, (S, K,) or **أَقْرَح**. (K.) [See also **قَرَحَانَة**.]

قَرَحِيَاء: see the next paragraph.

قَرَا ح Clear, pure, or free from admixture; as also **قَرِيح**. (AHn, K. [And particularly] Water not mixed with anything: (S, A:) or water not mixed with camphor nor with [any of the perfumes called] **خَنُوط** nor with any other thing: (Mgh:) or water not mixed (Mgh, K) with aught of **سَوِيق**, (Mgh,) or with dregs of **سَوِيق**, (K,) nor any other thing: (Mgh, TA:) such as is drunk after food. (TA.) And Water mixed [thus in the L, and hence in the TA, probably a mistake of a copyist for not mixed] with something to give it a sweet taste, as honey, and dates, and raisins. (L, TA.) — Also, (or **أَرْض** **قَرَا ح**, A,) A place of seed-produce, having no building upon it, nor any trees in it: (S, Mgh:) or land (T, K) lying open to view, (T,) containing neither water nor trees, (T, K,) and not intermixed with anything: (T:) or land having in it no herbage nor any places of growth of herbage: (A:) or any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt: (Mgh:) or any piece of land by itself, in which palm-trees &c. grow: (L:) or land cleared for sowing and planting: (AHn, K:) as also **قَرَا ح** and **قَرِيح** and **قَرِيحَاء**: (K:) or **قَرَا ح** signifies land lying open to the sun, not intermixed with anything: (S:) or [a place] exposed to the sky, not concealed from it by anything: (K:) or a wide tract of land: (A:) or a ride, or plain and wide, expanse of land, not having in it any trees, and not intermixed with anything: (IḤar:) or a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left: (ISH:) the pl. of **قَرَا ح** is **أَقْرَحَة**, (S, Mgh, Mgh, K,) or, as some say, this is pl. of **قَرِيح**. (TA.)

قَرِيح Wounded; (S, A,* Mgh, L, Mgh, K;) as also **مَقْرُوح**; (A,* Mgh, Mgh;) and **قَرَح** [an inf. n. used as an epithet and therefore by

rule applicable to a pl. as well as to a sing.] (L:) pl. of the first **قَرَحِي** (S, A, L) and **قَرَا حِي**. (L.) El-Mutanakhkhil El-Hudhalef says,

• لَا يُسَلِّمُونَ قَرِيحًا حَلًّا وَسَطَهُمَا
• يَوْمَ اللَّقَاءِ وَلَا يُشَوُّونَ مَنْ قَرَحُوا

(S, IB) i. e. *They will not deliver up to the enemy a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound.* (IB.) — See also **مَقْرُوح**, in two places. — And see **قَرَا ح**, first sentence; and end of last sentence. — Also *A cloud when it first rises.* (K.) — And *The water of a cloud* (K, TA) *when it descends* (TA.)

قَرِيحَة The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and **قَرَح** signifies the same. (K.) — And *The first of what pours forth, or descends, [for **صَاب** in my original I read **صَاب**] of the contents of clouds.* (A.) — And *the first of a thing*; (A;) and so **قَرَح**; and the former, the first of anything. (K.) — And *the faculty whereby intellectual things are elicited, or elicited.* (MF.) One says, **بِفَلَانٍ قَرِيحَة جَيِّدَة** i. e. *Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science*: (S, A:) from **قَرِيحَة** in the first of the senses expl. above. (S.) — And *the natural, native, or innate, disposition, temper, or other quality, of a person*: (K, TA:) and, as some expl. it, the mind, and intellect: (TA:) pl. **قَرَا حِي**. (L.)

قَرَا حِي: see **قَرَحَان**, in two places. — Also *One who keeps to the town, or village, not going forth into the desert*: (K:) or it is a rel. n. from **قَرَا ح**, a certain town, or village, on the shore of the sea. (T.)

القَرَا حِيَتَانِ The two flanks. (K.)

قَرِيحَاء A certain thing (**هَنَة** [perhaps a large calculus, which may weigh several pounds,]) that is found in the belly of the horse, like the head of a man: thus in the K, and the like is said in the T and L. (TA.) — And, of the camel, [The ventricle into which it conveys whatever it eats of earth and pebbles;] *what is called الحَصَى* [and more commonly **لَقِطَة الحَصَى**, q. v.]. (K.)

هَضْبَة قَرَا ح: see **قَرَا ح**, in two places. — **هَضْبَة** A [hill, or mountain, such as is termed] **هَضْبَة**, that is smooth, bare of herbage, and tall, or long. (TA.) — And **نَخْلَة قَرَا ح** A tall palm-tree: (S,* A:) or a tall and smooth palm-tree, (K, TA,) of which the lower parts of the branches are bare and long: (TA:) pl. **قَرَا حِي**, (K,) and (by poetic license, L) **قَرَا حِي**. (S.) — And **قَرَا ح**, (S, K,) or **قَرَا ح**, (A,) A long-legged she-camel; (S, A, K;) described by an Arab of the

desert to As as one that walks as though upon spears [i. e. as though her legs were spears]. (S.) — And **جَمَلٌ قَرُونَجٌ** A camel that dislikes the drinking with the great, or old, ones, but drinks with the small, or young, ones, when they come. (AA, K.)

قَرَاخٌ: see **قَرِيحٌ**.

قَارِجٌ A solid-hoofed animal finishing teething, completing his fifth year: (S, Mgh:) or in the state corresponding to that of the camel that is termed **بَارِلٌ**: (K:) [or shedding his corner-nipper: (see **قَرِيحٌ**)] in the first year he is termed **حَوْلِي**; then, **جَذَعٌ**; then, **ثَنِي**; then, **رَبَاعٌ**; and then **فَلَوٌ**; and in the second year, **جَذَعٌ**: (TA:) pl. **قَرَجٌ** (S, K) and **قَوَارِجٌ** (K) and **مَقَارِجٌ** (S, K,) the last (which occurs in a verse of Abou-Dhu-eyh, S) anomalous, (K, TA,) as though pl. of **مَقْرَاجٌ**: (TA:) fem. **قَارِجَةٌ** and **قَارِجَةٌ** (K,) but the former is the more approved, and the latter is by Az disallowed; (TA:) pl. **قَوَارِجٌ**. (S.) — The tooth by [the growing, or shedding, of] which a horse, or other solid-hoofed animal becomes what is termed **قَارِجٌ**; (K;) the [permanent, or the deciduous, corner-nipper, or] tooth next but one to the central pair of incisors: pl. **قَوَارِجٌ**: the teeth thus called are four. (S.) [See **قَرَجٌ**.] — Also A she-camel becoming in a manifest state of pregnancy: (S, K:) or in the first stage of pregnancy: or showing a sign of pregnancy by raising her tail: (TA:) or not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly: (Lth:) or not known to have conceived until her pregnancy has become manifest: or whose pregnancy is complete: (TA:) or a she-camel is so termed in the days when she is covered by the stallion; after which, when her pregnancy has become manifest, she is termed **خَلِيفَةٌ**, until she enters upon the term called **التَّغَشِيرُ**: (IAr:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. **قَوَارِجٌ** and **قَرَجٌ**. (TA.)

— See also **مَقْرُوجٌ**. — Also A bow having a space between it and its string. (K.) — And **القَرَحَانُ** signifies *The lion*; as also **القَرَحَانُ**. (K.)

أَقْرَحُ A horse having in his face a [star, or bluze, such as is termed] **قَرَحَةٌ**: [fem. **قَرَحَاءٌ**.] (S, A, Mgh:) pl. **قَرَحٌ**. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See **قَدُوحٌ**.]) — [Hence,] **رَوْضَةٌ قَرَحَاءٌ** [A meadow] in which, (S, K,) or in the middle of which, (TA,) is a white **نَوَارَةٌ** [or flower]; (S, K, TA;) or in the middle of which are white **نُورٌ** [or flowers]: (A:) and of which the herbage has appeared. (TA.) — And [hence

also] **تَعَرَّى الدَّجَى عَنْ وَجْهِ أَقْرَحٍ** [The darkness became stripped] from the dawn, or daybreak. (A, TA.) — See also **قَرَحَانٌ**, last signification. — **أَقْرَحٌ** in the CK voce **قَسَامِي** is a mistake for the verb **أَقْرَحَ**; not an epithet as Freytag has supposed it to be.]

مَقْرَحٌ: see **مَقْرُوجٌ**, in two places. — **الْمَقْرَحَةُ** also signifies **أَوَّلُ الْإِرْطَابِ**; (so in copies of the K; but in one copy **الْمَقْرَحَةُ**; [the right explanation, however, is evidently, I think, **أَوَّلُ الْإِرْطَابِ**, and the meaning *The first, or earliest, of the ripe dates*; **الْمَقْرَحَةُ** being an epithet applied to them;]) this being the case when there appear [upon them] what are like **قُرُوحٌ** [or purulent pustules]. (TA.)

مَقْرَحٌ: see 2, last quarter.

مَقْرُوجٌ: see **قَرِيحٌ**. — Also *Having* **قُرُوحٌ** [or purulent pustules]. (K.) — Also A young weaned camel attacked by the disease termed **قُرَحٌ**; [see **قُرَحٌ**]; as also **قَارِجٌ**: or a camel attacked by the disease termed **قُرَحَةٌ**; as also **قَرِيحٌ** and **مَقْرَحٌ**: (L:) one says **إِبِلٌ مَقْرَحَةٌ**, [accord. to some copies of the K **مَقْرَحَةٌ**, but erroneously, for it is from **قُرَحٌ**,] meaning camels having **قُرُوحٌ** [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K;) and so **إِبِلٌ قَرَحِي** [in which the epithet is pl. of **قَرِيحٌ**]. (L.) — And **طَرِيقٌ مَقْرُوجٌ** + A road in which marks, or tracks, have been made [by the feet of men and of beasts], so that it has been rendered conspicuous. (K, TA.)

مَقَارِجٌ an anomalous pl. of **قَارِجٌ**, q. v.

مَقْرَحٌ: see 2, last quarter, in two places.

قرد

1. **قَرَدٌ**, aor. **قَرَدَ**, (S, L, K,) inf. n. **قَرَدٌ**, (S, L,) *It (wool) fell off by degrees from the sheep, and became compacted in lumps, or clotted*: (S:) or *it (wool, L, and hair, L, K) became contracted together, (L, K,) and knotted in its extremities*; (L;) as also **تَقَرَدَ**. (L, K.) — *It (a tanned skin) became worm-eaten.* (S, K.) — **قَرَدٌ** (a man) *was, or became, silent by reason of impotence of speech*; (S, K;) as also **قَرَدٌ** and **قَرَدٌ**: (K:) or *he was, or became, abject, and humble, or submissive*: or, acc. to IAr **قَرَدٌ** signifies *he (a man) was, or became, silent by reason of abjectness*: [see also **خَرَدٌ**]; or, acc. to another, *he was, or became, still and abject.* (TA.) See **اَقْرَدَ** below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (**قُرْدَانٌ**), the beast remains still on account of the ease which it occasions him. (TA.) — **قَرَدٌ**, (L, K,) aor. **قَرَدَ**, (K,) inf. n. **قَرَدٌ**, (L,) *He collected together, and gained, (L, K,) for his family.* (L.) [You say] **قَرَدَ فِي السَّقَاءِ** *He collected clarified butter in the skin*; (L, K;) as also **قَرَدَ سَمًا فِي السَّقَاءِ**: (S, L:) or *he collected milk in the skin.* (L, K.) See also **قَلَدَ**.

2. **قَرَدَ**, inf. n. **تَقَرِيدٌ**, (K,) *He plucked off his (a camel's, S, A) قُرْدَانٌ [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his قُرْدَانٌ [or ticks].* (A.) — [Hence,] **قَرَدَ** *He rendered him (a camel, L,) submissive, or tractable*: (L, K:) because a camel, when he is freed from his ticks (**قُرْدَانٌ**), becomes quiet. (L.) [And, of a camel (?) it is said,] **قَرَدَ**, *he became submissive, and tractable.* (K.) [And] **نَزَعَ قَرَادَةً**, (A, L, K,) and **قَرَدَهُ**, (A,) [signify] **قَرَدَ** *He beguiled him (S, A, L, K) and wheedled, or cajoled, him; (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (قَرَدَهُ).* (S, L.) See also **قَرَدَ**.

4. **اَقْرَدَ** *He (a camel) became still, quiet, or tranquil, in consequence of his having his ticks pulled off.* (A.) [And hence] **اَقْرَدَ** *He (a camel) went at a gentle pace, not shaking, or jolting, his rider.* (A.) — **اَقْرَدَ** *He was, or became, silent, (K,) still, or quiet, (S, K,) and submissive, (K,) and feigned himself dead.* (S, K. See **قَرَدَ** in two places.) — **اَقْرَدَ** *He (a man) clave to the ground by reason of abjectness, or submissiveness.* (A.) See art. **خَرَدٌ**.

5. **تَقَرَدَ**, see **قَرَدَ** — *It (flour) became heaped up, one part upon another.* (L, from a trad.)

قَرْدٌ [The ape; the monkey; and the baboon;] a certain animal, (TA,) well known: (L, K:) fem. with **ة**: (S, L, Mgh:) pl. [of pauc., of the masc.,] **أَقْرَدٌ**, (L, Mgh,) and **أَقْرَادٌ**, (L, K,) and [of mult., of the same,] **قُرُودٌ** and **قَرَدَةٌ**, (S, L, Mgh, K,) and [quasi-pl. n.] **قَرَدَةٌ**; (K;) and pl. of the fem., (S, L, Mgh,) **قَرَدٌ**. (S, L, Mgh, K.) Hence the proverb **أَزْنَى مِنْ قَرْدٍ** [More incontinent than an ape]; because the **قَرْدُ** is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, S, L) by **قَرْدٌ** is here meant a man of the tribe of Hudheyl, named Kird, the son of Mo'awiyeh. (S, L, K.) — **ابْنُ الْقَرْدِ** *The حَوْدَل*. (TA in art. **بَنِي**.)

قَرْدٌ [a coll. gen. n.] *Refuse of wool*; (L, K;) afterwards applied also to soft hair (**وَبَرٌ**), and other hair, and flax: (L:) or soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted: (L, K:) or refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted: (S:) or bad wool: (R:) or the worst of wool and soft hair, and what is picked up thereof from the ground: (Nh:) a piece thereof

is termed قَرْدَة. (S.) It is said in a proverb, عَكَرْتُ عَلَى الْغَزْلِ بِأَخْرَةٍ فَلَمْ تَدَعْ بِنَجْدِ قَرْدَةٍ meaning عَطَفْتُ, [She returned to spinning at last, and left not in Nejd a piece of refuse of wool]: (S, L:) in the K, عَكَرْتُ is put for عَكَرْتُ; and both readings are mentioned by the relaters of proverbs: [عَشَرْتُ عَلَى الْغَزْلِ app. signifies she applied herself by chance to spinning] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (K:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) — Also, *Palm-branches stripped of their leaves*: n. un. with ة. (K.) — Also, *A thing like down, sticking to the [plant called] طُرْتُوت*. (K.) — Also, *Little things, [i. e., little flocks of clouds,] less than [what are termed] سَحَاب* [or clouds in the common acceptance of the term] not conjoined; as also مُتَقَرَّدٌ; (K:) in some copies of the K مُتَقَرَّدَةٌ. (TA.) See also قَرْدٌ. — Also, *A hesitation in speech*; (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرْدٌ.

قَرْدٌ Wool sticking together, and compacted in a lump or lumps: (A:) wool, and hair, contracted together, and knotted in its extremities. (L.) — [Hence,] a cloud, or collection of clouds, dis-sundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (S, L:) or of which the several portions are compacted together, (M, K,) one upon another; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also مُتَقَرَّدٌ. (AHn.) See also قَرْدٌ. — قَرْدُ الْخَصِيلِ A horse [compact in frame;] not lax. (L, K.) — A camel [&c.] abounding with قَرْدَانٍ [or ticks]. (K.) — And قَرْدٌ [an epithet used as a subst.] Accumulated foam which the camel casts forth from his mouth. (TA in art. تَوَج. See an ex. in that art. voice مَتَاوَج.)

قَرْدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, S, L,) Elevated ground; (L, K;) as also قَرْدُودَةٌ: (K:) or elevated and rugged ground; as also قَرْدُودٌ: (L:) or a rugged and elevated place; (S, L;) as also قَرْدُودٌ: (S:) or a tract similar to what is termed قَف: (A:) or a prominent portion of ground by the side of a depressed place, or hollow: (M:) also, even, or plain, ground: (L:) pl. قَرَادٍ and قَرَادِيدٌ; (S, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two dals: (S, L:) Sb says, that قَرَادِيدٌ is a pl. of قَرْدٌ; but as one also says قَرْدُودٌ, there is no reason for this assertion: (L:) Ish says, that قَرْدُودَةٌ signifies elevated and rugged ground producing little herbage, and all of it gibbous: and

Sh, that it signifies an extended strip [of ground], like the قَرْدُودَة of the back. (TA.)

قَرْدُودٌ: see قَرْدٌ, in two places.

قَرْدُودَةٌ: see قَرْدٌ. — قَرْدُودَةُ الظَّهْرِ The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the withers; syn. سَيْسَاءُ: (Aq, L:) or the elevated portion of the part called the تَبَج; (S, L;) also called قَرْدُودَةُ التَّبَج. (L.) — قَرْدُودَةُ الشِّتَاءِ The severity and sharpness of winter: (K:) or its sterility and serenity. (Abu-Malik, L)

قَرَادٌ [a coll. gen. n., The tick; or ticks;] a certain insect, (L, K,) well known, (L,) that clings to camels and the like, (Msb,) [and to dogs &c.,] and bites them; (L;) it is, to them, like the louse to man: (Msb:) [see also حَلَمَةٌ and حَمَانٌ] n. un. with ة: (Msb.) pl. (of pauc., TA,) أَقْرَدَةٌ, (L,) and (of mult., L,) قَرْدَانٍ (S, L, Mgh, K) and قَرْدٌ: (L) قَرْدٌ also signifies the same as قَرَادٌ, (K,) or is a contraction of the pl. قَرْدٌ. (L.) أَكْلٌ قَرَادٍ [a coll. gen. n., The tick; or ticks;] are proverbial sayings. (TA.) — الْقَرَادُ, (K,) or قَرَادُ الشِّدِّي, (L,) or قَرَادُ الشِّدْرِ, (S, A,) The nipple (حَلَمَةٌ) of the breast: (S, A, L, K:) called قَرَادٌ and حَلَمَةٌ as being likened to a large tick: (Mgh in art. حَلِم:) the nipple of the dug of a mare. (K.) — أَمُّ الْقَرْدَانِ The place between the fetlock and hoof of a horse: (S, L:) also, the part between the phalanges (سَلَامِيَات) of the foot of a camel. (L.) — See also 2.

قَرُودٌ A camel that does not impatiently avoid having his ticks (قَرْدَانٍ) plucked off. (L, K.) — [Hence,] † a still, or quiet, man. (A.)

قَرَادٌ A trainer of the قَرْد [or ape, monkey, or baboon]. (K.)

مُتَقَرَّدٌ: see قَرْدٌ and قَرْدٌ.

قَرْدٌ: see قَرْدٌ.

قرزح

قَرَزْحٌ (AA, S, K,) and قَرَزُوحٌ (TA, and so in one copy of the S.) A certain species of tree: (S, K:) n. un. قَرَزْحَةٌ. (TA.) — Also قَرَزْحَةٌ A certain herb, or leguminous plant. (Kr, K.) — And A certain small tree, (AHn, K,) curling and contracting, (جَعْدَةٌ) and having black جَبَب [i. e. grains, or berries, or the like]. (AHn.)

قرس

1. قَرَسٌ, aor. قَرَسَ, (S, A, K,) inf. n. قَرِسٌ, (S,) It (cold) was, or became, intense, or vehement; (S, A, K;) as also قَرِسٌ, aor. قَرَسَ, (S, K,) inf. n. قَرِسٌ. (S.) — It (water) became congealed, or frozen. (S, K.) — قَرِسٌ, inf. n. قَرِسٌ, [so in the

TA, without any syll. signs,] He (a man) was, or became, cold. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — قَرِسٌ, inf. n. قَرِسٌ; (TA;) or قَرِسٌ, [inf. n. قَرِسٌ;] (JK;) He (a man smitten by cold) became unable to work (JK, TA) with his hands, (JK,) or with his hand, by reason of the intenseness of the cold, or, as in the L, by reason of cold in his extremities. (TA.) — قَرِسٌ قَرِسًا: see 4. — قَرِسٌ قَرِسًا, (TA,) or قَرِسَةٌ, (accord. to a copy of the A,) He made, or prepared, what is termed قَرِسٌ, (A, TA,) i. e., broth with flesh-meat. (A.)

2: see 4, in two places: — and see 1, last signification.

4. اقْرِسْ الْعُودَ The branch, or twig, had its sap congealed in it. In the M, instead of جَمَسَ مَاؤُهُ we find حَبَسَ فِيهِ مَاؤُهُ [which is probably a mistake of a copyist]. (TA.) — اقْرِسْ الْبَرْدَ [The cold] made him cold; as also قَرِسَةٌ, inf. n. تَقْرِيسٌ: (S, K:) [or,] accord. to some, by البرد is here meant sleep: (TA:) or the cold made him unable to work with his hand: (JK:) and اقْرِسْ الْبَرْدَ the cold made his fingers rigid, by chiliness of the extremities, so that he was unable to work. (A, L.) — اقْرِسْ الْمَاءَ فِي الشِّتَاءِ He cooled the water in the old worn-out skin; (A'Obeyd, TA.) as also قَرِسَةٌ قَرِسَةً; (A'Obeyd, S, A;) and قَرِسَةٌ قَرِسَةً, inf. n. قَرِسٌ. (A'Obeyd, TA.)

قَرِسٌ Intense, or vehement, cold; (S, A, K;) as also قَارِسٌ and قَرِسٌ. (K.) You say, لَيْلَةٌ قَارِسَةٌ A night of [intense] cold. (S.) — The densest and coldest hoar-frost or rime: (Lth, JK, K:) or the coldest and most copious hoar-frost or rime; as also قَرِسٌ. (M, TA.) — See also قَارِسٌ.

قَارِسٌ: see قَرِسٌ: — and قَارِسٌ.

قَرِسٌ: see قَارِسٌ, in three places: — and قَرِسٌ. — سَمَكٌ قَرِسٌ Broth with flesh-meat. (A.) — صِبَاغٌ Fish that is cooked, and for which a sauce is then made, in which it is left until it becomes concreted: (S:) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (K, TA,) but neither congealed nor fluid; [being converted into a gelatinous substance;] as also قَرِيسٌ: the former is of the dial. of Keys. (TA.)

قَرِيسٌ Intense, or vehement, cold; as also قَرِيسٌ: you should not say قَارِيسٌ. (S.) — See also قَرِسٌ. — In a state of congelation, or freezing; as also قَرِيسٌ: (S;) and قَرِيسٌ: (IAar, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (S.) — Cold; chill; as also قَرِيسٌ, (TA,) and قَرِيسٌ. (K.) You say

يَوْمٌ قَارِصٌ [A cold day]. (A, TA.) And لَيْلَةٌ قَارِصَةٌ [A cold night]. (TA.)

قَرَشَب

قَرَشَبٌ Advanced in years: (Aq, S, K:) applied to a man. (S.) — One who is in a bad state, or condition. (IAar, K.) — A man of bad disposition. (Kr, K.) — Having a capacious belly. (K.) — A great eater; voracious. (K.) — A man (TA) corpulent, or bulky, and tall. (K.) — The lion. (K.) — Pl. (in each of the above senses, TA) قَرَشَبٌ. (K.) [See also كَرَشَبٌ.]

قَرَص

1. قَرَصَهُ (S, M, A, Mgh,) aor. ٤, (S, M, Mgh,) inf. n. قَرَصَ (S, M, Mgh, Mgh, K,) [He pinched him, or it,] with the two fingers: (S:) or it (a person's skin) with his fingers, so as to pain him: (A:) or he took, or took hold of, it (a man's flesh) with his two fingers, so as to pain him: (K:) or he twisted round two fingers upon it, namely, a thing; or the extremities of the fingers, only: (Mgh:) or he scratched him, or it, with his nails: and he pressed, or squeezed, or pinched, him, or it, with the fingers, so as to pain: (M:) or he took it with the ends of his fingers: (Mgh, CK.) [one of the explanations of the قَرَصَ in the latter being الْقَبَضَ:] or he seized it (so accord. to a MS. copy of the K, [the inf. n. being there rendered by الْقَبَضَ; in the place of which I find in the TA, الْقَرَصَ; but this I think a mistranscription;]) with the two fingers, (so in some copies of the K, and in the TA,) so as to pain. (TA.) You say also, قَرَصَهُ بِظُفْرَيْهِ He took [or pinched] his skin with his two nails. (Z, Mgh.) — [Hence,] † It (a flea) bit him: (S, K:) also said of a gnat; (A, TA;) and of a serpent. (TA.) — Also, † [as meaning It pinched him, or pained him,] said of the cold. (A, TA.) — And قَرَصَ, aor. and inf. n. as above, [and قَرُوصَةٌ seems to be another inf. n. of the same,] † It (beverage) bit the tongue. (M.) You say also of [the beverage called] نَبِيدٌ † In it is a biting quality, affecting the tongue. (A, TA.) — Also, قَرَصَهُ بِلِسَانِهِ (M, Mgh,) inf. n. قَرَصَ (Mgh,) † He hurt him with his tongue, by saying something which gave pain. (M,* Mgh.) And تَزَالُ تَقْرُصُنِي مِنْكَ لَا تَزَالُ تَقْرُصُنِي مِنْكَ proceeding from thee does not cease to hurt me. (A.) — قَرَصَهُ also signifies He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA;) as also قَرَصَهُ (Mgh:) or the former signifies [simply] he cut it: (K:) and the latter, he cut it in pieces. (A.) Hence, (TA,) أَقْرَصِيهِ (S, Mgh,* Mgh,* TA,) or قَرَصِيهِ (S, M, TA,) said in a trad., (S, M, Mgh,) respecting the menstrual blood, (S, M,) accord. to different relations: (S, TA:) the latter means, Separate

thou its particles [so I here render قَطَّعِيهِ] with water; (A'Obeyd, S, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, wash it with the ends of thy fingers; (S, Mgh;) and remove it with the nail or the like: (Mgh:) or take it [off] with the ends of the fingers: (Mgh:) or rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it. (Az, in Mgh, art. حَت; and IAth,* in TA, in the present art.) — You say also, قَرَصَ الْعَجِينُ (A,) inf. n. قَرَصَ (K;) or قَرَصَهُ (M;) He cut the dough to spread it out: (M, A:) or the former, [simply,] he spread out the dough: (K:) or قَرَصَتِ الْعَجِينُ, aor. ٤, inf. n. as above, (S, TA,) she cut the dough, (S,) or spread it out and cut it, (TA,) into pieces, each such as is termed قَرَصَةٌ (S, TA:) and قَرَصَتْهُ (S, Mgh,) inf. n. تَقْرِصُ (S, K,) she cut it into many pieces, (S, Mgh, K,) each such as is termed قَرَصَةٌ (S,) or قَرَصَ (Mgh.) — قَرِصَ, aor. ٤, (K,) inf. n. دَامَ عَلَى الْمَنَافَرَةِ وَالْغِيْبَةِ, (TK,) signifies [He continued in a course of mutual aversion and defamation]. (K, TA.)

2: see 1, latter half, in four places. — قَرَصَ He cooled the water; or made it cold; as also with س: (TA:) or he made the water cold so that its coldness pinched, or pained. (A.) — قَرَصَ He rendered the milk biting to the tongue; or acid. (TA.) See قَارِصٌ.

3. قَرَصَهُ, inf. n. مُقَارَصَةٌ, originally, He pinched him, being pinched by him. — And hence, † He regarded him with mutual aversion, and mutually defamed him; or exchanged bad words with him; for [the مُقَارَصَةُ signifies the مَنَافَرَةُ وَالْغِيْبَةُ: (TA:) or the speaking bad words, one to another. (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ † [Between them two are mutual aversions and defamations]. (A, TA.) See also 6.

6. رَأَيْتُهُمَا يَتَقَارَصَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ [I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other, or speaking bad words, each to the other]. (A, TA.) See 3.

قَرَصٌ and قَرَصَةٌ A round cake (K,* TA,) of bread; (S, K, TA;) syn. خُبْزَةٌ (K, TA) and رَغِيفٌ: (TA:) or such as is very small: (TA:) [or, accord. to present usage, small, but thick:] the former word is the more common: (TA:) or a [round] piece of dough: (M, A:*) [and any similar thing, small, and of a round, flattened form:] pl., (of the former, S, Mgh,) أَقْرَاصٌ [a pl. of pauc.] and قَرَصَةٌ (S, M, Mgh, K) and قَرَاصٌ (M, TA,) [both pls. of mult.:] and (of قَرَصَةٌ, S, TA,) أَقْرَصَةٌ [is a pl. of pauc. of either]. (K, art. بَت.) — Hence, as being likened to the thing above mentioned, (M,) الْقَرِصُ (M, TA,) or قَرِصُ الشَّمْسِ (S, A, TA,) or قَرِصَةٌ (K,) The disk (عَيْنُ) of the sun: (S,

M, K, TA:) and sometimes the sun, as a common, or general, term: (M:) or the disk (عَيْنُ) of the sun when it is setting: (TA:) you say, غَابَ قَرِصُ الشَّمْسِ [the disk of the sun set, or disappeared]: (A, TA:) or the عَيْنُ of the sun is called قَرِصَةٌ, with ٤, at the setting. (Lth, TA.) — See also مُقَرَّصٌ. — عَسَلٌ قَرِصٌ or قَرِصٌ شَهْدٌ A honey-comb: or the same, and شَهْدٌ قَرِصٌ or عَسَلٌ, a portion of a honey-comb: pl. قَرِصَةٌ.]

قَرَصَهُ inf. n. of un. of قَرَصَهُ; A pinch, or a pinching: &c.: pl. قَرَصَاتٌ. You say, قَرَصَهُمُ الْبَعُوضُ قَرَصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ † [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.)

قَرَصَةٌ: see قَرِصٌ, in four places.

قَرُوصٌ: see قَرَاصٌ, in two places.

قَرِصٌ A kind of condiment, or seasoning; (Lth, M, K;) called in the dial. of Keys قَرِيسٌ, q. v. (TA.)

قَرَاصٌ [an intensive epithet from قَرَصَهُ; That pinches much: &c.: as also قَرُوصٌ. — And hence,] قَرُوصٌ † A bit that hurts the beast of carriage. (A, TA.)

قَارِصٌ [act. part. n. of قَرَصَهُ; Pinching: &c. (See an ex. voce مَوْقُوصٌ). — † Biting; applied to a flea, &c. — And hence,] † A certain insect, like the بَقٌّ, [q. v.,] (K,) that bites. (TA.) — [Hence also, † Pinching, or paining;] applied to cold. (A, TA.) — And, applied to milk, (Aq, S, A, K,) and beverage, (M,) or such as is termed نَبِيدٌ, (A, TA,) † That bites the tongue: (Aq, S, M, A, K:) or, when applied to milk, it is to camels' milk in particular, and signifies sour: (M, TA:) in the K is added, or sour milk upon which much fresh is milked so that the acidity goes away: but this is a mistake; for it is an explanation, given by Sgh, of the epithet مَحَلٌّ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا الْقَارِصُ فَحَزَرَ † What was biting to the tongue attained to an excessive degree, so that it became acid: meaning, the affair, or case, became distressing. (S.) — [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] † A saying that hurts; (S, M, A;) or that pains; (Mgh;) or that troubles and pains one (K,* TA) like the pinching of the body: (TA:) pl. قَرَاوِصٌ. (S, A, K.)

مَقْرَصَةٌ A receptacle for milk, in which it is rendered biting to the tongue, or acid: (S, TA.) pl. مَقَارِصٌ. (TA.)

مُقَرَّصٌ Cut in pieces, [by being] taken between two things. (M, TA.) — A woman's ornament round like a قَرِصٌ: (IF, K:) or set, or adorned, with jewels: (IDrd, M:) such is also called قَرِصٌ. (TA.) [This latter name is now applied

to *A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the head-dress by women.* For further descriptions, and a figured specimen of each kind, see my work on the *Manners and Customs of the Modern Egyptians*, Appendix A.]

قرض

1. قَرَضَ, aor. -, (S, M, A, &c.) inf. n. قَرَضَ, (S, M, Mgh, K;) *He cut it*; (S, M, A, Mgh, Mgh, K;) namely a thing, (S, Mgh,) or a garment, or piece of cloth, (A, Mgh,) with the مقراض, (A, Mgh, Mgh,) and with the مقراضان; (Mgh;) and in like manner, [or as signifying *he cut it much, or frequently, or repeatedly,*] you say, قَرَضَ, (M, TA,) inf. n. تَقْرِضُ: (TA:) this is the primary signification. (TA.) — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Mgh,) aor. and inf. n. as above, (S, Mgh, TA,) *He [cut it with his teeth; gnawed it; or] ate it*; (Mgh;) namely a garment, or piece of cloth, (S, A, Mgh, Mgh, TA,) and bread, &c. (TA.) You say also قَرَضَ بَنَاهُ *He cut it with his canine tooth, or fang.* (A.) And قَرَضَ الْبَعِيرُ جِرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) *The camel chewed his cud*: (M, A, TA:) or *returned it [to his mouth, to be chewed again, or to his stomach]*. (TA.) — [Hence also,] قَرَضَ رِبَاطَهُ, (S, M, A, K,) [lit.] *He cut, or severed, his bond*, i. e. the bond of his heart; and consequently, (TA,) *† he died*; (IAqr, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Mgh, K,) and قَرَضَ: (IAqr, O, K;) or *† he was at the point of death*. (K.) And you say, جَاءَ وَقَدْ قَرَضَ رِبَاطَهُ, (AZ, Az, S, &c.) *† He came harassed, or distressed, or fatigued, and at the point of death*: (AZ, Az:) or *† harassed, or distressed, by thirst, or by fatigue*: (A:) or *† in a state of intense thirst and hunger*: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الْوَادِي *† I passed through, or across, the valley.* (Mgh.) It is said in the Kur, [xviii. 16,] وَإِذَا غَرَبَتْ *† And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left*: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) *to leave them and pass by them on the left*; not falling upon them at all: (Jel;) or *to turn aside, or away, from them, on the left*: (Mgh;) or *to be over against them, on the left*: from قَرَضَهُ, meaning *حَدَوْتُهُ*, i. e. *I was over against him, or it*; as also قَرَضَهُ. (JK.) And a man says to his companion, *Hast thou passed by such and such a place?* and the man asked says ذَاتَ قَرَضَهُ

لَيْلًا *† [I passed by it, leaving it behind, on the right, by night]*. (S.) The Arabs say, قَرَضْتُ ذَاتَ الْيَمِينِ, and ذَاتَ الشِّمَالِ, and قَبْلًا, and دُبْرًا, *† I was over against him, or it, on the right, and on the left, and before, and behind.* (Fr.) You say also, قَرَضَ الْمَكَانَ, (M, Mgh, K,) aor. and inf. n. as above, (M,) *† He turned aside, or away, from the place.* (M, Mgh, K.) And قَرَضَ فِي الْأَرْضِ *† He traversed the land.* (Z.) And قَرَضَ فِي سَبِيلِهِ, (M, K,) aor. and inf. n. as above, (M,) *† He turned to the right and left in his going or journeying.* (M, K.) And قَرَضَ, like سَبَعَ, *† He, or it, passed away from a thing to another thing* (IAqr, Sgh, L, K.) — Hence also, (TA,) قَرَضَ الشَّعْرَ, (S, Mgh, K,) aor. as above, (S, Mgh,) and so the inf. n., (S,) *† He said, spoke, uttered, or recited, poetry; or he poetized, or versified*; syn. قَالَ الشَّعْرَ: (A'Obeyd, S, K:) or *he composed poetry according to rule*: (Mgh:) because poetry consists of cut feet: or because it is called قَرِيبُ as being likened to the cud: (A:) or because it is language cut out: (Mgh:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying “he cut:” he has also assigned to قَرَضَ الشَّعْرَ a signification which belongs to تَقْرِضُ, q. v. (TA.) — Hence also, قَرَضَ as syn. with قَارَضَهُ, q. v. (TA.)

2: see 1, first signification. — تَقْرِضُ also signifies *† The art of poetry*: (M, TA:) or the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative. (TA.) — Also, like تَقْرِيطُ, *† The act of praising: or dispraising*: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تقريط relates only to praise and good. (TA.) You say, قَرَضَ صَاحِبَهُ, *† Such a one praises his companion: or dispraises him.* (S.)

3. قَارَضَ, inf. n. مَقَارَضَةٌ and قَرَاضٌ, (M,) [*He lent to him, and received from him, a loan*: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — قَرَاضٌ (S, A, Mgh, K) and مَقَارَضَةٌ, (S, A, K,) with the people of El-Hijaz, (TA,) also signify i. q. مَضَارِبَةٌ; (S, A, Mgh, Mgh, K;) as though it were a contract for traversing the land [for traffic], (K,) from الْقَرَضُ فِي السَّبِيلِ, or, as Z says, from الْقَرَضُ فِي الْأَرْضِ, meaning “the traversing the land,” like as مضاربة is from الضَرْبُ فِي الْأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتُهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ الْمَالِ, (Mgh,) *I gave to him property* (S, A, Mgh, K*) مَضَارِبَةً, (A, Mgh,) [i. e.] *that he might traffic with it, on the con-*

dition that the gain should be between us, and the loss should fall upon the property. (S, K.) [See also مَضَارِبَةٌ.] — قَارَضَهُ, (S, K,) inf. v. مَقَارَضَةٌ, (TA,) also signifies *† He requited him; he compensated him*; (S, K;) and so قَرَضَهُ, (S, K,) inf. n. قَرَضَ. (TA.) Hence the saying of Abul-Wardā, (TA,) *إِنْ قَارَضْتَ النَّاسَ قَارُضُوكَ وَإِنْ تَرَضْتَهُمْ لَمْ يَشْرُكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَذْرَكُوكَ* (A, TA) [*If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee*] meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee. he said thus intending thereby to censure them: and it is from the signification of “cutting.” (TA.) [See also قَرَضَ, below.] You say also, قَارَضَ النَّاسَ, inf. n. مَقَارَضَةٌ, *† Such a one accords, or agrees, with men.* (A.) And قَارَضْتُهُ الزِّيَارَةَ *† [I interchanged visiting with him]*. (A.)

4. اقْرَضَهُ *He cut off for him a portion, to be requited, or compensated, for it.* (Sgh, K.) [And hence,] *He gave him, or granted him, a قَرَضَ [or loan, or the like]*; (S, M, A, Mgh, K;) and اقْرَضَهُ signifies the same as اقْرَضَهُ. (L, TA.) You say also, اقْرَضَهُ الْمَالَ, (M, Mgh,) *He lent him the property, &c.*; (M,) [*He gave him the property, &c., as a قَرَضَ*; (M;) *he gave him the property, [&c.] to demand its return.* (Mgh.) It is said in the Kur, [lxiii. 20,] *وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا* [lit. *And lend ye to God a good loan*; meaning *† give ye to God good service for which to be requited*]: (S, TA.) it is not here said اقْرَضُوا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] *مَنْ ذَا الَّذِي يقرض الله قرضًا حسنًا*, meaning, accord. to Abou-Is-hāk the Grammarian, *† [Who is he who will offer unto God] a good action or gift, or anything for which a requital may be sought? or, as Akh says, † Who will do a good action by following and obeying the command of God?* (TA.) The Arabs say, *قَدْ أَقْرَضْتَنِي قَرْضًا حَسَنًا* *† Thou hast done to me a good deed [which I am bound to requite]*. (TA.) And it is said in a trad., *أَقْرِضْ عِرْضَكَ لِيَوْمٍ فَقَرِكَ*, *† [Lend thou thine honour for the day of thy poverty]*; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عَرَضَ.] — [And hence,] *أَقْرَضَنِي الشَّيْءَ* *He gave, or paid, to me the thing.* (M.) — *مَا عَلَيْهِ مَا يَقْرِضُ عَنْهُ الْعَيْنُ قَبْسَرُهُ* (M.) *† [There is not upon him what will turn aside, or away, from him the eyes, and cover him]*. (Ibn-Abbād, Sgh.) — See also 1, latter half.

6. *They lent and received loans, each to and from the other.* [And hence,] هُمَا يَتَقَارِضَانِ [They two interchanged good and evil, each with the other]; (IKh, S, K;) as also يَتَقَارِضَانِ: (IKh:) [but see the latter in its proper place.] And هُمَا يَتَقَارِضَانِ الْمَدْحَ (AZ,) or الثَّنَاءَ (A, Mgh,) or الثَّنَاءَ بَيْنَهُمَا (TA,) [or هُمَا يَتَقَارِضُونَ الثَّنَاءَ بَيْنَهُمَا (in the M, Mgh, TA.)] They praise each other; (AZ, Mgh;) as also يَتَقَارِضَانِ: (AZ:) or they requite, or compensate, each other with praise. (TA.) And الْقِرْنَانِ يَتَقَارِضَانِ النَّظَرَ + The two opponents, or adversaries, look askance, with anger, each at the other: (S, K;) and يَتَقَارِضُونَ نَظْرًا + They look with enmity and vehement hatred, one at another. (TA.) And هُمَا يَتَقَارِضُونَ الزِّيَارَةَ [They interchange visiting]. (A.) El-Kumeyt, says,

* يَتَقَارِضُ الْحَسَنَ الْجَمِيلَ مِنَ الثَّائِلِ وَالْتَوَارُؤِ *

meaning, *Interchanging what is good and comely, of sociable conduct and mutual visiting.* (O.) — El-Hasan El-Buṣree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارِضُونَ (K, TA,) i. e. *Yes, and they used to recite poetry [one to another]:* (TA:) from قَرِضٌ as signifying “poetry.” (K.)

7. *They passed away, or perished, [as though cut off,] (S, K,) all of them, (K,) not one of them remaining;* (S;) as also قَرِضُوا [perhaps a mistake for قَرِضُوا: see 1]. (TA.)

8. *He received what is termed قَرْض [a loan, or the like], (S, Mgh, K,) i. q. اسْتَلَفَ (A;) from him. (S, A, K.)* — He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise; syn. اغْتَابَهُ (K;) as though he cut off [somewhat] from his honour. (TA.)

10. *استقرضه (S, Mgh, K) or استقرضه (A, Mgh,) He sought, or demanded, of such a one what is termed قَرْض [a loan, or the like]. (S, A, Mgh, K, Mgh.)* — [And hence,] اسْتَقْرَضْتُهُ الشَّيْءَ I sought, or demanded, of him the gift, or payment [in advance], of the thing. (M.)

قَرْضٌ (S, M, A, Mgh, K) and قَرِضٌ (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from الْقَرْضِ الْمَالِ (Mgh;) [A loan: and the like:] a piece of property which a man cuts off from his [other] articles of property, and which, itself, he receives back; [in rendering the explanation in the Mgh, for the words قَرِضُهُ عَيْنًا in my copy of that work; I read قَرِضُهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called;

(Mgh, [see دَيْنَ:];) what one gives, (S, Mgh, K,) to another, (Mgh,) of property, (S, Mgh,) to receive it back, (S, K,) or to demand it back: (Mgh:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. قَرْض:) or a thing of which men demand the payment [or restitution], one of another: (M, L:) or a thing which a man gives, or + does, to be requited for it: (Aboo-Is-hāk the Grammarian, and TA:) pl. قَرُوضٌ. (M, Mgh.) You say, قَرْضٌ عَلَيْهِ [He owes a loan], and قَرُوضٌ [loans]. (A.) — Hence, (S, TA,) قَرْضٌ + What one does, in order to be requited it, of good, and of evil. (S, K, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِي, meaning + Thou hast done to me a good deed [which I am bound to requite]. (TA.) And قَرْضٌ سَيِّئٌ, and لَكَ عِنْدِي قَرْضٌ حَسَنٌ + I owe thee a good deed, and an evil deed. (Aboo-Is-hāk the Grammarian, and TA.)

قَرْضٌ: see قَرْضٌ.

قَرِضٌ The cud: (Lth, A:) or what the camel returns [to his mouth, to be chewed again, or to his stomach,] of his cud; (S, K;) as also مَقْرُوضٌ: (S;) or it is applied to the cud (جِرَّة) of the camel, and signifies chewed: or, accord. to Kr, this is قَرِضٌ, with ف. (M.) And hence, accord. to some, the saying حَالُ الْجَرِيسِ دُونَ الْقَرِيسِ [explained in art. جَرِيس]: but accord. to others, the last word in this saying has the signification next but one following. (S.) — The sound, or voice, of a man in dying. (Er-Riyāshee, in TA, art. جَرِيس.) — Poetry: (S, M, A, Mgh, K;) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Mgh, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ (Mgh:) El-Aghlab El-'Ijlee distinguishes between it and رَجَزٌ. (IB.)

قَرَاضَةٌ [Cuttings; clippings; and the like;] what falls by the action termed الْقَرَضُ; (S, A, Mgh, K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قَرَاضَاتٌ. (TA.) — [Hence,] أَخَذَ الْأَمْرَ بِقَرَاضَتِهِ + He took the thing, or affair, in its fresh state. (M, L.) — [Hence also,] قَرَاضَةُ الْهَالِ [The refuse, or] what is bad, vile, paltry, or of no account, of property. (TA.) — قَرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.]

قَرَاضَةٌ A certain creeping insect (دُوَيْبَةٌ) that eats wool. (TA.) — [And hence, app.,] + A man who defames others, or speaks evil of them, behind their backs, or otherwise; syn. مُغْتَابٌ لِلنَّاسِ. (TA.)

ابْنُ مَقْرُضٍ (S, M, A, Mgh,) [in one copy of the S, ابن مَقْرُضٍ, and in another, مَقْرُضٍ,

like مَقْرُودٌ (Mgh,) [A species of weasel;] a certain small beast (دُوَيْبَةٌ), (S, M, Mgh,) called in Persian دَلَّة (S, Mgh,) or دَلَّة (as in one copy of the S,) whence the arabicized word دَلَقٌ (Mgh,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the long-backed quadruped that kills pigeons: (Lth, O, Mgh:) this last explanation is given by the author of the Bārī, after saying that it is a small beast (دُوَيْبَةٌ), like the cat, which is in houses, and, when angry, gnaws clothes: (Mgh:) accord. to some, i. q. النَّبَسِ [q. v.]: (Mgh:) pl. مَقْرُضٍ. (A, Mgh.)

مَقْرُضَاتُ الْأَسَاقِي A [kind of] small creeping thing (دُوَيْبَةٌ), which makes holes in, and cuts, skins used for water or milk. (M.)

مَقْرَاضٌ is the sing. of مَقَارِضُ; (S, Mgh, K;) and a pair thereof is called مَقْرَاضَانِ: (Mgh, K;) the مَقْرَاضُ is [A single blade of a pair of shears or scissors;] a thing with which one [shears, or clips, or] cuts; and when you speak of the two together, you do not say مَقْرَاضُ, as the vulgar say, but مَقْرَاضَانِ; (Mgh;) which last is syn. with جَلْمَانِ [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sh mentions مَقْرَاضُ, thus using the sing. form: (M:) or مَقْرَاضُ and مَقْرَاضَانِ signify the same; [a pair of shears;] like جَلْمٌ and جَلْمَانِ, and قَلْمٌ and قَلْمَانِ (Mgh in art. جَلْم:) or مَقْرَاضُ signifies جَلْمٌ صَغِيرٌ [a small pair of shears; i. e. a pair of scissors]: (JK:) Adeel Ibn-Zeyd uses the expression شَفَرَتَا مَقْرَاضٍ [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., مَقْرَاضُ: (TA:) and مَقْرَاضٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مَقْرَاضُ الْأَعْرَاضِ [The tongue of such a one is the detractor of reputations]. (TA.)

قَرِضٌ pass. part. n. of قَرَضَهُ. — See قَرِضٌ.

قرضا

قَرِضِي One of the strange species of trees of the desert; (AA, O, K, TA;) a certain plant that attaches itself to trees, and wraps itself about them; (TA;) a species of plant (AḤn, O, TA) the flower of which is yellower than the وَرْسُ (AḤn, O, K, TA,) and which grows at the base, or on the stem, of the سَلَمٌ and سَمَرٌ and عُرْقُطٌ (O, TA) and the like: (O:) n. un. with ذ. (O, K, TA.)

قرضب

Q. 1. قَرَضِبُهُ He cut it; (S, K;) and so قَرَضِبُهُ; (K in art. قَرَضِبُ;) but the former is the more approved: (TA in that art. :) and [the inf. n.] قَرَضِبَةٌ signifies the cutting vehemently. (TA in the present art.) [See also قَرَضَابٌ, below; first

sentence.] — And *He separated it*; or *separated it into several*, or *many parts*; or *dispersed it*; i. e., a thing. (K.) — And *He collected it together*; namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (K.) — And *He ate it entirely*; namely, flesh-meat: (K.) and in like manner, قَرَضَبُ الشَّاةِ, said of the wolf, *he ate entirely the sheep*, or *goat*. (TA.) And [the inf. n.] قَرَضَبَةٌ is said to signify *The [eating indiscriminately,] not clearing, or freeing, the moist, or tender, from the dry, or tough, by reason of vehement voracity*. (TA.) — And قرضب said of a man, *He ate a dry, or tough, thing*. (S, O, K.) — And *He (a man) ran in the manner termed عَدُوٌّ* (K.) or قَرَضَبَةٌ signifies [a running] such as falls short of what is termed عَدُوٌّ. (O.)

قَرَضَبٌ The refuse remaining in the sieve, that is thrown away. (O, K, TA.)

قَرَضَابٌ A sharp sword; as also قَرَضُوبٌ (O:) or both signify a *very sharp sword*; (K:) as also قَرَضَابٌ (TA in art. قرطب:) or the first signifies, (S,) or signifies also, (O,) a *sharp sword, that cuts bones*. (S, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify “he cut.” (O.) — And *One who eats much*: (TA:) or, as also قَرَضُوبٌ and قَرَضَابَةٌ and قَرَضَابٌ and مَقَرَضَبٌ, one who leaves nothing uneaten by him. (K, TA.) — And *A man who eats what is dry, or tough*. (Th, S, O, K.) — And القَرَضَابُ signifies *The lion*. (O, K.) — And قَرَضَابٌ and قَرَضُوبٌ signify *A thief, or robber*: pl. قَرَضَابَةٌ. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) *A poor man*; (S, O, K, TA;) *a pauper*: (TA:) pl. as above. (K, TA.) — مَا رَزَأْتَهُ قَرَضَابًا means *I did not get, or obtain, or take, from him, or it, anything*. (O, K.)

قَرَضُوبٌ: see the next preceding paragraph, in three places.

قَرَضَابَةٌ: }
قَرَضَابٌ: } see قَرَضَابٌ; the second in two places.
مَقَرَضَبٌ: }

قرط

2. قَرَطَ الْجَارِيَةَ (S, K,) inf. n. تَقْرِيطٌ (TA,) *He adorned the girl, or young woman with the [ornament called] قَرَطٌ*. (S,* K.) A rájiz says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA,)

• قَرَطَكَ اللَّهُ عَلَى الْعَيْنَيْنِ
• عَقَارِبًا سَوْدًا وَأَرْقَمِينَ

† [May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents].

Bk. I.

(S, TA.) [See also another tropical usage of the verb voce شَفَّ.] — Hence, (TA,) قَرَطَ الْفَرَسَ: *He put, or threw, the bridle (لِجَامٌ) upon the horse's head*; (S, TA;) this is what is meant by the explanation اَللَّجَمُ in the K: (TA:) or *he placed the horse's reins behind his ears, in putting the bridle on his head*: (Sgh, K:*) or it has the former of the meanings explained above, and also signifies, *he (the rider) stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the عَدَارُ is tied, while the horse was running*: (IDrd:) or *he incited the horse to the most vehement running*; (TA, and so in the CK, excepting that الخَيْلُ is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قَرَطُ: accord. to the A, قَرَطَ الْفَرَسَ عِيَانَهُ means *he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the قَرَطُ, in urging him to run*. (TA.) — And hence, (A,) قَرَطْتُ *I hastened to him a messenger*: (Ibn-Abbád, TA:) or *I dismissed (lit. flung) in haste to him a messenger*: a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is used by the vulgar to signify the act of †notifying: and †desiring to hasten: and †straitening: and †confirming, or corroborating, in an affair or a command: in all which senses it is trebly tropical. (TA.) — قَرَطَ عَلَيْهِ *He gave him little*; (K, TA;) or *by little and little*. (TA.) [This is said in the TA to be from القَرَاطُ; app. meaning from القَرَاطُ as a dial. var. of القَيْرَاطُ: but IDrd says, that from this phrase is derived القَيْرَاطُ.] = [He cut, or clipped, money.]

5. تَقَرَّطَتِ الْجَارِيَةُ The girl adorned herself with the [ornament called] قَرَطٌ. (S,* TA.)

قَرَطٌ [An ear-ring, or ear-drop;] i. q. شَفَّ. (K:) or the thing that is suspended to the lobe of the ear; (S, Mgh, Msh, K, TA;) such as a silver bead fashioned like a pearl, or a pendant of gold; the شَفَّ being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرَطَةٌ (Mgh, Msh) and أَقْرَاطٌ (K,) and [of mult.] قَرَطَةٌ (S, Mgh, Msh, K) and قَرَاطٌ (S, K) and قُرُوطٌ (K.) It is said in a proverb, خُذْهُ وَلَوْ بِقَرَطِي مَارِيَةَ [Take thou it, although by means of giving for it the two ear-rings of Māriyeh]; (TA, S, K, in art. مَرَى;) i. e., take thou it at all events: (K in art. مَرَى:) this Māriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — القَرَطُ: The Pleiades (الثَّرِيَّا): so called by way of comparison. (TA.) = A certain plant, like the رَطْبَةُ [or رَطْبَةٌ, a species of trefoil, or clover], except that it is superior in size, or quality, to the latter, (AHn, K,) and larger in the leaves, fed upon by horses and the like; (AHn, TA;) in Persian شَبْدَر [or شَبْدَر]. (AHn, K.) [See بِرَسْمٍ.]

قَرَاطٌ: }
قَرَاطٌ: } see what next follows.

قَرَاطٌ (S, Msh, K) and قَرَاطٌ (K, TA,) like قَرَاطٌ (TA,) or قَرَاطٌ; (as in some copies of the K) which last is the original form, as is shown by its pl., قَرَارِيطُ, (S, Msh,) and by its dim., قُرَيْرِيطُ, (Msh,) the same change being made in this instance as is made in دِينَارٌ; (S, Msh;) in the ancient Greek language, [κάρτιον,] said to signify *A grain of the حَرْوُوبُ [or carob-tree]:* (Msh:) [and hence, the weight thereof; a carat; i. e. four grains;] the half of a دَانِقٌ, (S, Msh,) accord. to the ancient Greeks: (Msh voce دانق, q. v.) or it is a weight differing in different countries; in Mekkeh being the twenty-fourth part of a deenār; and in El 'Irāk, the twentieth part thereof: (K:) or the twentieth part of a deenār in most countries; but accord. to the people of Syria, the twenty-fourth part thereof. (IAth.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قَرَاطٌ, and he who attends it until it is buried shall have قَرَارِيطَانِ, (TA,) قَرَاطٌ is explained as meaning, *The like of Mount Ohod*; (S, TA;) [i. e. a very great reward;] and قَرَارِيطَانِ as meaning *the like of two great mountains*. (TA.) — قَرَاطٌ is also applied by accountants to *The twenty-fourth part of a thing*; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Msh.)

قَرِيرِيطٌ dim. of قَرَاطٌ. (Msh.)

قَرَاطَةٌ مُقَرَّطَةٌ A girl having [or being adorned with] the [ornament called] قَرَطٌ. (K.)

قرطس

Q. 1. قَرَطَسَ (Msh, K,) inf. n. قَرَطَسَةٌ (Msh,) *He (an archer) [and it (an arrow)] hit the قَرَطَسُ [or target]*. (Msh, K.) It is also allowable to say, قَرَطَسَتِ الرَّمِيَةُ The shot went right to the قَرَطَسُ. (Msh.)

Q. 2. تَقَرَّطَسَ He perished. (Sgh, K.)

قَرَطَسٌ and قَرَطَسٌ: see قَرَطَسٌ.

قَرَطَسٌ Paper; syn. كَاعَدٌ: (K:) or such as is made of the بَرْدِي [or papyrus], found in Egypt: (TA:) [and particularly a roll, or scroll, thereof: see also طُومَارٌ, and سُرْفَةٌ:] what one writes upon: (S, Msh:) also written قَرَطَسٌ; (S, Msh, K;) but the former is the better known, (Msh,) or the former only is of established authority, for El-Jārabardee says the contrary of the latter: (MF;) and قَرَطَسٌ; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and قَرَطَسٌ signifies the same; (AZ, S, Msh, K;) and so does قَرَطَسٌ. (K [app. on the authority of El-Fārabee and Abou-Alyā; but the

avoided, the eating of the lizard called قزح &c.]. (S, Mgh, TA.)

5: see 1, in three places.

قز A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also قز and قزارة. (M, TA.) See also 1. — A man who feels, or has a sense of, or is moved with, shame, or pudency; whose soul shrinks from foul things: (M, TA:) and, as also قز and قز, a man scrupulous in shunning, or avoiding, unclean things, or impurities; (S;) who removes himself far from such things; (S, K;) who does not eat nor drink a thing willingly: (M:) and the same three epithets, (TA,) and قز (K) and قز, (IAar, K,) a man well-bred, or polite, (ظريف) who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA:) fem. قزة and قزة and قزة: (M, K:*) the pl. of قز is اقزاة, which is anomalous. (M, TA.) — I. q. ابريسم [Silk: or raw silk:] (K:) or a kind thereof: (S:) or that whereof ابريسم is made; (Lth, Az, Mgh, TA;) wherefore some say, that قز and ابريسم are like wheat and flour: (Mgh:) a Persian word, [originally قز], (M, TA,) arabicized: (S, M, Mgh:) pl. قزوز. (M, TA.) — [Hence, قز دود القز The silk-worm.]

قز: { see قز; the first in three places, and the second in two.
قز:
قز:

قزارة: see قز, and see also 1.

قزار A seller of قز, q. v. (K.)

قزار: see قز.

قزح

1. قزح القدر: see 2. — قزح القدر, [aor. قزح,] inf. n. قزح and قزحان, The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops. (AZ, K, TA.) — And قزح ببوله, (S, A, Mgh, K,) and قزح به, (A, Mgh, K,) aor. of each قزح, (K,) inf. n. قزح (S, K) and قزوح; (K;) and قزح به, inf. n. قزح; (A;) said of a dog, (S, A, Mgh, K,) He ejected his urine, (S, Mgh, TA,) and sprinkled it: (S:) or raised his hind leg, and emitted his urine: (TA:) or ejected his urine with an impetus, or in several discharges. (K, accord. to different copies; as is said in the TA.) — قزح أصل الشجرة: see 2. — قزح also signifies It (a thing, TA) was or became, high, or elevated. (K, TA.) — And قزحت, said of a plant or tree [شجرة or نبتة], It had, or produced, what is termed a قزح [q. v.]. (TA.)

2. قزح القدر, (S, A, Mgh, Mgh, K,) inf. n. قزح; (S;) and قزحها, (Mgh, Mgh, K,) aor. قزح, (K,) [inf. n. قزح, as indicated in the K;] [He put into the cooking-pot seeds for seasoning, (S, A, Mgh, Mgh, K,) called قزح. (Mgh, K.) — [Hence,] قزح كلامه † He seasoned [meaning he embellished] his speech, or language; syn. توبله. (TA in art. تلب.) قزح الحديث means † The embellishing of discourse (K, TA) without lying therein. (TA.) — قزح أصل الشجرة, in copies of the K incorrectly قزح, without teshdeed, (TA,) He made water upon (بوت) the root, or stem, of the tree: (K, TA:) or he put urine at the root of the tree to render its fruit abundant. (JK.) — See also 1.

5. قزح النبات, (K, TA,) and قزح الشجر, (TA,) The herbage, and the trees, branched forth into many branches. (K, TA.)

قزح: see قزح. — Also The urine of the dog. (K.)

قزح (IAar, S, Mgh, K) and قزح (IAar, K) Seeds that are used in cooking, for seasoning food; syn. قزح; (S, K;) or قزح; (Mgh;) that are put into the cooking-pot; such as cumin-seeds and coriander-seeds: pl. اقزاح: (TA:) and قزح (a pl. that has no sing., TA) signifies the same as اقزاح, i. e. [قزح, TA.] — And the former (قزح) signifies also Onion-seed: (K, TA) so in the dial. of Syria. (TA.) — And The dung of the serpent: (K, TA:) pl. اقزاح, as above. (TA.)

قزح قوس, (S, Mgh, K, &c.,) which is [an appellation applied to The rainbow] in the sky, (S,) i. e. certain streaks of an arched form appearing in the sky in the days of the [season called] ربيع, after rain, red and yellow and green, (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say قزح قوس تامل قزح [Consider thou Quzah, for how plain is his bow!], (TA,) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Mgh,) assigned to the same class as زحل, which, as Mhr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قوس قزح, for قزح is the name of a devil, but say قوس الله: (Mgh, TA:) or قزح is the name of a certain angel who is charged with the management of the clouds: or the name of a certain king of the Ajam [i. e. Persians or foreigners]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or قزح is the name of a mountain in El-Muxdelifeh, and the word قوس was prefixed to it because this was

the first place over which the قوس thus called appeared in the Time of Ignorance: (TA:) or قزح thus used is from قزحة, (Mgh, K, TA,) of which قزح is pl., (Mgh,) and which signifies a streak of yellow and of red and of green, (Mgh, K, TA,) which are the colours that are in the [said] قوس: (TA;) and if so, it is perfectly decl. [i. e. one says قوس قزح]: (Mgh:) or it is from قزح signifying it was, or became, high, or elevated: (K, TA:) Dmr strangely asserts that قوس قزح is a mistake, and that it is correctly قوس قزح, from قزح signifying "clouds." (MF, TA.)

قزحة A streak of yellow and of red and of green: (Mgh, K:) pl. قزح. (Mgh.)

قزاح A certain disease that attacks sheep or goats. (K.)

قزح ملبغ [Seasoned with salt and with the seeds called قزح;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from الملبغ; and the latter, from القزح. (TA.)

قزح One who sells the seeds called قزح, that are used in cooking, for seasoning food. (K.)

قزح A hard penis: (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) — قزح سقر † A dear [or high] current price. (K. [For سقر, Freytag appears to have read شعير.])

قزح الماء The bubbles of water, (K, TA,) that become inflated, and pass away. (TA.)

قزح A thing upon the head of a plant or tree, (K, TA,) that divides into several divisions, (K, TA,) like the paw of the dog: (K, TA:) a subst. like قزح and قزح. (TA.)

قزح (a pl. that has no sing., TA): see قزح.

قزح (S, K,) and accord. to some قزح also is allowable, (MF,) [A vessel, or other receptacle, for the kind of seeds called قزح, that are used in cooking, for seasoning food;] a thing like a قزح. (S, K.)

قزح A species of trees (شجر) resembling the fig, (K, TA,) of the strange trees of the desert, having short branches, (Mgh, TA,) at the heads of which are what resemble the paw of the dog: so says IAar. (Mgh.) الشجرة القزحة, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be A tree of the sort above-mentioned: so says Az: (Mgh:) or, as some

say, a tree that branches forth into many branches: (TA: [see 5:]) or a tree at which the dogs and the beasts of prey have emitted their urine may be meant thereby. (Mgh, TA.)

قَرَح

قَرَح

قَرَح

See Supplement.]

نَسَب

1. نَسَب, aor. ٢, (M,) inf. n. نَسَب (S, M, A, K) and نَسَب and نَسَب (A, K) and نَسَب, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) *He sought after, or pursued, it: and he did so repeatedly, or by degrees, and leisurely, or repeatedly and by degrees and leisurely:* (S, M, A, K:) as also نَسَب. (A, * K.) [See also نَسَب, which, accord. to the TA, is a dial. form of نَسَب.] You say, نَسَب [He sought after, or sought after repeatedly, &c., news, or tidings]. (A.)—[Hence, app.,] نَسَب signifies *Calumniation; or malicious and mischievous misrepresentation;* (S, M, K;) as also نَسَب and نَسَب; (K:) and the spreading, or publishing, of discourse, and speaking evil of men behind their backs, or in their absence: (TA:) [probably inf. ns., of which the verb is نَسَب; perhaps a trans. verb; for] نَسَب signifies *He hurt them, or annoyed them, by foul speech;* (K:) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.)—[Hence also,] نَسَب, نَسَب مَا عَلَى الْعَظْمِ (A, K,) نَسَب مَا عَلَى الْعَظْمِ (A,) aor. ٢, inf. n. نَسَب; (TA;) and نَسَب; (K:) or نَسَب; of the dial. of El-Yemen; (M;) *He sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it:* (A:) or *he ate the flesh that was upon the bone, and extracted its marrow:* (M, K:) and نَسَب مَا عَلَى الْمَائِدَةِ he ate what was upon the table. (M.)—نَسَب, [of which the sec. pers. is app. نَسَب, and the aor. ٢,] (TK,) inf. n. نَسَب and نَسَب, accord. to all the copies of the K, [so says SM, in the TA, but in the CK نَسَب and نَسَب, and in a MS copy of the K I find the latter written نَسَب,] but correctly نَسَب, as written by Lth, (TA,) *He became a نَسَب* [or نَسَب]: (K, * TK:) or نَسَب and نَسَب [so in a copy of the M, but in a copy of the A نَسَب and نَسَب, which I hold to be the correct forms of these two words, the former from the pl. of نَسَب and the latter from نَسَب,] are simple substs., (M,) and you say, [using them as such,] نَسَب and نَسَب

To him belongs the rank, or office, of نَسَب or نَسَب. (A.)

5: see نَسَب, in two places. — نَسَب أَصَوَاتِهِمْ (S, M, A, *), نَسَب, (S, A,) or نَسَب, (K,) *He listened to, or endeavoured to hear, (S, M, A, K,) their voices, (S, M, A, *) or the voice, (K,) by night, or in the night.* (S, M, A.)

8. نَسَب *He (a lion) sought what he might eat.* (M.)

R. Q. 1. نَسَب, inf. n. نَسَب, *He asked, or inquired, respecting the affairs of others.* (M: but only the inf. n. is there mentioned.)—See also 1, in two places.

R. Q. 2: see 5.

نَسَب and نَسَب, (S, M, A, Mgh, K,) and sometimes the latter is without teshdeed in the sing., [i.e., نَسَب, vulgo نَسَب,] though the pl. is with teshdeed, like as the Arabs sometimes make نَسَب pl. of نَسَب, (Fr,) [Syr. نَسَب, a consenuit, (Goliuz,)] *The head, or chief, of the Christians, in knowledge, or science:* (A, K:) or *one of the heads, or chiefs, of the Christians, (S, M,) in religion and knowledge or science:* (S:) or *the learned man of the Christians:* (Mgh:) or *an intelligent, an ingenious, or a clever, and a learned, man:* (M:) [in the present day applied to a Christian presbyter, or priest: see نَسَب:] pl. (of the first, Mgh) نَسَب, (Mgh, K,) and (of the second, M, Mgh) نَسَب (Fr, M, Mgh, K) and نَسَب, (Fr, and so in some copies of the K,) contr. to rule, (TA,) or نَسَب, (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is نَسَب,] being changed into wāw. (CK [but in the copies of the K which have نَسَب, we find added “and the seens being many,” meaning, in the original form نَسَب, or in نَسَب, “they change one of them into wāw.”]) — نَسَب also signifies *Hoar-frost, or rime.* (A, K.) See نَسَب.

نَسَب and نَسَب: see نَسَب.

نَسَب and نَسَب: }
نَسَب and نَسَب: } see نَسَب.
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نَسَب:

نَسَب, (S, A, Mgh,) coll. n. نَسَب, (M, Mgh, K,) also pronounced with keś to the ق, [نَسَب and نَسَب,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-ḥ, (A'Obeyd, S,) *A kind of cloths, or garments, (S, M, A, Mgh, K,) of flax (A, TA) mixed with silk, brought from Egypt, (S, M, A,) and forbidden to be worn [by the Muslims]:* (S, M, Mgh:) so called in relation to a district, (A'Obeyd, S,) or place, (M, K,) or

town or village, upon the shore of the sea, (A,) called نَسَب, (A'Obeyd, S, M, K,) or نَسَب, (M, A, Mgh,) between El-Areesh and El-Farainā, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to نَسَب, meaning “hoar-frost,” or “rime;” because of the pure whiteness thereof: (A:) or [originally] نَسَب, (A,) and نَسَب, (Sh, K,) from نَسَب, meaning “a kind of silk;” (TA;) the ز being changed into س: (Sh, K.) it was said to 'Alee, *What are نَسَب?* and he answered, *Cloths, or garments, that come to us from Syria, or from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons.* (Mgh.)

نَسَب *A calumniator; a slanderer:* (M:) or *one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like,* (TA, voce نَسَب.)

نَسَب: see نَسَب.

نَسَب:

نَسَب: } see نَسَب.

نَسَب:

نَسَب: see نَسَب.

نَسَب *A seeker, or one who seeks repeatedly or leisurely, without inadvertence; as also نَسَب.* (TA.) — *One who inquires respecting the affairs of others.* (M.)

نَسَب

1. نَسَب, aor. ٢, *It (water) ran, or flowed:* (S, O, K:) or *it ran, or flowed, with a sound, beneath trees or leaves.* (So accord. to different copies of the A.) — And نَسَب *The sun began to set.* (K.) — نَسَب, aor. ٢, inf. n. نَسَب (A, O, K) and نَسَب, (K,) *It was, or became, hard:* (O, K:) or *hard, and dry, or tough:* you say, نَسَب *The dates were, or became, hard, and dry, or tough.* (A, TA.)

نَسَب *Hard.* (S, O, K.) You say, نَسَب *Verily he is hard in respect of the tendon, or sinew, of the neck* [TA.] — And *Hard, and dry, or tough;* (TA;) and so نَسَب. (A, TA.) نَسَب signifies *Hard, and dry, or tough, dates, (S, Mgh, * O, K,) that crumble in the mouth and have hard stones:* (S, Mgh, O:) [see an ex. in a verse cited in art. رَمَى, conj. 4:] or [simply] *dry, or tough, dates:* n. un. with ٥: (Mgh:) or *bad dates, (A,) or so نَسَب.* (K.) — See also نَسَب.

نَسَب *A خَف [or boot];* (IAar, O, K;) accord. to IAar, i. q. نَسَب [expl. by him as meaning a short boot] and نَسَب [expl. by him as syn. with خَف]. (TA.) [See also نَسَب.]

قَسِبَ *A current, or flow, of water:* (ISk, S, O:) or its *current, or flow, with a sound:* (K:) or its *current, or flow, beneath trees:* (A, TA:) or its *sound beneath leaves* (T, A) or *rubbish.* (T, TA.) — See also **قَسَبَ**.

قَسَبَ: see **قَسَبَ**.

قَسِبَ *Long, and hard, or strong;* (S, O, K, TA;) as applied to anything; and so **قَسِبَ** (TA.) — And *A tall man.* (TA.)

قُسُوبٌ *Boots:* a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is **قُسُوبٌ**, without teshdeed.]

قَاسِبٌ [or **ذَكَرٌ قَاسِبٌ**?] *i. q. غَرْمُولٌ مُتَمَبِّلٌ* (O, K, [الْمُتَمَبِّلُ in the CK is a mistake for **الْمُتَمَبِّلُ**], *i. e. ذَكَرٌ صُلْبٌ* [*Penis durus*]. (TA.)

قَسَبٌ *A species of شَجَرٌ [meaning plants];* (IDrd, O, K;*) of the [kind termed] **حُمُضٌ**; (K;) said by AHn to be the **أَصْلُ** [app. **أَصْلُ**, and, if not a mistranscription, meaning *best sort*,] of the **حُمُضُ**; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the **قَسَبَةُ** is a plant (شَجَرَةٌ, O, or شَجَرَةٌ, TA) which grows in the manner of slender stalks, from one root or stem, and rises to the measure of a cubit, (O, TA,) having a leaf intensely green, round, and somewhat long, (O,) the flower of which is like that of the violet, (O, TA,) exactly; (O;) and it serves as fuel in its fresh, or moist, state, like as does the dry. (TA.)

ذَكَرٌ قَسَبَانٌ [in the CK **قَسَبَانٌ**] *Penis durus et crassus.* (K.)

[**مُقَسَّبٌ** said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying *Having things whereby its potency is augmented mixed with it*, is evidently a mistranscription for **مُقَسَّبٌ**.]

قَسَحَ

1. **قَسَحَ**, aor. **قَسَحَ**, inf. n. **قَسَاحَةٌ** and **قَسَوَةٌ**, *It was, or became, hard, firm, or tough.* (S, [in two copies belonging to me, but omitted in a third,] K.) — And **قَسَحَ** *He twisted a rope.* (K.) — Also, aor. as above, inf. n. **قَسُوخٌ**, (TA,) and **قَسَحَ** (in some copies of the K **قَسَحَ** TA,) *He (a man) was much, or frequently, excited by vehement lust:* (S, [in two copies belonging to me, but omitted in a third,] K;) or *was excited by vehement lust.* (TA.)

3. **قَسَحَهُ** *He treated him with dryness and hardness, or niggardliness;* syn. **يَابَسَهُ**. (L, K.)

4: see 1.

8: see 1.

قَسَحَ, (K,) and **قَسُوخٌ**, and **قَسَاحٌ**, (TA.)

Dryness, syn. يَبَسٌ; — or the remains of vehement lust, (K,) or its continuance, or its intensity. (L.)

قَاسِحٌ *A hard and strong spear.* (TA.) — *A thick or coarse garment, syn. غَلِيظٌ.* (K.) — Also, and **قَسَاحٌ**, and **مَقْسُوحٌ**, *A man in a state of excitement, or frequently in a state of excitement, by vehement lust.* ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like **أَتَيْتَا** in the Kur, xix, 62, for **أَتَيْتَا**. (TA.)

قَسَاحٌ: see **قَسَحَ**.

إِنَّهُ نَقَسَاحٌ — [You say also] **قَاسِحٌ**: see **قَسَاحٌ** (T, K) *Verily he is dry or hard.* (TA.)

قَسُوحٌ: see **قَسَحَ**.

مَقْسُوحٌ: see **قَاسِحٌ** and **قَسَاحٌ**.

قَسَرَ

1. **قَسَرَهُ**, (S, K,) aor. **قَسَرَ**, (M, S, TA,) inf. n. **قَسْرٌ**; (S, TA;) and **اِقْتَسَرَهُ** (S, K;) *He made him to do the thing against his will;* (S;) *he forced him to do the thing:* (S, K;) or **قَسَرَهُ** has the former of these two significations; (TA;) and **قَسَرَهُ** and **اِقْتَسَرَهُ** signify *he overcame him; he overpowered, subdued, or oppressed, him;* (M, TA;) and **تَقَسَّرَهُ** signifies the same as **اِقْتَسَرَهُ**. (TA.)

5 and 8: see 1.

قُسُورٌ (S, TA) and **قُسُورَةٌ** (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) *A certain plant, (S, M, K,) which grows in plain, or soft, land;* (M, K;) *a sour plant, of the kind called نَجِيلٌ, which is like the جَمَّة [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AHn, M,) and which fattens them, and makes them plentiful in milk.* (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAqr and AHn and others have said. — See also **قُسُورَةٌ**, in two places.

قُسُورَةٌ *Mighty;* (M, K;) *that overpowers, or subdues, others:* (M, TA;) also *strong;* applied to a man: and *courageous:* (TA;) pl. **قُسُورٌ**. (M.) — *A lion;* as also **قُسُورٌ**: (S, M, K;) because he overcomes and overpowers. (TA.) So in the Kur, [lxiv. 51,] **كَاتِبُهُمْ حُمُرٌ مُسْتَفِيرَةٌ** [As though they were asses taking fright and running away at random that have fled from a lion]. (S, M.) Or it has here the signification next following. (S.) — *Hunters that shoot, or cast:* (S, K;) sing. **قُسُورٌ**; (K;) accord. to Lth.; [and in the M it is said that **قُسُورٌ** signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for **قُسُورَةٌ**

is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means *shooters, or casters of missile weapons:* it is also related of 'Ikrimah, that it was said to him that **قُسُورَةٌ** signifies, in the Abyssinian language, a lion; but he said that its signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called **عَنْبَسَةٌ**: and Ibn-'Arāfeh says **قُسُورَةٌ** is of the measure **فَعُولَةٌ** from **القَسَرُ**; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to I'Ah, in the passage above cited, it has the signification here next following. (IKt, TA.) — *The sound of men, (IKt, K, TA,) and their voices, or cries.* (IKt, TA.)

قُسُورَةٌ and **قُسُورَةٌ** dial. forms of **قُسُورَةٌ** and **قُسُورَةٌ**, which see. (M, K.)

قَسَطَ

1. **قَسَطَ**, (S, M, &c.,) aor. **قَسَطَ**, (S, Mgh, K,) inf. n. **قُسُوطٌ** (S, M, Mgh, Mgh, K) and **قَسَطٌ**, (Mgh, Mgh, K,) *He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically.* (S, M, Mgh, Mgh, K.) — See also 4, in two places: — and see 2.

2. **قَسَطَهُ**, (IAqr, M, TA,) inf. n. **تَقْسِيطٌ**, (IAqr, TA,) *He distributed it; or dispersed it.* (IAqr, M, TA.) It is implied in the K that the verb in this sense is **قَسَطَ**, of three letters [only, without teshdeed]. (TA.) You say, **قَسَطَ الْهَالُ** **بَيْنَهُمْ** *He distributed the property among them.* (TA.) And **قَسَطَ الْخَرَاجَ عَلَيْهِمْ** *He assigned the several portions which each one of them should pay of the [tax called] خَرَاج:* (TA:) or **قَسَطَ**, the خَرَاج, inf. n. as above, signifies *he assessed, or apportioned, the خَرَاج (Mgh, Mgh) with equity and equality, (Mgh,) to be paid at certain times.* (Mgh.) — **قَسَطَ عَلَى عِيَالِهِ النِّفَقَةَ**, (TA,) inf. n. as above, (K,) *He was niggardly, or parsimonious, towards his household in expenditure.* (K,* TA.)

4. **اِقْسَطَ**, (S, M, Mgh, Mgh,) inf. n. **اِقْسَاطٌ**, (Mgh, K,) *He acted equitably, or justly, (S, M, Mgh, Mgh, K,) in his judgment or the like;* (M, TA;) as also, (Mgh, K,) accord. to IKt, **قَسَطَ**, aor. **قَسَطَ**, (Mgh, K) and **قَسَطَ**, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. **قَسَطٌ**, (Mgh, TA,) or **قَسَطٌ** [q. v. infra]; (M, K;) or **اِقْسَاطٌ** is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Mgh, TA:) in the former of them, accord. to some, the **اِ** has a privative effect, [so that the verb properly signifies *he did away with, or put away, injustice, or the like,*] as [it has in اشكاه] in the phrase **فَكَى إِلَيْهِ فَأَشْكَاهُ** [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur,

[iv. 3.] **وَأِنْ خِفْتُمْ إِلَّا تَقْسُطُوا فِي الْيَتَامَى** [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, **تَقْسُطُوا**, with damm to the س. (TA.) And you say also, **أَقْسَطْتُ بَيْنَهُمْ** [I acted equitably between them], and **إِلَيْهِمْ** [towards them]. (TA.)

5. **تَقْسَطُوا الشَّيْءَ بَيْنَهُمْ** They divided the thing among themselves (Lth, S, M [in which last **بَيْنَهُمْ** is omitted] and O, L, K) *equitably*, (M, O,) or *equitably and equally*, (L,) or *with equality*. (Lth, K.) You say also, **أَقْسَطُوا الْمَالَ بَيْنَهُمْ** They divided the property among themselves; (TK;) **إِقْسَاطٌ** being syn. with **إِقْسَامٌ**. (K.)

8: see 5.

قُسْطٌ a dial. var. of **كُسْطٌ**, or, accord. to Yankeob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Msb;) [*Costus*; so in the present day;] a certain substance, (AA, Mgh,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Msb;) well known; (Msb;) also called **كُسْطٌ** and **كُشْطٌ** (AA) and **قُشْطٌ**: (TA in art. **قُشْطٌ**;) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce **جَزَرَابٌ**, that the carrot of the (جَزَرُ الْبَحْرِ) is called **قُسْطٌ**:] in a trad., **القُسْطُ الْبَحْرِيُّ** [or **قُسْطٌ** of the sea] is mentioned as one of the best of remedies: and in another trad., **قُسْطٌ** is coupled by the conjunction و with **أَطْفَارٌ**, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and I Ath says, that it is a sort of perfume: but some say that it is *aloes-wood* (**عُودٌ**, q. v.): [see also **ظُعَارِيٌّ**:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] **بَهَقٌ**, and the [discolouration of the face termed] **كُفْلٌ**, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.)

قُسْطٌ Equity; justice: (S, M, Mgh, Msb, K:*) [an inf. n. having no proper verb, or] a subst. from **أَقْسَطَ**. (Mgh, Msb.) — *Equitable; just*: (S, M, K:) an inf. n. used as an epithet, like its syn. **عَدْلٌ**; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say **قُسْطٌ مِيزَانٌ** an equitable, or a just, balance; and **مِيزَانَانِ قُسْطٌ**; and, agreeably with the usage of the Kur, xxi. 48, **مَوَازِينُ قُسْطٌ**.

(M.) — A portion, share, or lot; (S, M, Msb, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. **أَقْسَاطٌ**. (Msb.) You say, **وَقَاهُ قُسْطُهُ** He gave him in full his portion, share, or lot. (TA.) And **أَخَذَ كُلُّ مِنَ الشَّرَكَاءِ قُسْطَهُ** Every one of the partners took his portion, or share. (TA.) — A portion, or piece. (So accord. to an explanation of the pl., **أَقْسَاطٌ**, in the TA.) — The means of subsistence: (K:) or the portion thereof which is the share of every created being. (TA.) **يَخْفِضُ الْقُسْطَ وَيَرْفَعُهُ**, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See, below, another meaning which is assigned to it in this instance; and see also art. **خَفَضَ**.] — A quantity, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — A measure with which corn is measured, (S, Mgh, K,) which holds (K) half of a صَاع; (S, Mgh, K;) six thereof making a قَرْقُ: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed **وُضُوءٌ**; and hence it is said in a trad., **إِنَّ النِّسَاءَ مِنْ أَسْفَهِ السُّفَهَاءِ**, **إِلَّا صَاحِبَةَ الْقُسْطِ وَالسِّرَاجِ** (K;) the **قُسْطُ** being here the vessel in which the **وُضُوءُ** is performed; (TA;) the meaning app. being, [Women are of the most lightminded of the lightminded,] except she who serves her husband, and assists him to perform the **وُضُوءُ**, [so I render **تَوَضَّعَتْ**,] and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K.) or who performs his affairs with respect to his **وُضُوءُ** and his lamp. (Nh.) — A [mug of the kind called] **كُوزٌ**; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — A balance, or weighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above, **يَخْفِضُ الْقُسْطَ وَيَرْفَعُهُ** He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.)

قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. **قَاسِطُونَ** (S, M, Mgh, TA) and **قَسَاطٌ**. (TA.) You say, **هُوَ قَاسِطٌ عَيْرٌ مُقْسِطٌ** He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kur, [lxiii. 15,] **أَمَّا الْقَاسِطُونَ** [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also **عَادِلٌ**.] — **القَاسِطُونَ** is also specially applied to The party of Mo'awiyyeh; (Mgh;) the people of Siffeen. (TA.) — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, **عَادِلٌ**.]

أَقْسَطُ More [and most] equitable, just, or right: occurring in the Kur, ii. 282, and xxxiii. 5:

(TA:) formed from the trilateral verb [**قَسَطَ**], not from the quadrilateral [**أَقْسَطَ**], as some assert it to be, holding it anomalous. (MF.)

تَقْسِيطٌ The register in which is written a man's portion, or share, (**قُسْطٌ**) of property &c.: a subst., like **تَمْتِيزٌ**. (TA.)

مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8,] **إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ** [God loveth those who act equitably, or justly]. (S, M.) — **الْمُقْسِطُ** is one of the names of God, meaning The Equitable. (TA.)

قُسْطُ

قُسْطَانٌ and **قُسْطَاسٌ** A balance, or instrument for weighing: (S, Msb, K; and Bḍ in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. **قَبَانٌ** [a steelyard]: or, as Lth thinks, the iron of the **قَبَانِ**: or i. q. **شَاهِينٌ** [the beam of a balance]: (TA:) or i. q. **قَرَسْطُونٌ** [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written **قُسْطَاسٌ**: (K:) said to be Arabic, from **القُسْطُ**, meaning "justice:" (Msb:) or a Greek word arabicized; (IDrd, Msb, K;) and its being so does not impugn the truth of the Kur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bḍ, ubi supra:) pl. **قَسَاطِيسٌ**. (Msb.)

[قسر]

قسن

قسو

قش

See Supplement.]

قَسْبٌ

1. **قَسْبٌ** signifies The act of mixing. (S, Mgh, O, K.) You say, **قَسَبَ**, aor. -, inf. n. **قَسِبَ**, He mixed. (K.) And **قُسِبَ**, said of anything, It was mixed. (M.) — And **قَسَبَهُ**, aor. and inf. n. as above, He corrupted, or vitiated, it: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — [Hence,] **قَسَبَ الطَّعَامَ**, (S, M,) aor. and inf. n. as above, (M,) He poisoned the food; (S;) he mixed the food with poison; as also **قَسَبَهُ**: (M, TA:) or **قَسْبٌ** signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAar, TA.) — And **قَسَبَهُ**, (S, O, K,) aor. as above, (K,) and so the inf. n., He gave him poison to drink; (S, O, K;) and (TA) **قَسَبَ لَهُ** (M, TA.) And **قَسَبَ النَّسْرَ** He put poison on flesh-

meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — And [hence] قَشْبِي رِيحُهُ; (K, TA;) and (TA) رِيحُهُ قَشْبِي, inf. n. قَشِبْتُ; (S, TA;) His, or its, odour annoyed me: (S, K, TA;) as though meaning it poisoned me. (S, TA.) قَشْبُهُ and قَشْبُهُ both signify He, or it, annoyed him. (Mgh.) And قَشْبُهُ الدُّخَانُ means The smoke annoyed him by its odour; and oppressed, or overpowered, him. (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. -, (K,) means The affecting [a person] with what is displeasing, or hateful, and with what is deemed unclean, or filthy: (O, K:) [in the former قَشْبُ is expl. by the words وَيُسْتَقْدَرُ وَيُسْتَقْدَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:)] and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'awiyyeh when the latter was a pilgrim, مَنْ قَشَبَنَا [i. e. Who has affected us with what is displeasing &c.]; likening the odour of perfume in this case to a stink. (O.) — قَشْبٌ also signifies The depriving [one] of reason; (K, TA;) from the same word as signifying the act of "corrupting," or "vitiating:" (TA:) and its verb is قَشَبَ, aor. -. (K, TA.) 'Omar said to one of his sons, قَشَبَكَ الْمَالُ (M, O, TA) i. e. Wealth has deprived thee of thy reason: (M:) or has corrupted, or vitiated, thee, and deprived thee of thy reason. (O, TA.) — And قَشَبَهُ (S, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) † He spoke evil of him: (S, O:) † he aspersed him, or upbraided him, (M, K, TA,) قَشَبَ with a thing; (K, TA;) and so قَشَبَهُ, inf. n. قَشِبْتُ: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and † he reproached him with disgraceful conduct. (M, K, TA.) You say, قَشَبَهُ بِقَبِيحٍ † He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA.) And قَشَبَهُ بِشَرٍّ † He cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA.) And قَشَبَهُ بِغَيْبِ نَفْسِهِ † He imputed to him, or charged him with, his own vice, or fault. (IAar, TA.) And قَشَبَنَا † He reproached, or upbraided, us with, or accused us of, a thing that was not in us: (O:) [or] he commanded us to forbear from a thing that was not in us. (TA.) And قَشَبَ, aor. and inf. n. as above, † He forged, or fabricated, a lie, or falsehood. (K, TA.) — قَشَبَ السَّيْفَ, (O, K,) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its rust [i. e. rust]. (O.) — And قَشَبَ (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشَبَ, with kesr; (O, as on the authority of Fr;) He (a man, S, M, O) gained, or acquired, praise or blame; (Fr, S, M, O, K;) as also قَشَبَ. (S, M, K.) — قَشَبَ (Th, M, K,) aor. -, inf. n. قَشَبَهُ (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) — And قَشَبَ, (thus written in

my copy of the TA,) or قَشَبَ, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA.)

2. قَشَبَ: see the preceding paragraph, in five places. — Also, He rendered a thing unclean, dirty, or filthy. (M, TA.)

4. مَا أَقْسَبَ بَيْتُهُمْ How unclean, dirty, or filthy, is their tent or house! (O,) or, what surrounds their tent or house, by reason of the human excrement, or ordure! (TA.)

8: see 1, last sentence but two.

10. اسْتَقَشَبَهُ He deemed it (i. e. a thing) unclean, dirty, or filthy. (M, TA.)

قَشَبَ inf. n. of قَشَبَ [q. v.] — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.]

قَشَبَ Poison; (S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also قَشَبَ: (M, K:) pl. of the former أَقْشَابُ. (S, M.) — And [hence, app.,] A certain plant, (M, O, K,) resembling the مَقَرَّ (M, [which is generally said to mean the aloe, and by AHn to be a certain plant consisting of leaves without branches, agreeably with what follows, in the O and K resembling the مَقَرَّ,]) from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence, or suppleness; having upon its head a fruit (ثَمَرَةٌ, M, O, [in the TA عقدة,]) with which birds of prey are killed, (M, O,) being poisoned therewith by its being put into flesh and thrown where they alight: he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّارَة). (O.) — And Anything unclean, dirty, or filthy; as also قَشَبَ: (M, TA:) or anything that is deemed unclean, dirty, or filthy. (Mgh.) — Rust (K, TA) upon iron: (TA:) or dirt upon a sword. (A, TA.) — The refuse, that is thrown away, as being of no good, of طَعَامٍ [i. e. wheat, or other food]. (M, TA.) — See also [the pl.] أَقْشَابُ, voce قَشَبَ. — Also, i. e. قَشَبَ A man in whom is no good; (K, TA;) and (TA) so قَشَبَ خَشَبَ; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. خَشَب.) [See also قَشَبَةٌ.] — And Dry, or tough, and hard. (M, TA.) [Like قَشَبَ.] — And القَشَبُ signifies The نفس [here meaning جَسَد, i. e. body, as is shown below, voce قَشَبَ]. (O, K.)

قَشَبَ: see قَشَبَ, in two places.

قَشِبَ: see قَشِبَ.

قَشِبَةُ A low, vile, ignoble, or mean, man, (IDrd, M, O, K, TA,) possessing no good: (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قَشِبَ, last quarter.] — And The young one of the ape, or of the monkey: (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قَشِبَةُ. (M, TA.)

قَشِبَ Food mixed with poison: (M, TA:) and anything poisoned; as also قَشِبَ. (Nh, TA.) [Hence,] نَسْرُ قَشِبٍ A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him; and then his feathers are taken: (S, O:) a vulture killed by means of قَشِبَ [q. v.]. (M, TA.) — And White, (O, K,) and clean. (K.) — And, (S, M, O, K,) as also قَشِبَ, (M,) New: (S, M, O, K:) — and Old, and worn-out: (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قَشِبٌ [and by contraction قَشِبٌ, mentioned by Golius on the authority of Meyd]. (M.) — And the former, applied to a sword, (S, O, K,) Polished: (K:) or recently polished: (S, O:) — and, (O, K,) so applied, (A, O, K,) Rusty: (O, K:) or dirty: (A:) thus, again, having two contr. meanings. (O, K.)

قَشَبَانِيَّتَانِ (occurring in a trad., O) Two old and worn-out [garments of the kind called] burdehs (بُرْدَتَانِ): (O, K, TA:) or, as some say, new: (Nh, TA:) the assertion that قَشَبَانِ is a pl. of قَشِبَ, and that قَشَبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.)

قَشَبَ [act. part. n. of قَشَبَ; Mixing: &c.]. — One who imputes to others, or charges them with, vices, or faults, that are in himself. (IAar, TA.) — And A tailor (O, K) who ejects his أَقْشَابَ, i. e. the knots of the threads, [meaning who spits them out,] when he ejects them. (O.) — And [A man] weak in respect of the body (ضَعِيفٌ النَّفْسِ); (K, TA;) i. e. (TA) one whose قَشَبَ [meaning body] is weak, or emaciated; (O, TA;) by his قَشَبَ being meant his نَفْسُ [as syn. with جَسَد]. (O.)

مُقَشَّبٌ Poison with which medicaments [or drugs] are mixed to render it potent. (Ham p. 331.) See also قَشِبَ, first sentence. — And, (M, K,) or مُقَشَّبُ الْحَسَبِ, (S,) † A man whose grounds of pretension to respect are mixed (S, M, K, TA) with ignobleness. (M, TA.)

قَشَدَ

1. كَشَطَهُ q. قَشَدَهُ. (K.)

8. اقْتَشَدَ He collected clarified butter. (L.)

قَشْرَة The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سَوِيق) to be made into clarified butter: (S, M, L:) or the dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سَوِيق) and with dates; as also **قَشَادَة**: (K:) or the dregs, or sediment, of clarified butter: (Ks, L:) or (in the K, and) thin fresh butter: (L, K:) it is also called **قِلْدَة**, and **كُدَادَة**, (Ks, L,) and **إِثْر**, and **أَلَاقَة**, and **خَلَاصَة**; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — Also, A certain herb, abounding with milk (L, K) and grease. (L.)

قَشَادَة: see **قَشَادَة**.

قشر

1. **قَشَرَهُ**, aor. َ and ُ, inf. n. **قَشَر**; and **قَشَرَهُ**, (S, M, Mṣb, K,) inf. n. **تَقْشِير**; (S;) He divested or stripped it off, or stripped off or removed from it, namely a branch, (S, Mṣb,) or other thing, (S,) its **قَشَر** [i. e. peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or outer integument, or superficial part; he, or it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned, or excoriated, it; he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part]; (S, Mṣb;) but the latter verb has an intensive signification; (Mṣb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] he pared off, or removed, its peel, rind, bark, or the like, (لَحَاءَ,) or its skin: (M, K:) [and he pared, peeled, stripped, scraped, or rubbed, it off; namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, **يُقْشَرُ عَنْ حَبَّة**, Its covering, being removed, shells off from a grain or the like.] — **قَشَرَهُ بِالسَّوْطِ** [He excoriated him with the whip]. (TA, art. حَمَر.) — **قَشَرَهُ بِاللِّسَانِ** [He galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.] (TA, ibid.) — **قَشَرَهُ**, aor. َ, It (a date) had a thick skin. (TA.) — **قَشَرَهُ**, (TA,) [aor. َ,] inf. n. **قَشَر**, (S, TA,) He had his nose excoriated by intense heat: or he was intensely red, as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.)

2: see 1.

5: see 7.

7. **انْقَشَرَ** and **تَقَشَّرَ** quasi-passives of **قَشَرَهُ** and **قَشَرَهُ**, respectively; [It became divested, or stripped, of its peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled,

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flayed, skinned, or excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded, or otherwise removed: and it peeled off; it scaled off, or exfoliated:] (S, M, K:) both signify the same: (S;) [or the latter, as quasi-pass. of **قَشَرَهُ**, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies it became divested, or stripped, of its peel, &c. part after part: and it peeled off, or scaled off, part after part.]

قَشَر — **القَشَرَانِ** [dual], with damm, (K,) or **القَشَرَانِ**, (so written in a copy of the M,) The two wings, (K,) or the two thin wings, (M,) of the locust. (M, K.)

قَشَر The covering of a thing, whether natural or accidental; (M, K;) i. e., of anything; (M;) [the exterior part, peel, rind, bark, coat, crust, integument, skin, or covering, of a branch, plant, fruit, or the like; a coat such as one of those of an onion or other bulbous root, as is shown in the K, voce **مُصَاخ**; a case, husk, shale, shard, or shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales or laminae, and any similar thing, that peels off from the skin &c.; the skin of fruits &c.;] of a branch [and the like], the part which is like the skin of a human being; and hence the **قَشَر** of a melon and the like: (Mṣb:) pl. **قَشُور**. (S, M, Mṣb, K.) **قَشَرَة** is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S;) and likewise signifies the skin of a **هَبْرَة** [or piece of flesh-meat] which remains when its liquor has been sucked; as also **قَشَرَة**. (M.) **قَشَار** also signifies the same as **قَشَر**: and likewise the skin [or slough] of a serpent. (TA.) — [Hence,] **قَشَر** also signifies †The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K:) and a garment; (TA;) as also **قَشَرَة**: (M, TA:) and the pl. is **قَشُور**. (M, K.) You say, **عَلَيْهِ قَشَرٌ حَسَنٌ** [Upon him is goodly apparel]. And **خَرَجَ بَيْنَ قَشَرَيْنِ** †He went forth in two clean garments. (TA.) And in a trad. of Keyleh it is said, **كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رُؤَا وَذَا قَشَرٍ طَمَحَ**, [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.) — [Hence, also,] **قَشَار** signifies †The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. **بَشَر** and **خَشَر**.) See also **قَشَارَة**. — And see **قَشَر**.

قَشَر Dates, or dried dates, having much **قَشَر** [or skin]; (S, M, K;) as also **قَشِير**. (TA.) See **قَشِير**.

قَشَرَة: see **قَشَر**: — and see **قَشِيرَة**.

قَشَرَة: see **قَشَر**, in two places.

قَشَرَة: see **قَشِيرَة**.

قَشَار: see **قَشَر**, in two places.

قَشُور A medicine with which the face is peeled, in order that it may become clear (M, K) in complexion. (M.) See **قَشِيرَة**.

قَشِير: see **قَشِير**.

قَشَارَة Peel, rind, bark, or the like, (لَحَاءَ,) or skin, pared off, or removed, from a thing; (M, K;) [parings, or bits, or particles, of a thing, that fall off, or are pared off.]

قَشِيرَة [A شَجَة (or wound upon the head) which merely peels off the external skin; also termed **حَارَصَة**; (see **شَجَة**);] the first **شَجَة**, (S, K,) because it peels off the skin, (S,) or which peels off the skin. (K.) — A woman who peels her face, (K,) i. e., the external skin of her face, with medicine [called **قَشُور**], in order that her complexion may become clear; (K, TA;) and who rubs her face, or the face of another, with [the kind of liniment called] **عُمَرَة**; (TA;) as also **مَقْشُورَة**: (K:) which latter [also] signifies a woman to whom this is done. (TA.) The **قَشِيرَة** and the **مَقْشُورَة** are cursed in a trad. (M, K.) — **مَطَرَة قَشِيرَة**, (S,) and **قَشِيرَة**, and **قَشَرَة**, (M, K, TA,) A ram that pares, or strips, the surface of the earth, (S, M, K, TA, [in the K, **مَطَرٌ يَقْشِرُ** is put in the place of **قَشِير**, in the M]) and removes the pebbles from the ground, being a rain that falls with vehemence. (TA.) — **سَنَة قَشِيرَة**, (TA,) and **قَشِيرَة**, (S, M, K,) and **قَشُور**, (M, K,) †A year that strips, or strips off, everything: (M, K:) or that strips, or strips off, men; and camels or the like: (M:) a year of sterility, drought, or dearth. (S.) See also **أَقْشَر**.

قَشِيرَة and **قَشُورَة**: see **قَشِيرَة**.

أَقْشَر A thing having its peel, rind, bark, or the like, pared off. (M, K.) — One whose nose is excoriated by intense heat: (M, K:*) or (so accord. to the M; but in the K, and) †one intensely red, (S, M, K,) as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) — Ground partly bare of herbage and partly producing herbage: and ground bare of herbage. (TA.) — **شَجَرَة قَشِيرَة** A tree peeled, or barked: (M:) or as though part of it were peeled, or barked, (M, K,) and part not. (M.) — **حَبَّة قَشِيرَة** A serpent casting off its slough, or having its slough cast off; syn. **سَالِح**: (M, K:) or as though having part of its slough cast off, and part not. (TA.) — **عَامٌ أَقْشَر** A severe year. (TA.) See also **قَشِيرَة**.

مَقْشَر A thing having its peel, rind, bark, or the like, pared off, or removed; peeled, rinded, barked, &c. (TA.) See 1. — **فُسْتَقٌ مَقْشَرٌ** Shelled pistachio-nuts; (S, TA;) and so **مَقْشَر** alone, by predominant usage. (Z, TA.)

مَقْشُورَة: see **قَشِيرَة**.

مُقْتَشِرٌ †Naked. (K, TA.) — †An aged man: because he finds his garments heavy to him, and throws them from him. (TA.)

قشط

1. قَشَطَ, (M, Mgh, TA,) aor. قَشَطَ, (Mgh,) inf. n. قَشَطٌ, (M, Mgh, K,) i. q. كَشَطَ, (M, K,*) said (M, Mgh,) by Yaḥkoob, (M,) to be a dial. var. of the latter; (M, Mgh;) of the dial. of Temecm and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Mgh,*) K,) a thing; (M, Mgh;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قَشَطٌ, [inf. n. of the pass. form قَشَطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كَشَطٌ, (M, K,) in the sense of اِنْكَشَفَ. (TA.) It is said in the Kur, [lxxxii. 11,] accord. to the reading of 'Abd-Allah Ibn-Mes'ood, وَإِذَا السَّمَاءُ فُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَشَطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of قَشَطَ; and قَشَطَهَا, inf. n. تَقْشِطُ, signifies the same. (TA.) And الرَّجُلُ قَشَطٌ The man was spoiled, despoiled, or plundered. (TA.) — قَشَطٌ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaḥkoob, K.)

2: see 1, in two places.

5: see 7.

7. انْقَشَطَتِ السَّمَاءُ, and تَقْشِطَتْ, †The sky became clear; became free from clouds or mists. (K, TA.)

قَشَطٌ a dial. var. of قَشَطٌ, q. v. (TA.)

قَشَطَةٌ a dial. var. of قَنْدَةٌ [app. meaning Sugar-candy]. (TA.) — [In the present day, applied to Cream.]

قَشَاطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَابٌ. (TA.)

مُقَشَّطٌ: see مَفْشُوطٌ, in two places.

مَقْشُوطٌ عَنْهَا [for دَابَّةٌ مَقْشُوطٌ عَنْهَا] and مَقْشَطٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, رَجُلٌ مَقْشَطٌ, meaning A man spoiled, despoiled, or plundered. (TA.)

قشعر

Q. 4. اِقْشَعَرَّ, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — It (the skin) dried up

(قَفَّ) by reason of mange, or scab. (TA.) — اِقْشَعَرَّتِ الْأَرْضُ The earth became of a colour inclining to that of dust, or ashes, (اِبْرَبَتْ,) and contracted, by reason of drought. (TA.) — اِقْشَعَرَّتِ السَّنَةُ †The year became one of drought. (K, TA.)

أَخَذَتْهُ قَشْعِرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.)

قَشَاعَرٌ Rough to the touch; خَشِنُ الْمَسِّ: (K, accord. to the TA:) or rough, and advanced in years; خَشِنُ مَسْنٍ, with the art. الْخَشِنُ الْمَسْنِ. (CK, and a MS. copy of the K.)

مُقَشَّعَرٌ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعَرٌ, without the م because it is augmentative. (S.)

قشف

قشر

قشو

See Supplement.]

قص

1. قَصَّه, (S, M, A, Mgh, K,) aor. قَصَّ, inf. n. قَصٌّ, (M, Mgh,) He cut it; (S, Mgh;) or he clipped it, or shored it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مَقْصَصُ, q. v.: (A, K;) as also قَصَّصَهُ, (M, A,) and, by permutation, قَصَّاهُ: (M;) or these two forms have an intensive signification: or you say, قَصَّيْتُ الظُّفْرَ وَنَحْوَهُ, meaning, I pared the nail and the like. (Mgh.) — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. (M.) — And He cut off the extremities of his ears. (IAqr, M.) قَصَّيْهِ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قَصَوُ, q. v.] — And [hence,] قَصَّ اللَّهُ خَطَايَاهُ †God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) — قَصَّ أَثَرَهُ, (S, M, A, Mgh, K,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِصٌ, but the former is the right, (TA,) and قَصَّ, (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Mgh, K, &c. ;) or he did so by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّه signifies the same, (A, TA,) and so اِقْصَاهُ, (S, K,) and اِقْصَصْهُ, (S, M, K,) and قَصَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَّاهُ فِي أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kur, [xviii. 63,] (S, K) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا

And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — [And hence,] قَصَّ عَلَيْهِ الْخَبَرُ, (S, M, Mgh,*) K,*) and الْحَدِيثُ, and الرَّوْيَا, (A,) aor. قَصَّ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصَّ, (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Mgh,) He related to him the piece of news, or information, (S, M, Mgh,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Mgh:) or he made it known [to him]: (K:) and اِقْصَصْ الْحَدِيثَ †he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and اِقْصَصْ الْخَبَرَ †he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] خُطْبَةٌ. (TA.) And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصَّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قَصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا قَصَّوْا هَلَكُوا: or لَمَّا قَصَّوْا قَصَّوْا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) — قَصَّه عَلَى الْمَوْتِ, and قَصَّه عَلَى الْمَوْتِ, or قَصَّه مِنَ الْمَوْتِ: see 4.

2. قَصَّاهُ and قَصَّصَهُ: see 1, first signification. — قَصَصٌ, (S,) inf. n. تَقْصِصٌ, (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَصٌ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.)

3. قَصَّاهُ, (Mgh,) inf. n. مَقَاصَةٌ, (A, Mgh, Mgh) and قَصَّاصٌ, (S, A, Mgh, Mgh, K,) [which latter is the more common,] He (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, Mgh, Mgh, K,) or mutilating him, (S, Mgh, K,*) so as to make him quit, or even, with him. (Mgh.) See also 8. — Hence, (A, Mgh,) †He made him quit, or even, with himself: used in a general way. (Mgh.) You say, قَاصَ صَاحِبَهُ, (S, Mgh, Mgh,*) K,) inf. ns. as above, (Mgh,) †He made his fellow quit, or even, with him, (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mgh;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from اِقْتِصَاصُ الْأَثَرِ: and hence the former signification, relating to retaliation of slaughter and

wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, *قَاصَصْتُهُ بِمَا كَانَ لِي قَبْلَهُ*, [or, more probably, *قَبْلَهُ*, or perhaps *عَلَيْهِ*,] † *I withheld from him the like of what he owed me.* (A, TA.) ISd says, (TA.) The phrase *قَوْضَ زَيْدٌ مَا عَلَيْهِ* has been mentioned; and means, in my opinion, † *Zeyd was reckoned with for what he owed*: though made trans. without a particle, as implying the meaning of *أَغْرَمَ* and the like. (M, TA.)

4. *اقصه*, inf. n. *اقصاص*, *He retaliated for him*; (M;) as also *اقصه*; (A; [so in a copy of that work; but I think it is a mistake for *اقصه*, or for *اقص له*, q. v.]) or *اقص منه*. (TA [but this seems to be a mistake for *اقص له*]) You say, *اقص فلاناً من فلان* *He* (a governor, or prince,) *retaliated for such a one upon such a one*, (S, K,) *by wounding the latter like as he had wounded the former*, (S, Msb, K,) or *by slaying the latter for the slaughter of the former*; (S, K;) and the like. (TA.) — *اقص الرجل من نفسه* *The man gave power, or authority, to retaliate upon himself*, (K, TA,) *by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding.* (TA.) [Whence the saying,] *أَقصصتك الجرحة* † *I authorize thee to adduce anything whereby to invalidate the testimony.* (A, TA, art. جرح.) — *ضربه حتى أقصه* = *ضربه حتى الموت*, (S, K,) and *على الموت*, (K,) *He beat him until he made him to be near to death*: (S, K;) and Fr used to say, *ضربه حتى أقصه الموت* [meaning as above]. (S.) You say [also], *أَقصصته على الموت* [I made him to be near to death]. (M.) And a poet says,

• *فَقَدْ أَقَصَصْتَ أُمَّكَ بِالْهَزَالِ* •
meaning, *Thou hast made thy mother to be near to death.* (TA.) — Fr also said, (S,) *الموت أقصه الموت* [in the L and TA *الموت أقصه منه*, which seems to be a mistranscription,] both signifying *Death became near to him*: (S, K;) or *he became at the point of death, and then escaped*; (TA;) and so *أَقصصته شعوب*: (M;) and *أَقصصته على الموت* *he became at the point of death.* (M.)

5. *تَقَصَصَ* and *تَقَصَّى*: see 8. — *تَقَصَصَ أَمْرُهُ*: see 8. — *تَقَصَصَ عَلَيْهِ*: see 8. — *تَقَصَصَ الْخَبْرَ*: see 8. — *تَقَصَصَ كَلَامَهُ* *He preserved in his memory his speech, or discourse.* (AZ, M, K.)

6. *تَقَاَصَوْا* *They made themselves quits, or even, one with another, by retaliation*, (M, TA,) *slaying for slaying, or wounding for wounding.* (M.) A poet says,

• *قَرُمْنَا الْقِصَاصَ وَكَانَ التَّقَاصُ* •
• *صُ حُكْمًا وَعَدْلًا عَلَى الْمُسْلِمِينَ* •
[And we sought retaliation so as to make a party

quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an art of justice, appointed to the Muslims]: in which *التَّقَاصُ* is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, *الْقِصَاصُ*: and there is no other instance of the kind excepting one verse cited by Akh:

• *وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَابَ* •
• *بَ سَعِدٍ وَلَرَأَيْتُ مَا عَلَيْهِ* •

but Aboo-Is-hāk thinks, that, if this verse be genuine, the right reading is *دَوَابِبَ سَعِدٍ*, as the making the duplication of a letter distinct is allowable in poetry; or *دَوَابِلَ سَعِدٍ*. (M, TA.) This is the primary signification of the verb. (TA.) — And hence, (A, Mgh, TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] † *They made themselves quits, or even, one with another, in a reckoning*, (S, A, Mgh, K,) or other thing (S, A, K) *one withholding from another the like of what the latter owed him.* (Mgh.)

8. *اقتص* *It* (hair [or the like]) *was, or became, cut, or clipped, or shorn*, (M, TA,) *with the مقص*; (TA;) as also *تَقَصَصَ* and *تَقَصَّى*. (M, TA.) — *اقتص أثره*: see 8. — *اقتص الحديث*: see 8. — *قَصَّ عَلَيْهِ الْخَبْرَ* = *He retaliated, slaying for slaying, or wounding for wounding.* (M.) You say, *اقتص فلاناً من فلان* (S, A, K) *He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former*, (S, K, TA,) and the like; (TA;) as also *أَقصه*. (S, K.) [See the latter verb, first signification.] And *أَقصه*, inf. n. *اقصاص*, signifies [also] *He* (the Sultān) *slaw him in retaliation.* (Msb.) — *اقتصاص*, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say *أَقصص منه*,] also signifies *The being done to like as one has done, whether it be slaughter or mutilation or beating or wounding.* (TA.) — See also 10.

10. *استقص* *He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding.* (M.) — *استقصه* *He asked of him to retaliate for him*: (S, A, Msb, K;) and *أَقصصه* signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; *تَقَصَصَ* *أثره مثل قصه واقصه واستقصه سأل أن يقصه*, in which *واقصه* terminates a clause. (TA.)

قَصَّ (M, K) and *قَصَصَ* (M, TA) *What is cut, or clipped, or shorn, of the wool of a sheep.* (M, K, TA.) See also *قَصَاصَةٌ*. — Also, both words, (S, M, A, K,) and *قَصَصَ* (M, TA) *The breast* (M, A, K) of anything: (M;) or the *head thereof*, (S, K,) called in Persian *سرسینه* [i. e.

سرسینه, applied to the pit at the head of the breast]; and such is the *قَصَص* of the sheep or goat, &c.: (S;) or the *middle thereof*, (M, K;) or the *bone thereof*, (M, K,) of a man or other animal; (TA;) [i. e. the *sternum*;] the *soft bone into which are set the cartilaginous ends of the [seven upper pairs of the] ribs, in the middle of the breast*: (Lth, TA) pl. *قَصَاصٌ* [a reg. pl. of the first]. (K.) Hence the saying, *هُوَ أَزْمَرُ لَكَ*, (S,) or *شَعْرَاتٍ قَصَدَ*, and *قَصَصَكَ*, (M, TA,) [He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.] because as often as they are cut they grow [afresh]: (A, TA;) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) — Also, the same three words, (the first and † second accord. to the TA, and the † third accord. to the K) and *قَصِصٌ*, (K,) *The place of growth of the hair of the breast.* (K, TA.) — *قَصَصٌ*, (JK, and so in one place in a copy of the M, and in the TA,) or *قَصَصٌ*, (so in one place in a copy of the M) and *قَصَصَةٌ* and *قَصَصَةٌ*, (M,) i. q. *جَصَصٌ*, (JK,) or *جَصَصٌ*, (M,) [i. e. *Gypsum*;] *قَصَصَةٌ* is syn. with *جَصَصٌ* (S, Msb) in the dial. of El-Hijāz: (S;) or *قَصَصَةٌ* and *قَصَصَةٌ*, (K,) the latter on the authority of I Drd, (TA,) and said by Aboo-Bekr to be with *kesr*, but by others said to be with *fet-h*, (Seer, TA,) are syn. with *جَصَصَةٌ* [and *جَصَصَةٌ*, ns. un. of *جَصَصٌ* and *جَصَصٌ*]: (K;) or signify *stones of جَصَصٌ* [or *gypsum*]. (TA;) pl. *قَصَاصٌ* [reg. as pl. of *قَصَصَةٌ*]: (K;) and *قَصَاصٌ* is a dial. form of *قَصَصٌ* [app. as syn. with *جَصَصٌ* and *جَصَصٌ*], a subst., like *جَبَّارٌ* [which is nearly, if not exactly, syn. with *جَبَرٌ* and *جَصَصٌ*]. (M, L.) In a trad. of Zeyneb, occurs this expression: *يَا قَصَصَةٌ عَلَى مَنْحُوذَةٍ* [O gypsum upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of *جَصَصٌ*, and their souls to the corpses contained in the tombs. (TA.)

قَصَصٌ: } see *قَصَصٌ*, last signification; the latter
قَصَصَةٌ: } in three places.

قَصَصَةٌ *The hair over the forehead*; syn. *نَاصِيَةٌ*, (M, A,) or *شَعْرُ النَّاصِيَةِ*; (S, K;) accord. to some, (TA,) of a horse: (M, TA;) or *what comes forward, thereof, over the face*: (M, TA;) and the *ناصية* of a woman: (M;) or the *طَرَّة*, i. e., the *ناصية*, [or *front hair of the head*,] which is cut over (lit. over against, *جِدَاءٌ*,) the *forehead*: (Mgh, Msb;) or *what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples*: (TA;) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) *any lock of hair*: (M, A, Mgh;) pl. *قَصَصٌ* (M, Msb, K) and *قَصَاصٌ*. (M, K.) See also *قَصَاصٌ*.

قَصَّة *A story; a narrative:* (S, M, TA:) and *what is written:* (S, K:) and *an affair; or a case:* (S, Mgh, K:) and **قَصَصَ** is syn. therewith, in the first of the above senses; (S, * M, A, * Mgh, * TA:) and signifies *a story, or narrative, related:* (M, TA:) and **قَصِيصَة** also is syn. with **قَصَّة** [in the first of the above senses], (A, K,) and so is **قَصِيص**: (A:) the pl. of **قَصَّة** is **قَصَص**, (S, Mgh, K,) and **أَقَاصِيص** is a pl. pl.: (A, * TA:) and the pl. of **قَصِيصَة** is **قَصَائِص**. (A, * TA.) You say, **لَهُ قَصَّةٌ عَجِيبَةٌ** and **قَصَصَ** &c. [*He has, or to him, or it, relates, a wonderful story*]. (A.) And **فِي رَأْسِهِ قَصَّةٌ** † *In his head is a speech; or the like.* (TA.) And **مَا قَصْنَكَ** *What is thine affair? or thy case?* (Mgh.) And **رَفَعَ قَصَّةً إِلَى السُّلْطَانِ** [*He referred an affair, or a case, to the Sultan*]. (A.) — See also **قَصَّ**, last signification.

قَصَصَ: see **قَصَّ**, first signification. — See also **قَصَّة**. — See also **قَص**, again, second and third significations.

قَصَاص: see **قَصَاص**.

قَصَاصُ الشَّعْرِ and **قَصَاصُهُ** and **قَصَاعُهُ**, (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) *The part where the growth of the hair terminates*, (Ag, S, M, A, * Mgh, K,) *in the fore part and the hind part* (Ag, S, M) *of the head;* (M;) *or in the fore part or the hind part;* (K;) *or in the fore part of the head and around it;* (A;) *or in the fore part of the head or around it;* (Mgh;) *or in the middle of the head:* (TA:) *or the extremity of the back of the neck:* (M, TA:) *or the whole circuit [of the hair], behind and before and around;* and one says also **قَصَاصُهُ الشَّعْرِ**: (TA:) and **مَقَصُّ الشَّعْرِ**, of which the pl. is **مَقَاص**, signifies the same as **قَصَاصُهُ**; (Ag, TA;) *or the part where it is taken with the scissors:* (TA:) **القَصَاصُ** also signifies *the place along which the scissors run in the middle of the head:* (M, K:) *or the extremity of the back of the neck:* (K:) *or the part where the growth of the hair terminates* (K, TA) *in the fore part of the head; or in the fore part and the hind part thereof;* as before explained. (TA.) — You say also, **عَصَّ بِقَصَاصِ كَفَيْهِ**, meaning, † *He bit the extremities of his two hands, where they meet together.* (A, TA.)

قَصَاص: see **قَصَاص**. — Also, (S, M, Mgh, K,) and **قَصَاصًا**, (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA **قَصَاصًا**, which I think a mistake,]) and **قَصَاصًا**, (M, K,) [the first an inf. n. of **قَصَّ**, q. v.,] *i. q. قَوْدٌ*; (S, K;) *Retaliation, by slaying for slaying, and wounding for wounding,* (M, Mgh, TA,) *and mutilating for mutilating.* (Mgh.)

قَصِيص: see **مَنْصُوص** and **قَصَّة**: — and **قَصَّ**, third signification.

قَصَاصَة *Cuttings, or what is cut off* (M, A) *with the مَقَصَّ*, (A,) *of hair*, (Lh, M, A,) *and of the unwoven end, or extremity, of a garment, or piece of cloth.* (M.) — See also **قَصَاص**.

قَصِيصَة *A camel, (M, K,) or horse, or the like, (M,) with which one follows, or follows after, (M, K,) footsteps, (M,) or the footsteps of travelling-camels:* (K:) pl. **قَصَائِص**. (Ibn-'Abbād, TA.) — See also **قَصَّة**, in two places.

قَصَاصًا, or **قَصَاصًا**, and **قَصَاصًا**: see **قَصَاص**.

قَصَاص: see **قَصَّ**, last signification.

قَصَقَصَ: see **قَصَّ**, second and third significations.

قَاص *A relater of a story or narrative* (K, TA) *in its proper course; as though he followed its meanings and expressions; or of stories, or narratives; as some say, because he pursues story after story:* (TA:) pl. **قَصَاص**. (A, TA.) — And *One who recites, or delivers, the kind of discourse termed حُطْبَة*. (TA.)

أَقَاصِيص: see **قَصَّة**.

مَقَصُّ الشَّعْرِ: see **قَصَاص**.

مَقَصَّ *A مَقْرَاض [or single blade of scissors or shears], (S, A, K,) with which one cuts, or clips, or shears;* (TA;) *one of the things whereof a pair is called مَقَصَّان*: (S, K:) or **مَقَصَّان** signifies *the thing with which one cuts hair* [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is **مَقَاص**. (A, TA.)

مَقَصَّصَ: see **مَقْصُوص**, in two places. — *A tomb plastered with قَصَّ [or gypsum]: and in like manner مَقَصَّصَة applied to a city* (مَدِينَة). (M, TA.)

مَقْصُوص *Cut, clipped, or shorn; applied to hair* [&c.]; as also **قَصِيص**: (M, TA:) and to a wing; as also **مَقْصَص**. (A.) **مَقْصُوصُ الْخَنَاجِ** *A bird having the wing clipped.* (S.) And **مَقْصَصٌ** *Having the forelocks clipped, or shorn.* (Meyd, in Golhus.)

قَصَب

1. **قَصَبَهُ**, aor. ʔ, (M, K,) inf. n. **قَصَبَ**, (S, M, O,) *He cut it*, (S, * M, O, * K,) namely, a thing; (M;) as also **اِقْصَبَهُ**. (M, K.) And **قَصَبَ** **الشَّاةَ**, (S, M, O, Mgh, K,) aor. as above, (M, Mgh,) and so the inf. n., (S, M, O, Mgh,) said of the butcher, (O,) *He cut up the sheep, or goat, into joints, or separate limbs:* (S, O, Mgh;) *or he separated the [bones called] قَصَب of the sheep, or goat.* (M, K.) — **قَصَبٌ لَمْ يُقْصَبْ** meaning † *Such a one has not been circumcised*, is from **القَصَب** signifying “the act of outting.” (A.)

— And **قَصَبَهُ**, (S, M, A, O, K,) aor. ʔ, inf. n. **قَصَبَ**; (M;) and **قَصَبَهُ**, (M, K,) inf. n. **تَقْصِيبَ**, (K,) † *He attributed, or imputed, to him, or accused him of, a vice, or fault, or the like;* (S, M, A, O, K;) and *reviled, or vilified, him;* (M, A, K;) meaning *he cut him with censure.* (A.) — And **قَصَبَهُ**, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf. n. as above, (M,) *He stopped, or cut short,* (S, O,) *or prevented,* (M, K,) *his drinking, before he had satisfied his thirst.* (S, M, O, K.) — And **قَصَبَ شُرْبَهُ** *He (a camel) abstained from his drinking before he had satisfied his thirst:* (ISk, S, O:) or **قَصَبَ** [alone], said of a camel, (Ag, M, K, TA,) aor. as above, inf. n. **قَصَبَ** and **قُصِبَ**, (M, K,) *he refused to drink:* (Ag, TA:) *or he abstained from drinking the water, raising his head from it,* (M, K, TA,) *before he had satisfied his thirst:* (TA:) or, as some say, **قُصِبَ** signifies *the satisfying of thirst by coming to the water* &c. (M, TA.) — And **قَصَبَ الْمَاءَ**, aor. ʔ, inf. n. **قَصَبَ**, *He (a camel) sucked up, or sucked in, the water.* (M, TA.) — It seems to be applied in the S that **قَصَبَ**, aor. as above, also signifies *He played upon a musical reed, or pipe.* (MF.)

2: see the preceding paragraph. — **قَصَبُ الزَّرْعِ**, (S, M, O,) inf. n. **تَقْصِيبَ**; (S;) and **اِقْصَبَ**; (M;) *The زَرْع [i. e. seed-produce, or wheat or the like,] produced its قَصَب [or jointed stalks, or culms:]* (M:) this is the case after the تَقْرِيع. (S, O. [See 2 in art. فَرَح.]) [Hence the saying,] **إِنِّي أَرَى الشَّرَّ قَصَبَ** † [*Verily I see evil, or the evil, to have grown, like corn producing its culms*]. (TA voce تَبَّ.) — And **قَصَبُ الشَّعْرِ**, (M, K,) inf. n. **تَقْصِيبَ**, (O, K,) † *He twisted the locks of the hair [in a spiral form so that they became like hollow canes]:* (M, K:) or **قَصَبَتْ شَعْرَهَا** † *she (a woman) twisted the locks of her hair so that they became like قَصَب [i. e. hollow canes]:* (A:) and (K) † *he curled the hair;* syn. **جَعَدَهُ**. (O, K.) — And **قَصَبَهُ**, (ISh, TA,) inf. n. as above, (O, K,) *He bound his hands to his neck,* (ISh, O, K, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, *his fore-legs, namely, a sheep's or a goat's:* see **قَصَاب**, last sentence.]

4. **اِقْصَبَهُ عَرَضَهُ** † *He empowered him to revile, or vilify, him.* (M.) [Agreeably with an explanation of **قَصَبَهُ** in the A, mentioned above, it may rather be rendered † *He caused him to cut, with censure, or to wound, his honour, or reputation.*] — **اِقْصَبَ** said of a pastor, (ISk, S, M, O, K,) [*He performed his service ill, so that*] *his camels disliked, and refused to drink, the water;* (ISk, M, K;) or, [so that] *his camels abstained from drinking before they had satisfied their thirst.* (S, O.) **رَعَى قَاصِبٌ** [*He pastured, and performed his service ill, &c.,*] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he

pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.) — اقصب said of a place, *It produced reeds, or canes.* (M, K.) — See also 2.

8: see 1, first sentence.

قَصَبٌ *A gut*; syn. مَعْي: (S, M, Mgh, O, K;) or *all the أمعاء* [or guts]: or the guts [امعاء] *that are in the lower part of the belly*: (TA:) pl. أَقْصَابٌ. (S, M, Mgh, O, K.) One says, *هُوَ يَجْرُ قَصَبَهُ* [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn-'Amir El-Khura'ee, who first set at liberty سَوَائِبَ [pl. of سَائِبَة, q. v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجْرُ قَصَبَهُ فِي النَّارِ [I saw him dragging his guts in the fire of Hell]. (O, TA.) — El-Aashah in his saying

- وَشَاهَدْنَا الْجُلَّ وَالْيَاسَمَ
- مِنْ وَالْهَسِيعَاتِ بِأَقْصَابِهَا

means [*The rose being present with us, and the jasmine, and the songstresses*] *with their chords of gut*: or, as some relate it, (and as it is cited in the M,) he said يَفْصَّصُهَا, meaning *with their musical reeds, or pipes.* (S, O.) — And † The middle of the body: metaphorically applied thereto: so in the saying of Imra-el-Kays, (S, O, L,) or, accord. to the people of El-Koofeh and El-Basrah, it is falsely ascribed to him, (O.)

- وَالْقَصَبُ مُضْطَبِرٌ وَالتَّنُّ مَلْحُوبٌ
- [*And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards.* (S, O, L.) — And † The back. (O, K. [SM, not having found this in any lexicon but the K, supposed that الظَّهْر might be substituted in it for الخَصْر, which is not therein mentioned as a meaning of القَصَب.])

قَصَبٌ [a coll. gen. n., signifying *Reeds, or canes; and the like, as the culms of corn, &c.*; and sometimes signifying *a reed, or cane, and the like, as meaning a species thereof*;] *any plant having* (M, A, Mgh, Mgh, K) *its stem composed of* (Mgh, Mgh) *أَنْبَابٍ* [or internodal portions] (M, A, Mgh, Mgh, K) *and [them] كُعُوبٍ* [or connecting knots, or joints]; (Mgh, Mgh;) [i. e. *any kind, or species, of plant having a jointed stem*;] i. q. أَبَا: [a word comparatively little known]; (S; [in the O, أَنَا, a mistranscription;]) and [it is said that] قَصَبَةٌ signifies the same: (S, O: [but see what follows:]) the n. un. of the former is قَصَبَةٌ (S, M, Mgh, Mgh, K) and قَصَبَةٌ or قَصَبَةٌ: (K accord. to different copies; the former accord. to the TA: [but each of these

I believe to be a mistake for قَصَبَةٌ, which is said to be a n. un. of قَصَبٌ, and therefore held by some to be syn. with قَصَبَةٌ:] قَصَبٌ [appears, however, to differ somewhat from قَصَب, for it is said that it] signifies *an assemblage of قَصَب*; (M, K;) and its n. un. is قَصَبَةٌ and قَصَبَةٌ: [like حَلَقَةٌ and حَلَقَةٌ which are both said to be ns. un. of حَلَقَةٌ; and طَرَقَةٌ and طَرَقَةٌ, said to be ns. un. of طَرَقَةٌ; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sh; قَصَبَةٌ is sing. and pl., (S, M, Mgh, O,) and so طَرَقَةٌ, (S, M, O,) and حَلَقَةٌ; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as نَمْرٌ and بَيْسٌ, and such as عُلُقَى and أَرْطَى of which the ns. un. are قَصَبَةٌ and عُلُقَةٌ: (M:) or, as some say, قَصَبٌ signifies *many قَصَب growing in a place*: (Mgh.) and it signifies also *a place in which قَصَب grow*: (M, K:) [or] قَصَبَةٌ has this last meaning; (Mgh, Mgh;) or signifies, like أَرْضٌ قَصَبَةٌ, *a land having قَصَب*. (M, K.)* — أَحْرَزَ قَصَبٌ. (M, K.)* — قَصَبَةٌ, (TA,) [meaning † *He won, or acquired, the canes, or cane, of victory in racing*,] is said of the winner in horse-racing they used to set up, in the horse-course, a cane (قَصَبَةٌ) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Mgh, TA) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-'As, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصَّبٌ.]) — [The قَصَبَةٌ here mentioned as *A certain measure of length, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus, nearly agreeing with our "rod."* (see جَوَيْبٌ:) accord. to others, six cubits and a third of a cubit: (see فِدَانٌ:) the modern Egyptian قَصَبَةٌ, until it was reduced some years ago, was about twelve English feet and a half; its twenty-fourth part, called قَبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] — الْقَصَبُ الْفَارِسِيُّ [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Mgh:) and another kind thereof is *hard and thick; and of this kind are made*

musical reeds, or pipes; and with it houses, or chambers, are roofed. (Mgh) One says, قَصَبٌ الْحَطُّ أَنْفَذَ مِنْ قَصَبِ الْحَطِّ [meaning *Writing-reeds are more penetrating, or effective, than the canes of El-Khatt (which are spears)*; i. e., words wound more than spears]. (A, TA.) — قَصَبُ الشَّوْرِ is well-known [as meaning *The sugar-cane*]: (Mgh) *this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice [of which sugar is made] is expressed; and this expressed juice is called عَسَلُ الْقَصَبِ.* (Mgh.) — قَصَبٌ الْقَصَبُ [is *Calamus aromaticus*; also called قَصَبُ الطَّبِيبِ] a species thereof has the joints near together, and breaks into many fragments, or splinters, and the internodal portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic (Mgh, Mgh) when brayed, or powdered; (Mgh;) and inclines to yellowness and whiteness. (Mgh, Mgh. [See also ذَرِيرَةٌ, in art. ذر.]) — قَصَبٌ also signifies † *Any round and hollow bone [or rather bones];* (S, O;) it is pl. [or rather a coll. gen. n.] of which قَصَبَةٌ is the sing. [or n. un.], this latter signifying *any bone containing marrow*; (M, K;) thus called by way of comparison [to the reed, or cane]. (M) — And † The bones of the يَدَانِ and رِجْلَانِ [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Mgh,) and the like: (Mgh) [or] † the [phalanges, or] bones of the fingers and toes; (M, K, TA;) † the bones whereof there are three in each finger and two in the thumb [and the like in the feet]; (A, TA;) and Zj says, the bones of the أَصَابِعِ [or fingers and toes] which are also called قَصَبٌ: (Mgh in art. سلم.) or, as some say, the portions between every two joints of the أَصَابِعِ: (M, TA;) قَصَبَةٌ [or قَصَبَةٌ] the أَصَابِعِ [or قَصَبَةٌ] signifies the أَصَابِعِ [here perhaps meaning the unequal phalange] of the finger or toe. (Mgh, TA.) — And † The bones and reins of a wing. (MF.) — [And † Quills: thus in the phrase أَتَوَقَّصُ الرِّيشَ قَصَبًا, in the K, وَتَوَقَّصُ, meaning *The feathers became quills*: n. un. قَصَبَةٌ: see صَنْعَةٌ.] — And † [The bronchi:] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) [i. e.] الْقَصَبُ, (S, M, O,) or قَصَبُ الرِّئَةِ, (A, Mgh,) signifies the ducts (عُرُوقُ) of the lungs; (S, A, O, Mgh;) through which the breath passes forth. (S, M, A, O, Mgh.) [See حَنْتٌ.] — And † *Any things made of silver, and of other material, resembling [in form] the kind of round and hollow bone [or bones] thus called*: n. un. قَصَبَةٌ. (S, O.) And † Jewels (S, M, K) having the form of tubes (أَنْبَابٍ), (S,) or oblong, (M, K,) and hollow. (M.) — And † Brilliant pearls, and brilliant chrysolites, interst with jacinths. (IAgr, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (O,) [cited in the S app. as an ex. of the meaning next preceding

this last,] **قَصَبٌ** **فِي الْجَنَّةِ مِنْ قَصَبٍ** (IAqr, O, K) i. e. [*Rejoice thou Khadeejeh by the announcement of*] a pavilion [in Paradise] of brilliant pearls, &c.: (IAqr, O:) or the meaning is, of hollow pearls [or pearl], spacious, like the lofty pulace: (IAth, TA:) or of emerald: (TA voce **بَيْتٌ**;) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed **قَصَبُ السَّبْقِ** [expl. above], because she was the first person, or the first of women, who embraced El-Islām. (MF, TA) — And † *Fine, thin, or delicate*, (S, O,) or *soft*, (M, Mḡb, K,) garments, or cloths, of linen: (S, M, O, Mḡb, K:) a single one thereof is called **قَصْبِيٌّ**. (M, O, Mḡb, K.) One says, **مَعَ فُلَانٍ قَصَبٌ صَنْعَاءٌ**, **وَقَصَبٌ مِصْرٌ** † [In the possession of such a one are] **قَصَبٌ** [meaning the cylindrical, or oblong, hollow pieces] of carnelian [of *San'ū*], and **قَصَبٌ** [meaning the fine, or soft, garments, or cloths,] of linen [of Egypt]. (A.) — Also † The channels by which water flows from the springs, or sources: (S, M, A, O, K:) or the channels by which the water of a well flows from the springs, or sources: (Aḡ, T, TA:) n. un. **قَصْبَةٌ**. (M.) And **قَصَبٌ** **الْبَطْحَاءُ** † The waters [of the kind of water-course called *بطحَاء* (q. v.)] that run to the springs, or sources, of the wells. (Aḡ, S, O.) Abou-Dhuyb says,

• أَقَامَتْ بِهِ فَاثْنَتَ حَيْمَةٍ •

• عَلَى قَصَبٍ وَقَوَاتٍ نَزَرُ •

(Aḡ, S, M, O,) meaning *She remained [in it, and constructed for herself a booth, or a tent,] amid wells and sweet water that flowed copiously.* (Aḡ, S, O.) — See also **قَصْبَةٌ** below, in the next paragraph. — **القَصَبُ** is also a name for *The ewe*. (O.) — And **قَصَبٌ قَصَبٌ** is *A call to the ewe* (O, K) to be milked. (O.)

قَصْبَةٌ: see the next preceding paragraph, in nine places. — [It also, app., signifies *The cane-roll of a loom*: see **نِيرٌ**. — And, app., † *The mouth, which has the form of a short cylinder, in the middle of the upper part, of the kind of leathern water-bag called مزَادَةٌ*: see **حَرْتُهُ**.] — † *The bone of the nose*; **قَصْبَةُ الْأَنْفِ** signifying the nasal bone. (S, A.) — [And † *The shaft of a well*.] You say **بَثْرٌ مُسْتَقِيمَةٌ الْقَصْبَةُ** † [A well of which the shaft is straight]. (TA.) — And † *A well recently dug*. (M, K, TA.) — And † *The interior part of a country or town*; (A;) and of a **قَصْرٌ** [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A;) or of a fortress containing a building or buildings; or the middle of such a fortress, (TA,) and of a town or village: (S, L, Mḡb, TA: [Golius, reading **قَرْيَةٌ**, assigns to it also the signification of the "middle of a water-skin:"] or a **قَصْرٌ** [i. e. pavilion, or palace,] itself; (M, K;) and [a fortress itself, or a fortified castle such as is occupied by a commander and his forces: (TA in art. **خَوْج**) and

a town or village [itself]: (M, K:) and the **حَرِيرِ** [as meaning interior, or middle,] of a house. (T and TA in art. **حَرِير**.) Also *A city*: (K:) or the [chief] city (S, M, Mḡb) of the Sawād, (S,) or, [by a general application,] of a country: (M, Mḡb:) or the chief, or main, part (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of **قَصَبُ الْأَمْصَارِ**.) — See also **قَصْبِيَّةٌ**, in two places: — and see **قَصَابٌ**.

أَرْضُ قَصْبَةٍ: see **قَصَبٌ**, first quarter.

قَصْبَةٌ: see **قَصَبٌ**, first quarter, in four places.

قَصْبَةٌ or **قَصْبَةٌ**: see **قَصَبٌ**, first sentence.

قَصْبَةٌ: see **قَصَبٌ**, first sentence, in two places.

قَصْبِيٌّ: see **قَصَبٌ**, last quarter.

قَصَابٌ, (so in the K, there said to be like **قَصَابٌ**, or **قَصَابَةٌ**, (so in the M and L,) *A dam that is constructed in the place that has been eaten away by water*, [for **لَجَفَ** in the CK, and **لَحَفَ** in other copies of the K, (in the place of which I find **لُجَجَ** in a copy of the M, app. a mistranscription,) I read, and thus render **لَجَفَ**, supposing it to mean such a place in the side of a rivulet for irrigation,] lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees [thus I render **عِرَاقُ الْحَانِطِ** (see art. **عِرَق**)] should become demolished. (M, K.) — And **قَصَابٌ** signifies **دِبَارٌ**: (so accord. to a copy of the M:) or **دِبَارٌ**: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies *Small channels for irrigation between tracts of seed-produce*; and ISd says the like: accord. to AHu, *patches of sown ground*: see more voce **دَبَرٌ**: it is a pl.,] and the sing. is **قَصْبَةٌ**. (M, K.)

قُصُوبٌ *A sheep or goat that one shears* (O, K.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) *That sucks up, or sucks in, the water*. (M, TA.) — See also **قَاصِبٌ**.

قَصَابَةٌ *The art of playing upon the musical reed, or pipe*. (S, O.) — [And] *The craft, or occupation, of the butcher*. (M, Mḡb.) — See also **قَصَابٌ**.

قَصْبِيَّةٌ: see **قَصَابَةٌ**. — Also, and **قَصَابَةٌ**, (S, M, O, K,) and **قَصْبَةٌ**, (Lth, M, K,) and **قَصْبِيَّةٌ**, (M, O, K,) and **تَقْصِيبَةٌ**, (M, K,) † *A lock of hair having a [spiral] twisted form [so as to be like a hollow cane]: (Lth, M, K:) or a pendent lock of hair that is twisted so as to curl*

[in a spiral form]; not plaited: (S, O:) or **قَصْبِيَّةٌ** signifies *a lock of hair that curls naturally so as to be like a hollow cane*; (A;) and its pl. is **قَصَابٌ**: (S, A:) [and,] accord. to Lth, such is termed **قَصْبَةٌ** (TA) [and app. **قَصَابَةٌ** also]: and **تَقْصِيبَةٌ**, (Lth, A, TA,) of which the pl. is **تَقْصِيبَاتٌ**, (Lth, A, O, TA,) signifies *such as is twisted and made to curl by a woman*; (Lth, A, TA;) [and so, app., **تَقْصِيبَةٌ**;] i. e., *such as, being [naturally] lank, is curled by means of canes and thread*. (A.)

نَافِخٌ فِي قَصَابٍ *A blower in reeds or canes* (في القَصَبِ); as also **قَاصِبٌ**. (M, K.) [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.] And (M, K) *A player on the musical reed, or pipe*; (AA, S, M, O, K;) and so **قَاصِبٌ**. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,)

• فِي جَوْفِهِ وَخَى كَوَحِي الْقَصَابِ •

[In his chest is, or was, a sound like the sound of the player on the musical reed]. (S, M, O, TA.) — And *A butcher*; (S, M, O, Mḡb, K;) as also **قَاصِبٌ**: (M, K:) so called from **قَصَبٌ** in the first of the senses expl. in this art.; (M, O, Mḡb, TA;) or because he takes the sheep or goat by its **قَصْبَةٌ**, i. e. its shank-bone; (M, TA;) or because he cleanses the **أَقْصَابُ**, or guts, of the belly; or from **قَصْبَةٌ** signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.)

قَصَابٌ: see **قَصَابَةٌ**, in two places.

قَصَابَةٌ (O, K, accord. to my MS. copy of the K **قَصَابَةٌ** [which is wrong]) **لِلنَّاسِ** (O) † *One who reviles men, vilifies them, or defames them, much*: (O, K:) [or, *very much*; for] the **ة** is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.]

قَصَابَةٌ, (S, O, and so accord. to my MS copy of the K, accord. to other copies of the K **قَصَابَةٌ** [which is wrong]) with damm and tesheed, (S,) *An internodial portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots*; syn. **أَنْبُوبَةٌ**; (S, O, K;) [a n. un. of the coll. gen. n. **قَصَابٌ**;] and **قَصْبِيَّةٌ**, (O, K,) of which the pl. is **قَصَابَاتٌ**, (TA,) signifies the same. (O, K.) — And *A musical reed, or pipe*; syn. **مِزْمَارٌ**: (S, M, K:) pl. [or rather coll. gen. n.] **قَصَابٌ**. (S, M, O.) See an ex. of the latter in a verse of El-Aḡshā (accord. to one relation thereof) cited voce **قَصَبٌ**. (S, M, O.) — See also **قَصْبِيَّةٌ**, in two places.

قَاصِبٌ, applied to a he-camel and a she-camel,

(ISk, S, M, O, K,) *Abstaining from drinking before having satisfied thirst*: (ISk, S, O:) or *abstaining from drinking the water, and raising the head from it*; (M, K;) and so **قَصَبٌ**, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (بَعِير) *refusing to drink*: (As, TA:) and **مُقَصَّبَةٌ** is also said to be applied to a she-camel. (TA.) — And **A raiser, or grower, of قَصَب** [i. e. reeds, or canes]. (Mgh.) — See also **قَصَابٌ**, in two places. — Also **† Sounding thunder**: (M:) and a cloud in which is thunder and lightning: (As, TA:) or, accord. to As, a cloud in which is thunder; (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — And **دِرَّةٌ قَاصِبَةٌ** **† A stream of milk coming forth easily** (M, O) *from the teat of the udder* (O) *as though it were a rod of silver*. (M, O.) — See, again, **قَصَابٌ**, last sentence.

قَصِيبَةٌ and **تَقْصِيبَةٌ**: see **قَصِيبَةٌ**; each in two places.

مَقْصَبَةٌ: see **قَصَبٌ**, first quarter.

مُقَصَّبٌ **† Hair curled in the manner expl. above, voce قَصِيبَةٌ**. (S, A, O.) — And **† A garment, or piece of cloth, folded**. (Mgh.)

مُقَصَّبٌ **† One who wins, or acquires, the canes of the contest for victory (in racing قَصَبٌ يَحْرُزُ قَصَبَ السَّيَاقِ)** (A, O, K, TA, in the CK **قَصَبَاتِ السَّيَاقِ**) [i. e. in horse-racing]: and **† a fleet horse, that outstrips others**. (A.) — And **† Milk upon which the froth is thick**. (O, K.)

مِقْصَابٌ may mean *A place abounding with قَصَب* [i. e. reeds, or canes]; like as **مِعْشَابٌ** means “a place abounding with [herbage of the kind termed] عُشْب.” (Ham p. 490.)

مُقَصَّبَةٌ: see **قَاصِبٌ**.

قصد

1. **قَصَدَهُ**, and **قَصَدَ لَهُ**, and **إِلَيْهِ**, (S, M, A, L, Mgh, K,) and **نَحْوَهُ**, (A in art. سَمِت, &c.,) aor. ʔ, (M, Mgh, K, &c.,) inf. n. **قَصَدُ**, (S, M, Mgh, K, &c.,) from which the pl. **قُصُودٌ** is formed by some of the professors of practical law; [and **مُقَصَّدٌ**, q. v., is also an inf. n.;] (Mgh;) *He tended, repaired, or betook himself, or went, to, or towards, him, or it; (originally and properly, either in a direct course, in which sense it is in some places specially used, or indirectly; IJ, M, L;) he directed himself, or his course or aim, to, or towards, him, or it; he made for, or towards, him, or it; he made him, or it, his object; he aimed at him, or it: he sought, endeavoured after, pursued, or endeavoured to reach or attain, or obtain, him, or it: he desired it, or risked for it: he intended it; purposed it; or meant it: syn. نَحَاهُ, (IJ, M, L,) and نَوَّجَهُ وَنَهَضَ نَحْوَهُ*

(S, L,) and **أَتَاهُ**, (S, A, L,) and **طَلَبَهُ بَعِيْنَهُ**, (Mgh,) and **أَمَّه**, and **أَعْتَمَدَهُ**, (M, L, K,) and **أَعْتَزَمَهُ**. (IJ, M, L.) — **قَصَدْتُ قَصْدَهُ**: see **قَصْدَهُ**, below. — **قَصَدْتُهُ لَهُ بِهِ** and **قَصَدْتُهُ بِكَذَا** [I brought to him such a thing: lit. I directed, or betook, myself to him with such a thing: see an ex. in the first para. of art. بى] (Ham. p. 41.) **إِلَيْكَ قَصْدِي**, and **مُقَصَّدِي**, (the latter with fet-h to the ص, Mgh,) *To thee is my tending, or repairing, &c.* (A.) — **قَصَدَ فِي الْأَمْرِ**, [aor. ʔ,] (A, Mgh,) inf. n. **قَصَدُ**; (S, M, L, Mgh, K) and **أَقْصَدَ فِيهِ**, (M, L, K;) **† He pursued a right, or direct, course in the affair**: (L:) or *he followed the middle and most just way in the affair; and did not exceed the due bounds therein*: (Mgh:) or *he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair*: (S, L:) or *he acted in a manner the contrary of that of extravagance in the affair*: (M, L, K:) or *he kept within the due bounds in the affair, and was content with a middle course*: (A:) and in like manner, **فِي النَّفَقَةِ** *in expense*: (L.) and **فِي مَعِيشَتِهِ** *with respect to his means of subsistence*. (A, L.) See also 8. — **قَصَدَ فِي مَشْيِهِ** *He (a man) walked at an equable, or a moderate, pace; syn. مَشَى مُسْتَوِيًا*. (L.) — **وَأَقْصَدَ فِي مَشْيِكَ** [in the K Kur xxxi. 18,] (S) means *And go thou at a moderate pace in thy walking; neither slowly nor quickly*. (Beyd, Jel.) — **إِزْنَعْ عَلَى إِقْصَدِ بَدْرَعِكَ** *Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اِرْبَعْ عَلَى نَفْسِكَ*. (S.) — **الْقَصْدُ الْقَصْدُ تَبْلُغُوا** (S.) *Keep ye to the middle way: keep ye to the middle way in affairs; in sayings and actions. so shall ye attain [to that which ye should desire]: the قصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration*. (L, from a trad.) — **قَصَدَ**, aor. ʔ, (L,) inf. n. **قَصَدُ**, (M, L, K,) **† It (a road, or way,) was direct, or right; had a direct, or right, tendency. (M, L, K.) — **عَلَى اللَّهِ قَصْدُ السَّبِيلِ** [Kur xvi. 9,] *Upon God it rests to show the direct, or right way, (M, Beyd, L,) [or the right direction of the way] which leads to the truth, (Beyd,) and to invite to it by evident proofs: (M, L:) or upon God it rests to make the way direct, or right, in mercy and favour: or upon God depends one's directing his course to the [right] way*. (Beyd.) — **قَصَدَ**, aor. ʔ, (S, L,) inf. n. **قَصَدُ**, (S, L, K,) **† He acted with justice, or equity**. (S, L, K.) Abu-l-Lahhām Eth-Thaalebee says,**

• عَلَى الْحَكَمِ الْيَأْتِي يَوْمًا إِذَا قَضَى
• قَضَيْتَهُ أَنْ لَا يَجُورَ وَيُقْصَدَ

(S, L) meaning, *It is incumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but (بَلْ) act with justice, or equity*. (IB, L.) Akh says, *He means يَقْصِدُ أَنْ يَنْبَغِيَ*; but as he makes an ellipsis, and puts **يَقْصِدُ** in the place, syntactically, of **يَنْبَغِي**, he makes it marfooḥ, because it

has the place of that which is [virtually] marfooḥ: and Fr says, he makes it marfooḥ because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (S, L.) — **قَصَدَ**, (S, L,) aor. ʔ, (L,) inf. n. **قَصَدُ**, (S, L, K,) [and **قَصَدَ**, see 7] *He broke a stick*: (S, L:) *he broke in any way or manner: or he broke in halves: as also قَصَدَ*, inf. n. **تَقْصِيدٌ**: (L, K:) [or the latter signifies *he broke many things; or broke in many pieces: see 7.*] — **قَصَدَ لَهُ** *He was given a little*. (S, O, K, art. قصد.) — **قَصَدَ**, aor. ʔ, inf. n. **قَصَادَةٌ**, *He (a camel, TA) became fat*. (K.) — See also 4.

2: see 1 last sentence but one. — And see 4.

4. **أَقْصَدَنِي إِلَيْهِ الْأَمْرُ** *The affair caused me to tend, repair, betake myself, or direct my course, to, or towards, him, or it; to aim at him, or it; to seek, endeavour after, pursue, or endeavour to reach, attain, or obtain, him, or it; to desire it, or wish for it; to intend it, or purpose it*. (M, L.) — **† It (an arrow) hit its object, and killed on the spot**. (S, K.) — *He pierced a man with a spear, (K,) or shot him with an arrow, (TA,) and did not miss him: (K:) he struck, or shot, a thing so that it died on the spot: (As:) he killed on the spot: (Lth) it (a serpent) killed a person (Lth, S) on the spot: (Lth:) or hit him so as to kill him. (K, TA.)* **أَقْصَدْتُهُ الْمَيِّتَةَ** *Destiny killed him on the spot*. (A.) — **أَقْصَدَ**, (inf. n. **إِقْصَادٌ**, TA,) *He composed [odes, or] poems of the kind termed قَصِيدٌ; a verb similar to أَرْمَلَ and أَهْرَجَ and أَزْجَرَ*: (Ibn-Buzurj, L:) also, (L, TA,) or **أَقْصَدَ**, inf. n. **إِقْصَادٌ**, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to **إِرْتَجَزَ**, as well as the former, of which the act. part. n. occurs in a verse,] and **قَصَدَ**, inf. n. **قَصَدُ**; (K;) or **قَصَدَ**; (as in the M and L;) *he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed قَصَائِدٌ*. (L, K.) See **مُقَصَّدٌ**.

5. **تَقَصَّدَ** *He (a dog &c.) died*. (S.) — And see 7, in three places.

7. **قَصَدَ** and **تَقَصَّدَ**; (L, K;) and **قَصَدَ**, aor. ʔ, inf. n. **قَصَدُ**; but this form of the verb is seldom used; (L;) *It broke, or became broken, in any way or manner: or it broke, or became broken, in halves*: (L, K:) [but they are differently used: you say,] **انْقَصَدَ الرَّمْحُ** [the spear broke: or] (S, L) *the spear broke in halves*: (L:) and **تَقَصَّدَتِ الرِّمَاحُ** *the spears broke in many pieces*. (S, A, L.) — **انْقَصَدَ** and **تَقَصَّدَ** *It (marrow) became detached, or came forth, from its place*. (TA.)

8. **اِقْتَصَدَ**: see 1. — *He aimed at that which was right and just*. (A, art. صيد. See 1 in that art.) — And see 4.

قَصْدٌ, [inf. n. of 1, q. v. — Used as a subst., *The tending, self-direction, aim, or course of a*

person — Hence, *An object of aim, of endeavour or pursuit, of desire or wish, or of intention or purpose; one's intention, intent, or meaning; as also مقصود*. See مقصد — *A thing that is right, of what is said and of what is done; syn. صواب and سداد*. (S, voce تسديد, &c.) *هو على قصد*, *He is following a right way, or course*. (Msb.) See also قاصد — *Conforming, or conformable, to the just mean*. (M in art. امر.) See also مقصد — *A little that is given*. (S, O, K, art. قصد.) — See also قصيد.

قَصْدُه *In the direction of, or towards, him, or it*. Ex. *قَصَدْتُ قَصْدَهُ* *I tended, repaired, betook myself, or directed my course, towards him, or it*: (S, Msb.) [like *صَدَدْتُ صَدْدَهُ*, and *حَرَدْتُ حَرْدَهُ*, and *شَدَا شَدْوَهُ*, &c.] also signifying, [*I purposed his purpose, or I pursued his (another's) way, or course, doing [and thinking] as he did*. (L, in art. وكد.) *أَخَذَ قَصْدَ الْوَادِي*, and *قَصِيدَهُ*, [*He went towards the valley*]. (A.) — *هُوَ قَصْدُكَ*, [*He is before thee, before thy face*. It is more commonly used as a subst. (M, L.)

أَقْصَدُ, and قَصِيدُ (M, L, K,) and قَصِيدُ, رُمَحٌ قَصِيدٌ (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, S,) *A spear broken*: (M, L:) [or, *broken in halves*:] or *broken in many pieces*. (K.)

قَصْدَةٌ *A fragment; a piece of a thing that is broken*: (S, K:) and *any piece [of a thing]*. (TA:) pl. قَصْدٌ. (S, K.) Ex. *الْقَصَا قَصْدٌ* [*The spears are broken into fragments*]. (S.) — *قَصْدَةٌ* *A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or shin, or shoulder*: (M, L:) *less than the half; as much as the third, or quarter*. (IKt.)

قَصُودٌ *A camel having compact marrow*. (Ish, L.) See also قَصِيدٌ.

قَصِيدٌ and مقصودٌ *Aimed at, sought, desired, intended, or purposed*. (L.) — *Fat marrow*: (K:) or *thick and fat marrow, that breaks in pieces (يَتَقَصَّدُ) by reason of its fatness: a piece thereof is termed قَصِيدَةٌ*: (L:) or the former word and مقصودٌ signify marrow inferior to that which is fat (A, O, K) but superior to that which is lean: (A, O:) and قَصِيدَةٌ, *a piece of marrow that has come forth from the bone*. (L.) — And (L, K), or *قَصِيدٌ*, (L,) *A bone containing marrow*. (L, K.) — *Dry, or tough*, (رياس), *fleshmeat*: (Lth, S, L, K;) as also قَصْدٌ; and, as some say, *fat fleshmeat*. (L.) — *A fat she-camel*, (L, K,) *plump and corpulent*, (L,) and *having marrow in her bones*; as also قَصِيدَةٌ. (L, K.) — *A fat camel's hump*. (K.) — *A staff*; (L, K;) as also قَصِيدَةٌ; (K;) or the latter has not been heard: (TA:) pl. قَصَائِدُ. (L.) — *Poetry, or a poem, trimmed, pruned, or free from faults, well executed*, (K,) and *composed with pre-*

meditation; (TA;) as also قَصِيدَةٌ: (TA:) [but the latter is used as a subst.] — قَصِيدٌ, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قَصِيدَةٌ; (IJ, L;) or it is pl. of قَصِيدَةٌ, like as سَعِينٌ is of سَعِينَةٌ; (S, L;) and so is قَصَائِدُ; (L;) [but properly, قَصِيدٌ is a coll. gen. n., and قَصِيدَةٌ is its n. un., and قَصَائِدُ is pl. of the latter;] *Poetry, or a poem, [or an ode, (for it was always designed to be chanted or sung,)] of which the bipartition (شطر) of the verses is complete; (M, L, K;) [i. e., of which the hemistichs are complete, not curtailed; (see الرَّمْلُ);] consisting of three verses or more; (Akh, M, L, K;) or of sixteen or more; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, قِطْعَةً, and what consists of more than fifteen the Arabs call قَصِيدَةٌ: (IJ, M, L:) or, as Akh has once said, *what is of the metre called الطَّوِيلُ, and البَسِيطُ that is complete, and الكامل that is complete, and المَدِيدُ that is complete, by which he means the first species thereof, which is the most complete that is in use, and الوَافِرُ that is complete, by which, in like manner, he means the first species thereof, and الرَّجَزُ that is complete, and الخَفِيفُ that is complete, and [any ode, or] any poem that is sung by persons riding; but, he adds, we have not heard them sing what is of the metre called الخَفِيفُ*: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قَصْدٌ as syn. with أَمْرٌ: or because composed with care, and trimmed with excellent expressions and choice meanings, from قَصِيدٌ signifying “thick and fat marrow;” for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سَعِينٌ, or “fat”: (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of الْقَصِيدَةِ, see بَيِّنَات; last sentence. — See also قَصْدٌ.*

قَصِيدَةٌ: see قَصِيدٌ throughout.

قَصْدٌ and قَصْدَةٌ (A,) and قَصْدَةٌ, طريق قاصد (M, L,) and قَصْدَةٌ, (A, Msb,) *A direct, or right road, or way; a road, or way, having a direct, or right, tendency*: (A, L:) *an even, and a direct, or right, road, or way*: (M, L:) *an even road, or way*. (Msb.) — *سَهْرٌ قَصْدٌ* *An arrow rightly directed towards the animal at which it is shot*: pl. قَوَاصِدُ. (A.) — *سَفَرٌ قَصْدٌ* *Near*. (S, K.) — *سَفَرٌ قَصْدٌ* *An easy, short journey*: (TA:) [*a moderately easy and short journey*:] *a journey not difficult, nor extremely far*. (Ibn-'Arāfeh.) — *بَيْنَنَا وَبَيْنَ الْمَاءِ لَيْلَةٌ قَصْدَةٌ* *Between us and the water is an easy night's journey* (S, K) *without fatigue or tardiness*: (S:) pl. لَيَالٍ قَوَاصِدُ. (TA.) — *مَاءٌ قَصْدٌ* *Water of which the herbage, or pasture, is near*. (IAar, TA, voce مُطْلَبُ.)

أَقْصَدُ [A more, or most, direct road]. (S, voce ارشد) — *عَلَيْكَ بِهَا هُوَ أَقْصَدُ وَأَقْسَطُ* — [*Keep thou to that which is most right and most just*. (A.)

أَقْصَدُ: see قَصْدٌ.

مَقْصَدُ الْكَلَامِ means *the intended sense of the saying; the meaning thereof*: (see مَعْنَى in art. معنى) being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of مقصودٌ; like as is generally said of its syn. مَعْنَى, of which مقصودٌ is one of the explanations: hence it has a pl. مقاصد: in the CK in art. غزو it is erroneously written مقصد, which is the n. of place and of time from قَصْدٌ. — And in like manner مقصدٌ signifies also *A thing aimed at, intended, or purposed; an object of aim or pursuit*: see 1: and مقصدٌ, tropically used, has the same meaning.]

مَقْصِدٌ, with kesr to the ص, *A place to, or towards, which one tends, repairs, or betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires, or wishes for*: [pl. مَقَاصِدُ.] Ex. *لَهُ مَقْصِدٌ مُعَيَّنٌ* *He has a specified place to which, or towards which, he tends, or repairs, &c.* (Msb.) *بَابُكَ مَقْصِدِي* *Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c.* (A.) — *مَقَاصِدُ الطَّرِيقِ* [*The right places to which roads tend*]; i. q. مَرَاثِدُهَا. (S, L, K, art. ارشد.) See also مقصدٌ.

مَقْصِدٌ *One who falls sick and quickly dies*. (K.)

مُقْصِدٌ [One who composes poems of the kind termed قَصَائِدُ: see 4: also,] and مُقْصِدٌ, *one who continues uninterruptedly, and prolongs, the composition of poems of the kind termed قَصَائِدُ*. (M, L.)

مَقْصَدَةٌ [lit., *A thing that causes people to repair to, or seek, or endeavour after, or desire, it*]. — *A woman great, and perfect, or complete, who pleases every one (K) that beholds her*. (TA.) — Also, (or, as some write it, مُقْصَدَةٌ, TA,) *A woman inclining to shortness*. (K.)

مَقْصُودٌ: see قَصْدٌ, قَصِيدٌ, and مقصدٌ.

مُقْصِدٌ † *A man neither corpulent nor thin; as also مقصودٌ and قَصْدٌ*: (L, K:) or *a man of moderate, or middle, stature*: (Ish, L;) *neither tall nor short, nor corpulent*: (IAth, L;) as also قَصْدٌ: (Ish:) or *a man &c. neither corpulent nor short*. (Lth, L.) See مقصدةٌ.

مُقْصِدٌ: see مقصدٌ.

فُلَانٌ مُقْصِدٌ فِي النَّفَقَةِ † *Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense*. (S, L.) See 1. And see مقصدٌ.

قصر

1. قَصَرَ, aor. ʔ, inf. n. قَصْرٌ (S, M, Msb, K, &c.) and قَصَرَ (IAar, M, K) and قَصَارَةٌ, (Lh, M, K,) *It (a thing, S, Msb, i. e. anything, M) was, or became, short; contr. of طَالَ*. (S, M, Msb, K.) — [*And It was, or became, too short*. And قَصَرَ عَنْهُ *It was, or became, too short for him, or*

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قَصَرْتُ الشَّيْءَ عَلَى كَذَا *I restricted the thing to such a thing.* (S, TA.) And قَصَرَهُ عَلَى الْأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, K,) i. e., [He reduced him, to the thing, or affair; or] he appropriated him [or it, restrictively,] to the thing, or affair. (TK.) [Hence,] قَصَرْتُ اللَّبَنَةَ عَلَى فَرْسِي *I appropriated the milk of the milch-camel [restrictively] to my horse.* (S, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِي نَاقَةً *I retained for myself [restrictively] a she-camel, that I might drink her milk.* (Msb.) Abou-Du-úd says, describing a horse,

* فَقَصِرْنَ الشِّتَاءَ بَعْدَ عَلَيْهِ

* وَهُوَ لِلدَّوْدِ أَنْ يَقْسِنَ جَارَ

meaning, *So they were restricted to him, that he might drink their milk, during the severity of the winter, afterwards; and he is a protector to the few she-camels from their being suddenly attacked and divided in shares; مَنْ being understood before أَنْ.* (M.) — قَصَرَ التَّوْبَ (S, M, Msb.) aor. 4, (S,) inf. n. قَصْرٌ (S, Mgh, Msb) and قَصَارَةٌ; (Sb, M, TA;) and قَصَرَهُ (S, M,) inf. n. تَقْصِيرٌ; (S;) *He beat, (S, TA,) washed, (Mgh,) and whitened, (M, Msb, TA,) the cloth, or garment.* (S, M, &c.)

2: see 1, throughout.

4: see 1, throughout. — أَقْصَرْتُ *She brought forth short children: hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تَقْصِرُ وَإِنَّ الْقَصِيرَةَ قَدْ تَطِيلُ [Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children].* (S, K.) J is in error in saying that this is in a trad. (Sgh, K.) But IAth also asserts it to be a trad. (MF in art. طول.)

6. اقْصَرَ *He feigned, or pretended, (أَظْهَرَ) shortness; (M, Sgh, K;) as also تَقْصَرُ: (Sgh, K;) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — [And He contracted himself, or drew himself together. (See R. Q. 1 in art. فذ.)] — He (lit. his spirit, or soul,) became abject, mean, contemptible, or despicable; syn. تَضَاعَتْ. (M.) — تَقْصَرَ الظِّلُّ: *The shade became contracted.* (M, TA.) — See also 1, in two places.*

8. اقْتَصَرَ عَلَى الْأَمْرِ *He confined, restricted, or limited, himself to the thing, or affair; did not exceed it.* (M, K.) — اقْتَصَرَ عَلَى الشَّيْءِ, (S,) or عَلَى كَذَا, (Msb,) [and بِكَذَا,] *He was satisfied, or content, (S, Msb,) with the thing, (S,) or with such a thing. (Msb.) — He obeyed my command.* (JK.)

10. اسْتَقْصَرَهُ *He reckoned, or held, him, or it, to be short.* (S.) — *He reckoned him, or held him, to fall short of doing what he ought to do: or to flag, or be remiss: عَدَّهُ مُقْصَرًا. (S.)*

Q. Q. 2. تَقْصَرُ, said of a man, (M,) *He became contracted; lit., one part of him entered into another part; (M, K;) as though he became like a قَوْصَرَة, from which word the verb is derived. (Z, TA.) — See also 6.*

قَصْرٌ and قَصْرٌ and قَصْرَةٌ [like the inf. n. قَصْرٌ] *The falling, or stopping, or coming, short of accomplishing an affair; or of doing what one ought, or is commanded, to do; or flagging, or remissness: you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ الْبَكَانَ الَّذِي أَمَرْتُكَ بِهِ إِلَّا قَصْرًا, and الْقَصْرَ, and الْقَصْرَةَ, i. e. أَنْ قَصَرَ [Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short &c.; or to flag, or be remiss].* (M, K.) And قَصْرَةٌ, (K,) or قَصْرٌ, without ة, accord. to the Nawádir of IAar, as cited in the L, and so in the handwriting of Sgh, (TA,) and قَصَارٌ, (K,) signify *Laziness; slothfulness.* (IAar, Sgh, K.) An Arab of the desert is related to have said أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِي الْقَصَارُ [I desired to come to thee, but laziness prevented me]. (TA.) — قَصَارُكَ and قَصْرُكَ and قَصْرَاكَ (S, M, K,) and قَصَارَاكَ (M, K,) and قَصْرَاكَ (S, M, K,) and قَصْرَاكَ (M, K,) *Thine utmost, or the utmost of thy power or of thine ability or of thy deed, (جَهْدُكَ, M, K, [or app., جَهْدُكَ, (see art. جهد)] and غَايَتُكَ, S, M, K,) and the end of thy case, and that to which thou hast confined or restricted or limited thyself, (S, TA.) [or that to which thou art confined or restricted or limited,] is, or will be, thy doing such a thing. (S, M, K.) It is from قَصْرٌ signifying the "act of confining, restricting, limiting," &c. (TA.) And قَصْرِي also signifies the end of an affair. (Sgh, TA.) A poet says*

* إِنَّمَا أَنْفُسُنَا عَارِيَةٌ

* وَالْعَوَارِي قَصَارٌ أَنْ تُرَدَّ

[Our souls are only a loan: and the end of loans is their being given back; أَنْ تُرَدَّ being for تُرَدُّ]. (S, TA.) You also say, كَلَّ بَلَاءٌ وَشِدَّةٌ *Death is the end of every trial and distress.* (TA, art. حياً.) — قَصْرٌ (S, M) and مَقْصَرٌ (K) and مَقْصَرَةٌ (M, K) *The afternoon: or evening: syn. عَشِيٌّ. (S, M, K;) or the first signifies the last part of the day: (IKt:) or the time before the sun becomes yellow: (JK:) or the first and second signify the time of the approach of the عَشِيَّة, a little before the evening: (A, TA;) and the first (S, K) and second (A'Obeyd, TA) and third, (A'Obeyd, S, TA,) [the time of] the mixing of the darkness: (A'Obeyd, S, K, TA:) pl. of the second (TA) and third (S, M) and fourth, (M,) مَقَاصِرٌ (S, M) and مَقَاصِيرٌ, which latter is extr.; (M;) in the first sense, as signi-*

fying عَشَايَا; (M;) or in the last sense; (S;) not signifying, as it is said to do in the K, الْعِشَاءَ الْآخِرَةَ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالْمَقَاصِرُ نَادِرَةٌ وَالْمَقَاصِيرُ الْعَشَايَا الْآخِرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَاءً. (M.) You say أَتَيْتَهُ قَصْرًا *I came to him in the afternoon, or evening; syn. عَشِيًّا. (S.) And جِئْتُ قَصْرًا, and مَقْصَرًا, I came at the approach of the عَشِيَّة, a little before the evening. (A, TA.) And مَقَاصِيرُ الْعِشَاءِ. (A, TA.) And أَقْبَلْتُ مَقَاصِيرَ الْعِشَاءِ [The times of the mixing of the darkness of night-fall came, or advanced]. (A, TA.) — قَصْرٌ [A palace: a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] a well-known kind of edifice: (M:) a mansion, or house; syn. مَنْزِلٌ. (Lh, M, K;) or any house or chamber (بَيْتٌ) of stone; (M, K;) of the dial. of Kureysh: (M:) so called because a man's wives and the like are confined in it: (M:) pl. قُصُورٌ. (S, M, Msb.) قَصْرُ الْمَلِكِ [The palace, or pavilion, of the king]. (Msb.) — Also قَصْرٌ *Large and dry, or large and thick, or dry, fire-wood; حَطَبٌ جَزَلٌ. (M, K.) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.)**

قَصْرٌ: see قَصْرٌ, in two places. — The necks of men, and of camels: (M, K:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصْرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the K and] قَصْرَةٌ signifies the base of the neck; (S, M, K;) the base of the neck at the place where it is set upon the upper part of the back: (Nuṣayr, TA:) or the base of the neck when thick; not otherwise: (Lh, M:) pl. [or coll. gen. n.] قَصْرٌ, and pl. pl. [or pl. of قَصْرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصْرَةٌ, (M, K,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالْقَصْرِ, in the Kur, lxxvii. 32, (S, M, TA,) and explains it as meaning *Like the thick bases of necks, (M, TA,) or as meaning قَصْرٌ كَقَصْرِ الْأَعْنَاقِ, i. e. الْأَعْنَاقِ. (S.)* [See the next signification.] You say ذَلَّتْ قَصْرَتُهُ [His neck or] the base of his neck became in a state of subjection. (TA.) And إِنَّهُ قَتَامُ الْقَصْرَةِ *Verily he has a large, or thick, neck. (Abou-Mo'adh the Grammarian.) — And hence, (Abou-Mo'adh,) أَغْنَتْهُ أَصُولُ, or lower-parts, (أَصُولُ, M, K, or أَغْنَتْهُ,*

I'Ab, §,) of palm-trees: (§, M, K:) so explained in the Kur, ubi supra, (§, M,) by I'Ab: (§:) sing. [or n. un.] قَصْرَة: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'adh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhak:) or [accord. to the M, but in the K and] the remains of trees. (M, K.)

قَصْرَة: see قَصْرَة.

قَصْرَة: see قَصْرَة. — هُوَ ابْنُ عَمِّهِ قَصْرَة. (§, M, K,) and قَصْرَة, (K,) and مَقْصُورَة, (§, M, K,) and قَصِيرَة, (K,) [He is his cousin on the father's side,] nearly related; (§, M, K:) i. q. ذُنْيَا (§, TA) and ذُنْيَا: (TA:) and in like manner you say of the عَمَّةُ ابْنِ and ابْنِ الخَالَةِ and ابْنِ الخَالِ. (Lh, M.)

قَصْرَى: see قَصْر. — القَصْرَى (Az, §) and القَصْرَى (A'Obeyd, Az, §) The rib that is next to the شَاكِلَة [or flank], (A'Obeyd, Az, §,) also called الوَاهِنَة, (§,) and ضِلْعُ الخَلْفِ, (A'Obeyd,) at the bottom of the ribs, (§,) between the side and the belly: (Az:) or the former is the lowest of the ribs, and the latter is the highest of the ribs: (A'Heyth:) or the latter is the lowest of the ribs: or the last rib in the side: or the قَصْرَيَانِ and قَصْرَيَانِ are the two ribs that are next to the طِفْطِفَة [or flank]: or that are next to the two collar-bones. (M, K.)

قَصْرَة: see قَصْر. — and قَصْر, in two places: — and مَقْصُورَة.

قَصَار: and قَصَارَكَ and قَصَارَكَ: see قَصْر.

قَصَار, a subst., The shortening [or clipping] of the hair. (Th, M, K.*) Fr says, An Arab of the desert said to me in Minè, اَلْقَصَارُ أَحَبُّ إِلَيْكَ, meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.)

قَصِير Short; and low, i. e. having little height; contr. of طَوِيل; (§, M, Mgh, K;) and so قَصِير, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, K:) pl. of the former, masc., (§, M, Mgh, K,) and fem., (M, K,) قَصَار, (§, M, &c.,) and pl. masc. [applied to rational beings,] قَصَارَة, (M, K,) and pl. fem. قَصَارَة; (K:) ة being added by the Arabs to any pl. of the measure فِعَال, as in جِهَالَة and جِهَالَة and جِهَارَة and جِهَارَة; (Fr:) or قَصَارَة is syn. with قَصِيرَة, and is extr. (Sgh, K.) — قَصِيرَة مِنْ طَوِيلَة [lit. A short thing from a tall thing; meaning,] a date from a palm-tree: a proverb; alluding to the abridgment of speech or language. (K.) — هُوَ قَصِيرُ الْيَدِ, [and البَاغِ,] He has little, or no, power: or is niggardly: and لَمْ يَرِ أَيْدِ قَصَارَ [they have little, or no, power: or are niggardly].

(TA.) — قَصِيرُ الْبَهْمَةِ [Having little ambition]. (O in art. بَهْم.) — إِنَّهُ لَقَصِيرُ الْعِلْمِ [Verily he has little knowledge]. (M.) — قَصِيرُ النَّسَبِ [Having a short pedigree;] whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather. (K.) [See also a verse below, in this paragraph.] — حَدِيثُ قَصِير, and مَقْصُور, A [concise, or] comprehensive, and profitable, story, or narration. (TA.) — [I. q. مَقْصُور and مَقْصُورَة, Shortened; contracted: and confined; restricted; limited; &c.] — إِمْرَأَة — مَقْصُورَة الْخَطَى, and قَصِيرُ الْخَطَى, [A woman whose steps are shortened, or contracted;] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — قَرَسَ قَصِير A mare that is brought near [to the tent or dwelling], and treated generously, and not left to seek for pasture, because she is precious: (§, K:) and a mare that is kept confined. (TA.) — قَصِيرَة, [which is extr., for by rule it should be without ة,] and قَصُورَة, (Az, §, M, K,) and مَقْصُورَة, (K,) A woman confined in the house, or tent, not suffered to go forth: (§, M, K:) a woman kept behind, or within, the curtain: (TA, in explanation of the last of these three epithets:) a girl kept with care, that does not go out: (Az:) the pl. of قَصُورَة is قَصَائِر: [and so, app., of قَصِيرَة:] when you mean short in stature, you say قَصِيرَة [only], and the pl. is قَصَار. (TA.) Kuthoiyir says

وَأَتَيْتِ الثَّبِي حَبِيبَتِ كُلِّ قَصِيرَة
إِلَى وَمَا تَذَرِي بِذَلِكَ الْقَصَائِرِ
عَنَيْتِ قَصِيرَاتِ الْحِجَالِ وَلَمْ أُرِدْ
قَصَارَ الْخَطَى شَرَّ النِّسَاءِ الْبَحَائِرِ

(§, M) or, as Fr relates it, قَصُورَة (§) [And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed]. And a poet says

وَأَهْوَى مِنَ التَّسْوَانِ كُلِّ قَصِيرَة
لَهَا نَسَبٌ فِي الصَّالِحِينَ قَصِير

[And I love, of women, every one that is confined within the house, that has a short pedigree, among the good]; i. e., every مَقْصُورَة, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] خُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ [Damsels having eyes whereof the white is intensely white and the black intensely black,] confined in the pavilions, (Az, Mgh,) which are of pearls, for their husbands; (Az;) concealed by curtains: (Az, Bd:) or confined to their husbands, and not raising their eyes to others: (Fr:) or having their eyes restricted to their

husbands. (Bd.) And نَاقَةٌ مَقْصُورَة, (TA,) or مَقْصُورَة عَلَى الْعِيَالِ, (Mgh,) A she-camel retained [restrictively] for the household, that they [alone] may drink her milk. (Mgh, TA.*) — See also قَصْرَة.

قَصَارَة: see مَقْصُورَة.

قَصَارَة The art of [beating and] washing (Mgh) and whitening (M, Mgh) clothes. (M, Mgh, Mgh.)

قَصُورَة: see مَقْصُورَة: and قَصِير.

قَصَارَى: see قَصْر.

قَصِيرَى: see قَصْر. — قَصِيرَى: see قَصْر. — قَصِيرَى: see قَصْر.

قَصَار One who beats (§) and washes (Mgh) and whitens (M, Mgh, K) clothes; (§, M, &c.): as also مَقْصَر. (M, K.)

إِمْرَأَة — قَصِير, first signification. — قَصِيرَة قَصِيرَة A woman restraining her eyes from looking at any but her husband. (§, K.) — قَصِيرَة قَصِيرَة Contracting shade. (TA.)

قُوصِرَة, and (sometimes, §,) قُوصِرَة, without teshdced, A receptacle for dates, or for dried dates, (§, M, Mgh, Mgh, K,) in which they are stored, made of mats, (§,) of reeds: (M, Mgh, Mgh, K:) in common conventional language only so called as long as it contains dates: otherwise it is called زَبِيل (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قُوصِرَات: (K, art. كُنز; &c.) the dim. is قُوصِرَة and قُوصِرَة. (TA.) — † A woman, or wife; (IAqr, K;) as also قَارُورَة [q. v.]. (IAqr, TA.)

قَصْرَى More, and most, short: fem. قَصْرَى (Mgh:) the pl. of قَصْرَى is أَقْصَر. (§, K.)

تَقْصَار (§, M, K,) and تَقْصَارَة (§, K) A neck-lace, or collar, or the like, syn. قِلَادَة, (§, M, K,) resembling a مَخْنَقَة: (§:) so called because it cleaves to the قَصْرَة [or base] of the neck: (M:) or a قَصْرَة proportioned to the قَصْرَة [or base of the neck]: (A, TA:) pl. تَقْصَائِر. (§, K.)

بِمَقْصَرٍ مِنْهُ, and رَضِيَ بِمَقْصَرٍ مِنَ الْأَمْرِ, He was content with less than he was seeking, of the thing. (TA.) And رَضِيَ بِمَا كَانَ يَحَاوِلُ, with kear to the ص, (§,) or بِمَقْصَرٍ مِنْهُ, (as in a copy of the M,) He was content with less than he was seeking. (§, M.) And رَضِيَ مِنْ فُلَانٍ بِمَقْصَرٍ, and بِمَقْصَرٍ, I was content with an inferior thing from such a one. (M.) — See also قَصْر.

قَصْر: see مَقْصَر: and قَصْر.

جَاءَ فُلَانٌ مَقْصِرًا Such a one came when the

afternoon, or evening, was almost drawing near to night. (TA.)

مَقْصَرَةٌ: see قَصْرٌ.

مَقْصَرَةٌ (M, K) and قَصْرَةٌ (M, TA) The wooden implement of the قَصَار (M, K) with which he beats clothes: (M:) and the latter, a piece of wood, (M, K,) of any kind; or of the jujube-tree, specially. (TA.)

مَقْصَرٌ act. part. n. of 2, q. v. and see قَصَارٌ. — [Deficient in liberality or bounty:] one who makes a gift scanty, or mean. (TA.) A poet says

فَعَلْتُ لَهُ قَدْ كُنْتُ فِيهَا مَقْصَرًا

[And I said to him Thou hast been deficient in liberality with respect to them; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.)

مَقْصُورٌ and مَقْصُورَةٌ. see قَصِيرٌ, in five places.

— See also قَصْرَةٌ. — مَقْصُورَةٌ An ample or a spacious [house or mansion such as is called a] دار, which is defended by walls: (M, K, TA:) or it is less than a دار; (M, K;) as also قَصْرَةٌ; and is not entered by any but the owner: (K:) such a part of a house is called the مَقْصُورَةُ of a دار, and the قَصَارَةُ thereof: (Useyd, TA:) any apartment (ناحية), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a [chamber such as is called a] حَجْرَةٌ, of a house: (Mgh, Mshb:) pl. مَقَاصِيرُ. See an ex. voce مَضْمُونٌ. (Lth, TA.) And مَقْصُورَةٌ (Lth,) and مَقْصُورَةٌ مَسْجِدٍ (Mgh, Mshb,) and مَقْصُورَةٌ جَامِعٍ (S,) The part which is the station of the Imam [or Khaleefeh] in a mosque: (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مَقْصُورَةٌ, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Mshb:) [and, as used in the present day, that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building: and the railing, or screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument. مَقْصُورَةٌ also signifies The chancel of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and قَصْرَةٌ حَجَلَةٌ [or kind of curtained canopy or baldachin, such as is prepared for a bride]. (Lh, M, K.) And the former word, A piece of ground which none but the owner thereof is allowed to tread. (TA.)

مَقْصُورَةٌ: see مَقْصُورٌ.

مَقْصِرٌ: see قَصِيرٌ.

قَصَطٌ

قَصَطٌ and قَصَاطٌ dial. forms of قَصَاطٌ and قَصَاطٌ. [q. v.] (K.)

قَصَع

قَصَف

قَصَل

قَصَر

قَصَو

See Supplement.]

قَض

1. قَضَ (S, M, A, &c.,) aor. يَقْضِي (S, M, Mshb,) inf. n. قَضٌ (M, Mshb,) He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Mshb.) قَضَ دُرَّةٌ is also used as signifying He broke through the shell of the pearl so as to disclose it, and extracted it. (TA.) — Also, (M, A, K,) aor. and inf. n. as above, (M,) He broke a thing: (M:) or he broke a stone with the مَقْضِ, q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. دَقَّ (K;) as also قَضَضَ: (TA:) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA.) You say also, قَضَ الْحَائِطَ, (A,) or الْجِدَارَ, (TA,) meaning He threw down, pulled down, pulled to pieces, demolished, or destroyed, with violence, the wall. (A, TA.) And قَضَضَ الْأَسَدُ يَقْضِضُ الأسدُ يَنْقَضُضُ The lion breaks the limbs and bones of his prey. (A.) And قَضَضْتُ جَنْبَهُ مِنْ صُلْبِهِ I severed his side from his back-bone. (Sh.) — [Hence,] قَضَ عَلَيْهِمُ الْخَيْلَ (S, M, A) [in the first and last قَضَضًا] aor. as above, (M, A,) and so the inf. n., (M,) † He sent, or sent forth, (M, TA,) or impelled, (TA,) [or dispersed, (see 7,)] the horses, or horsemen, against them, or upon them. (M, TA.) — قَضَ الْوَتِدَ (JK, O, K,) aor. and inf. n. as above, (TA,) He pulled out (قَلَعَ, in some copies of the K قطع,) the wooden pin or peg or stake. (JK, O, K, TA.) — قَضَ السَّوِيقَ (Zj, K,) aor. and inf. n. as above, (Zj,) † He put into the سَوِيقَ [i. e. meal of parched barley, or gruel made thereof,] something dry, or hard, such as sugar, or قَنْدَ [i. e. sugar-candy]; (Zj, K;) as also قَضَّهُ: (A, Sgh, K;) and قَضَضَ signifies † he put much sugar into his سَوِيقَ. (IAqr.) — قَضَضْتُ الطَّعَامَ (TA,) and قَضَضْتُ مِنْهُ (S, M, K,) [aor. أَقْضَى] inf. n. قَضَضٌ (M, TA,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K.) — قَضَضَ الطَّعَامَ, aor. يَقْضِضُ (S, A, K,) inf. n. قَضَضٌ (A, TA,) The food had in it pebbles, (S, A, K, TA,) or dust, (K, TA,) which got between the teeth of the eater: (S, K, TA:) from قَضَضَ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and قَضَضَ أَقْضَى signifies [in like manner] it (food) had in it pebbles and dust. (TA.) And قَضَضَ اللَّخْمَ (IAqr, M,) second pers. قَضَضْتُ, [aor. يَقْضِضُ] inf. n. قَضَضٌ (M,) The flesh-meat had in it قَضَضَ [q. v.], which got between the teeth of its eater, like small pebbles: (IAqr:)

or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّتْ الْبُضْعَةُ بِالتُّرَابِ The piece of flesh-meat had some dust upon it; as also أَقْضَتْ. (M, K.) An Arab of the desert, describing the effect of ruins, said, لَوْ أَلْقَيْتَ بُضْعَةً مَا قَضَّتْ, i. e. [If thou wert to throw down a piece of flesh-meat,] it would not become dusty; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ الْمَكَانَ, aor. يَقْضِضُ, inf. n. قَضَضٌ, The place had in it, or upon it, قَضَضٌ [or small pebbles, or dust]; as also أَقْضَى; (M, K;) and استَقْضَى. (K.) And قَضَّ الْفِرَاشَ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And أَقْضَى عَلَيْهِ الْمَضْجَعُ (S, M, A, K*) The bed, or place where he lay upon his side, was, or became, rough to him, and dusty: (S, K:*) or had قَضَضٌ, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also قَضَّ عَلَيْهِ: (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] أَقْضَى عَلَيْهِ الْهَمُّ † [Grief, or anxiety, disquieted him]. (A, TA.)

4: see 1, in six places; from قَضَ السَّوِيقَ to the end of the paragraph. — أَقْضَى اللَّهُ عَلَيْهِ الْمَضْجَعُ God rendered the bed, or the place where he lay upon his side, rough to him, and dusty: thus the verb is trans. as well as intrans. (S, K:*) And أَقْضَى الشَّيْءَ He left the thing [consisting of, or overspread with,] small pebbles. (K, TA.)

5. تَقَضَّى and تَقَضَّضَ: see 7.

7. انْقَضَ It (a thing) broke, or became broken. (Mshb.) Said of a wall, it signifies the same: (T, Mshb, TA:) or it became thrown down, pulled down, pulled to pieces, demolished, or destroyed, with violence: (A:) or it fell down: (S:) or it cracked, without falling down; (M, K;) as also انْقَاضٌ [from نَقَضَ]; inf. n. [of the former] انْقِاضٌ; (K;) [and انْقَاضٌ, inf. n. انْقِاضٌ;] but if it fall, you say, تَقَضَّى, inf. n. تَقَضُّضٌ: so says AZ: (TA:) A'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboobalee makes it a trilateral-radical, [like its syn. انْقَاضٌ,] from نَقَضَ, holding its measure to be انْقَعَلَ. (M, TA.) — It became cut in pieces. (TA.) — [And hence,] انْقَضَتْ أَوْصَالُهُ † His connections became sundered, or separated. (TA.) [See also انْقَضَ.] — [And from انْقَضَ as explained above on the authority of the S, or of the A, is derived the phrase] انْقَضَ الطَّائِرُ (S, M, A, &c.) † The bird dropped down (S, M, Mgh, Mshb, K) swiftly from the air, (Mgh,) in its flight, (S, Mshb,) to alight (M, K, TA) upon a thing; (TA;) [i. e. pounced down, darted down, or made a stoop;] as also تَقَضَّضَ and تَقَضَّى (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste;

(TA;) for the three *qāds* are found difficult of pronunciation, and therefore one of them is changed into *yā*, like as is the case in *تَقَطَّنِي* [for *تَقَطَّنِي*, from *الظَّنَّ* (S, TA,) and *تَمَطَّى* for *تَمَطَّى* (TA.) You say, *انْقَضَ البَازِي عَلَى الصَيْدِ* *The hawk [made a stoop, or] flew down swiftly upon the prey, or quarry.* (TA.) — Hence, (S,) *انْقَضَ* said of a star, or an asterism, (S, A,) *†[It darted down: or] it dropped down.* (TA.) — Hence also, (TA,) *انْقَضَتْ عَلَيْهِمُ الْخَيْلُ* *The horses, or horsemen, rushed, or went swiftly, upon them, or against them: (S,* TA:) or dispersed themselves, or became dispersed, against them, or upon them.* (M, K.)

8. *اِقْتَضَاهَا* *†He devirginated her; (S, M, A, Mgh, Mgh, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابْتَرَاهَا and ابْتَسَرَاهَا and اخْتَضَرَاهَا are only used as meaning before puberty: (Mgh.) and اِقْتَضَاهَا, with ف, signifies the same as اِقْتَضَاهَا. (TA.) — [Hence,] اِقْتَضَى الْإِدَاوَةَ *†He opened the head [or mouth] of the ادَاوَة [or water-skin].* (TA.)*

10: see 1, near the end. — *اسْتَقْضَى مَضْجَعَهُ* *He found his bed, or the place where he lay upon his side, to be rough.* (S, K.) — [And hence,] *استَقْضَى الْهَمَّ* *†He found grief, or anxiety, to be disquieting to him.* (A, TA.)

R. Q. 1. *قَضَضَ*: see 1, first half, in four places: and see *قَضَضَةٌ*, below.

R. Q. 2. *تَقَضَّضَ* *It broke, or became broken, into pieces: (M:) it separated, or dispersed; or became separated, or dispersed; (K, TA;) said of a company of men, in a trad. (TA.)*

قَض A place in which are *قَضَض*, (M, K,) meaning *small pebbles, or dust; (M;) as also قَضِض*. (M, K.) And *أَرْضٌ قَضَّة*, (M,) or *قَضَّة* [alone, as though a subst.], (K,) and *قَضَّة*, (S, K,) *Land in which are pebbles: (S, M, K;) and land abounding with stones: (M:) or low, or depressed, land, the ground of which is sand, and by the side of which is plain, or hard, and elevated land: (Lth in explanation of the last of these words, and K:) pl. of the last, قَضَض. (Lth.) Also, Food in which are pebbles and dust: (TA:) and flesh-meat that has fallen upon pebbles, or dust, (M,) or upon stones, or pebbles, (TA,) which one consequently finds in eating it: (M, TA:) and anything having dust in it, or upon it; as food, or a garment, &c.: (M, TA:) and [in like manner] *قَضِض*, (S,) or *قَضِض*, (K,) but when applied to a place, the author of the K writes it *قَضِض*, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K.) — See also *قَضَض*, in two places.*

قَضَّة: see *قَضَّة*, in four places. — Also, of a star, or an asterism, *†i. q. نُوءٌ* [here signifying The dawn-setting thereof; for it is] from *انْقَضَ* said of a star, or asterism. (TA.) So in the saying (TA) *أَتَيْنَا عِنْدَ قَضَةِ النُّجُومِ* *†[We came at the dawn-*

setting of the asterism, meaning the Pleiades]. (A,* TA.) And *مُطِرْنَا بِقَضَةِ الْأَسَدِ* *†[We were rained upon, or we had rain at, lit. by means of, the dawn-setting of the Lion].* (A, TA.) — See also *قَضَض*, in three places. — And see *قَض*.

قَضَّة, (M, K,) or *قَضَّة*, (A,) *†[Devirgination]; a subst. from اِقْتَضَى in the former of the two senses assigned to it above. (M, K.) You say, كَانَ ذَلِكَ عِنْدَ قَضَّتِهَا نَيْلَةً عَرَسًا* *†[That was on the occasion of her devirgination, on the night of her being conducted to her husband].* (A, TA.) — Also the former, (S, M, Mgh,) or *قَضَّة*, (A, Mgh,) or both, (K,) *†The virginity, or maidenhead, (S, M, Mgh, Mgh, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Mgh.) You say, أَخَذَ قَضَّتَهَا*, (Lth, M,) and *دَهَبَ بِقَضَّتِهَا*, (A, Mgh,) *†He took her virginity.* (Lth, M, Mgh.) — See also *قَضَض*. — And see *قَض*.

قَضَض A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) *pebbles broken in pieces and crushed: (TA:) or, as also قَضَّة*, *pebbles broken into small pieces: (K,) or small pebbles broken in pieces: (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify pebbles, and dust: (TA:) or the former signifies small pebbles; (S, M;) as also قَضَّة*, (S, K,) and *قَضَّة*, (K,) and *قَضِض*, accord. to IʿAqr, as is said by IʿAth and Sgh and the author of the L, not *قَض*, as is said in the K, for this signifies large pebbles, accord. to IʿAqr, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to *قَضِض*: (TA:) or *قَض* signifies pebbles; and *قَضِض* is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and *قَضَض* also signifies dust that overspreads a bed. (M, K.) You say, *إِثْقِي* *القَضَّةَ*, and *القَضِضَ فِي طَعَامِكَ* *Beware thou of the pebbles and dust in thy food.* (TA.) — See also *قَض*.

قَضِض: see *قَض*, in two places.

قَضِض: see *قَضَض*, in three places. — Also, *†Small pieces of food; as being likened to small pebbles. (Kt.)*

قَضَضَةُ The sound of the breaking of bones. (S.) — [See also R. Q. 1., of which it is the inf. n.]

مَقْضٌ An instrument with which stones are broken, (JK, A, TA,) resembling a *قَدُوم*, q. v. (JK.)

قَضَا

1. *قَضَيْتِ الْقِرْبَةَ*, (K,) or *قَضَيْتِ السَّقَا*, (K,) inf. n. *قَضَا*, (AZ, S, O, K,) *The water-skin became rotten, and fell in pieces, (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say قَضَا قِرْبَةً* (TA) and *قَضَا قِرْبَةً* (TA).

(AZ, S, O.) — And *قَضَى* said of a garment, (S, O, TA,) or of a rope, (K, TA,) *It became old and worn out, and dissundered, (K, TA,) and rotten, (S,* O,* TA,) when said of a garment, (S, O,) from being long moist and folded: (S, O, TA:) or, said of a rope, it broke in pieces in consequence of its having been long buried in the earth. (K, TA.) — And قَضَّتِ الْعَيْنُ*, (K, TA,) aor. and inf. n. as above, (TA,) *The eye became red, and flaccid in its inner angle, and in an unsound, or a corrupt, state, (K, TA,) ulcerated, or sore. (TA.) You say قَضَّتْ عَيْنُهُ*. (TA.) And *فِي عَيْنِهِ قَضَا*, (S, O, TA) meaning *In his eye is unsoundness, or corruptness [&c.].* (S, O.) — And *قَضَا*, inf. n. *قَضَا*, (K, TA) and *قَضَا* or *قَضَا*, (accord. to different copies of the K,) in the L, the latter of these, and *قَضُوهُ* also, (TA,) *His [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty. (TA.) — قَضَى*, (El-Umawec, S, O, K,) aor. -, inf. n. *قَضَى*, (El-Umawec, S, O, [and the same is indicated in the K,]) *He ate (El-Umawec, S, O, K) a thing; said of a man. (El-Umawec, S, O.)*

4. *اِقْضَاهُ* *He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art.) but Sh says that it is with ق, after mentioning اِقْضَاهُ as transmitted from AʿObeyd from Aʿ (TA in art. قضا.)*

5. *تَقَضَّوْا مِنْهُ أَنْ يَزَوَّجُوهُ* *They accounted his grounds of pretension to respect or honour [too] low [for them to marry him], or [too] mean, (Ibn-Buzurj, K, TA,) and [too] faulty. (Ibn-Buzurj, TA.) — See also تَقَضَّى.*

قَضَى part. n. of *قَضَى*; and its fem, with ة: see 1, in three places.

قَضَا: see the following paragraph.

مَا عَلَيْكَ قَضَا: see 1. — One says also, *فِي عَيْنِهِ قَضَا* *i. e. [There is not] any disgrace [to be imputed to thee in, or in respect of, this affair].* (S, O.) And *فِي حَسْبِهِ قَضَا*, (S, O, K) and *قَضَا*, (K) *[In his grounds of pretension to respect or honour is] faultiness, (S, O, K,) and unsoundness. (K.) And نَكَحَ فِي قَضَا*, (S, O, TA) *He married in a disparaging manner. (TA.)*

قَضَب

1. *قَضَبَهُ*, (S, M, A, &c.,) aor. -, (M, Mgh, Mgh, K,) inf. n. *قَضَب*, (M, Mgh, O, Mgh, K,) *He cut it, or cut it off; (S, M, A, Mgh, O, Mgh, K;) as also قَضَبَهُ*; (M, Mgh, K;) and *قَضَبَهُ*; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, *قَضَبَ الْغُصْنَ* *[He cut off the branch]; and اِقْتَضَبَ غُصْنًا مِنْ شَجَرَةٍ* *[He cut off a branch from a tree]; and قَضَبَ أَغْصَانِ الشَّجَرِ* *[He cut off the redundant portions of the branches of the trees], inf. n. تَقْضِيبُ. (A.) — See also 8, in*

two places. — And قَضَبَهُ (S, O, K, JM,) aor. in this case, (JM,) inf. n. قَضَبَ (S, TA,) *He struck him, or beat him, (i. e. a man, K,) with a قضيب, (S, O, K, JM,) i. e. a rod, or stick, or the like. (TA.)*

2: see the preceding paragraph, in two places. — [Hence,] قَضَبَ الْكَرْمَ (S, M,) inf. n. تَقْضِيبُ (S,) *He cut (S, M) the branches, (S,) or some of the branches, (M,) of the grape-vine, [i. e. he pruned it,] in the days of the ربيع [or spring]. (S, M.)* — And قَضَبَتِ الشَّمْسُ (M, O, K,) inf. n. as above; (O, K;) *The sun extended its rays, or beams, (M, O, K,) like قُضْبَان [or rods]; (M;) as also تَقْضِيبُ: (M, O, K;) used by a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.)*

4. اقضبت الارض (M, K, * TA) *The land produced, (M, TA,) or produced abundantly, (K, [but SM states that he had not found it thus expl. in any lexicon except the K,]) the plant called قَضَب which is eaten when freshly cut. (M, K, TA.)*

5: see 7: — and see also 2.

7. انقضبت *It was, or became, cut, or cut off; (S, M, O, Mgh, K;) and so تَقْضِيبُ [but app. in an intensive sense or said of a number of things]. (M, K.) — And [hence] †He became cut off, or separated, from his companions. (A.) — And, said of a star, †It darted down (TA) from its place. (S, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,)*

* كَأَنَّهُ كَوْكَبٌ فِي إِثْرِ عَفْرِيةٍ •
* مُسَوِّمٌ فِي سَوَادِ اللَّيْلِ مُنْقَضِبٌ •

[As though he were a star launched forth in the darkness of night, darting down after an evil demon]. (S, A, O.)

8: see 1, in two places. You say, اقْتَضَيْتُهُ, meaning *I cut it off from the thing. (S, O.) — And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَاءَ اقْتَضَيْتُهُ, meaning اقْتَطَعَهُ and اقْتَضَعَهُ [i. e. Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse: an ex. of a common conventional usage of اقْتَضِب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.) — And اقْتَضِبَ †He extemporized, or uttered without having prepared it, (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.) — And †He rode (S, A, K) a beast, (S,) or a she-camel, (A,) before it, or she, was trained, or broken-in; (S, A, K,) and (S, K,) so قَضَبَ (S, O, K,) aor. (K.) And (TA) †He took from the camels, and trained, one in an untrained state; (M, K;) as also قَضَبَ. (TA.) And †He rode a young camel for a night, before it*

was trained. (TA.) — And اقْتَضِبَهُ †He tasked him to do a deed, or work, before he was able to do it well. (M.) — And †He slaughtered him, namely, a camel, in a state of freedom from disease and in a fat and youthful condition. (A.)

قَضَبُ Such as are cut, and eaten in their fresh state, of plants, (M, Mgh, K,) of any kind; as is said in the Bári; (Mgh;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is قَضَبَةٌ: (K;) or it signifies, (S, O, Mgh,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. رَطْبَةٌ, (S, O, Mgh,) which is the same as فَصْفَصَةٌ, (Mgh,) or قَتٌّ, [which is also the same,] (K,) the name by which the people of Mekkeh call قَت, (Fr, TA,) and (K) called in Pers. (S, O) اِسْفِسْت, (S, Mgh, K,) or اِسْبِسْت; (O;) as also قَضَبَةٌ; (S;) or this is the sing. [or rather n. un.] of قَضَب, which signifies فَصَافِصُ [pl. of فَصْفَصَةٌ]; (M;) called قَضَب because it is cut. (Mgh.) — And Any tree of which the branches grow long and lank: (K, * TA:) بَطَطَتْ in the K is a mistranscription for سَبَطَتْ. (TA.) — And Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called نَبْع. (O.) AHn says that قَضَب [accord. to the L and TA app. قَضَب, but accord. to a copy of the M قَضَب, which I think a mistranscription,] is the name of Certain trees of the plains, or soft tracts, growing among collections of [other] trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees [in general] resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough. (M, L, TA.) And قَضَبَةٌ [as n. un. of قَضَب] signifies A tree from which arrows are made: one says سَهْرٌ قَضَبٌ [An arrow made from the species of tree called قَضَب]; like as one says سَهْرٌ نَبْعٌ &c. (ISH, TA. [See also قَضَبَةٌ below.]) — It is also a name applied to Portions that one has cut from branches to make thereof arrows or bows. (O, K, *) — See also قَضِيبٌ.

قَضَبُ: see the next preceding paragraph.

قَضَبَةٌ: see قَضَب, in three places. — Also i. q. قَضِيبُ (K, TA) as meaning The bow thus called: (TA:) see the latter word: or an arrow-shaft from a tree of the species called نَبْع, whereof (منه) [for which the CK has فيه] an arrow [in the complete state] is made: pl. قَضِبَاتٌ. (M, K. [In the TA, the pl. is said to be قَضِبَاتٌ, with fet-h and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.])

قَضَبَةٌ A portion of a herd of camels; and of a flock, or herd, of sheep or goats. (O, K.) — And Such as is slender, and light, or active; as an epithet applied to a she-camel, and in like manner to a man. (O, K, *)

قَضِيبٌ, as an epithet applied to a branch, i. q. مَقْضُوبٌ [i. e. Cut off]. (M voce قَتَن, and Mgh, *) — And [as a subst., A rod, stick, wand, branch, twig, switch, shoot, or stalk;] a غُصْنٌ [i. e. branch from the stem or from another branch, of a tree], (S, M, O, Mgh, K,) [and particularly] that is cut off: (M, Mgh, *) pl. قُضْبَانٌ (S, M, O, Mgh, K) and قُضْبَانٌ (M, O, Mgh, K, but this is less approved, TA) and قَضَبٌ, and قَضِبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ الْبُرْدَةَ وَالْقَضِيبَ, [lit. He became possessor of the burdek and the rod], meaning اسْتَخْلَفَ [i. e. he became a successor]. (A.) — And A bow made of a rod, or branch, (AHn, M, K) in its complete state: (AHn, M:) or one made of a rod, or branch, not split: (M, K:) also called قَضَبَةٌ. (TA.) — And †The quill of a feather. (TA voce بَطْن.) — And †The virga, nervus, or yard, (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S, * TA.) — And †A slender arrow: pl. قَضِبٌ. (As, TA.) — And †A slender sword; contr. of صَفِيحَةٌ: pl. قَوَاضِبٌ and قَضِبٌ: (IAth, TA:) or †slender as an epithet applied to a sword; (M, A, K, *) likened to the قَضِيب of the tree. (A.) — See also قَاضِبٌ. — Also †A she-camel that has not been trained, or broken-in: (S, K:) or that has been ridden (A, M) before she has been trained, (A,) or before she has been rendered gentle: (M:) or that has not acquired expertness in being trained: and applied also to the male. (M.)

قَضَابَةٌ شَجَرٌ, (S, M, * A, O,) and كَرْمٌ, (A,) *What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, (S, M, * A, * O,) and of a grape-vine: (A:) or you say قَضَابَةٌ شَيْءٌ, meaning what is [or are] cut off, of a thing. (M, K.)*

قَضَابٌ: see قَاضِبٌ. — Also One whose habitual work or occupation is that of cutting [app. in a general sense]. (Hum p. 490.)

قَضَابٌ A certain plant. (Kr, M.)

قَضَابَةٌ: see قَاضِبٌ. — One says also, مَا فِي فَمِي قَضَابَةٌ *There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half. (TA.) — And رَجُلٌ قَضَابَةٌ †A man who often exercises the faculty of deciding affairs; (قطاعٌ لِلْأُمُورِ; S, M, A, K;) possessing ability to execute, or perform, them. (S, A.)*

قَضَابٌ and قَضِيبٌ (S, M, Mgh, K) and قَضَابٌ and قَضِيبٌ (M, K,) as epithets applied to a sword, *Very sharp, or sharply-cutting: (S, M, Mgh, K:) or the first signifies [simply] cutting, or sharp: (O:) [and the last but one is doubly intensive, signifying very sharply-cutting:] the pl. (of the first, O) is قَوَاضِبٌ (S, O) and [of the second] قَضِبٌ. (S.)*

مَقْضَبٌ and **مَقْضَابٌ** i. q. **مَنْجَلٌ** [as meaning *A reaping-hook* and also *a pruning-hook*]. (O, K.) — For the former, see also **قَاضِبٌ**.

مَقْضَبَةٌ *A place in which grows [the species of trefoil, or clover, called] قَضْبٌ*, (T, S, M, * O, * K, *) i. e. (S, K) **رُطْبَةٌ**, which is called in Pers. (S) **اِسْفِسْت**: (S, K; and the like is said in the M:) pl. **مَقَاضِبٌ**, and by poetic license **مَقَاضِيبٌ**. (O.) And *A place in which grow the trees called قَضْبٌ from which bows are made.* (K.)

مَقْضَابٌ One whose craft, or occupation, is that of cutting [app. herbage &c.]. (Ham p. 490.) — See also **مَقْضَبٌ**. — And *Land that produces (M, K) abundantly (K) the herbage called قَضْبٌ which is eaten when freshly cut, (M, * K, TA.) i. e. [the species of trefoil, or clover, called] فِصْفَصَةٌ*. (TA.)

مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see **قَضِيبٌ**].

الْمُقْتَضَبُ *A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of مُتَعَلَّنٌ مُتَعَلَّنٌ (M, O,) twice; (M;) originally مُسْتَقْلَعُنٌ مُسْتَقْلَعُنٌ: so called as though it were the مُنْسَرِحُ with a foot, namely, مُسْتَقْلَعُنٌ, cut off. (O.) — مُقْتَضَبٌ applied to verse, or poetry, and a writing, means † Extemporized. (S, O.) — And **مُقْتَضَبٌ فِي عَمَلٍ** means † Untrained in a work; (A;) or tasked to do it before he can do it well. (1Drd, S.)*

مُقْضَبٌ: see its verb, 7.

قَضَع

قَضَف

قَصَر

قَصَى

See Supplement.]

قط

1. **قَطَّه**, aor. قَطَّ, (S, M,) inf. n. قَطُّ, (M, K,) *He cut it, in a general sense: (M, K;) or he cut it, meaning a hard thing, such as a حَقَّةٌ [or box], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and قَطَّطَ, also, [inf. n. of قَطَّه] signifies the cutting a حَقَّةٌ, (K, TA,) and making it even: (TA:) or قَطَّه signifies he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَّه, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and قَطَّطَ signifies the same. (M, K, *) You say, قَطَّ الْقَلَمَ, (S, M, K,) aor. as above, (K,) and so the inf. n., (M, K,) *He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise.* (S, * M, K.) And قَطَّ الْبَيْطَارَ حَافِرَ الدَّابَّةِ *The farrier pared, and made even, the hoof of the beast of carriage.* (TA.) — قَطَّ الشَّعْرَ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, M, K,) and, of the latter,*

يَقَطُّ also, [contr. to the general rule,] (M, K,) inf. n., of the former, قَطُّ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَّطَ and قَطَّطَةً, (M, K,) *The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * M, K;) or like that of the زَنْجَى: (M, K;) or crisp, curly, or twisted, and contracted, and short. (M, K.) — قَطَّ السَّعْرَ, (S, M, M, K,) aor. يَقَطُّ, (S, K,) with kear, (S, TA,) or يَقَطُّ, (M, M, K,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (M, K,) inf. n. قَتْلٌ, (S, M, M, K,) and قُطُوْتُ; (M, K;) as also قَطَّ, with damm; (Fr, K;) *The price was, or became, dear, (S, M, M, K,) and high: (M, K;) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.) — قَطَّ اللَّهُ السَّعْرَ* *God made the price to be, or become, dear.* (Fr. TA.)*

2: see 1, first sentence.

7. **قَطَّه** quasi-pass. of قَطَّه as explained in the first sentence of this art.; *It was, or became, cut; &c.; and so قَاتَطَ.* (M, TA.)

8: see 1, first sentence: and see also 7.

R. Q. 1. **قَطَّطَتِ السَّمَاءُ** *The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قَطِيطٌ: (AZ, S, M;) or the sky rained.* (K.)

قَطَّ, signifying حَسْبُ, [explained in exs. here following,] (Lth, S, M, M, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, M, K,) with a thing, (M, K,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, M, K, * Mughnee,) like عَنَ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) قَطَّ, (Sb, M, K,) with tenween, mejroor; (K;) and قَطِي [distinguished from قَطِي in the next sentence]; (Sb, M, K;) but the term "mejroor" is here used contr. to the rules of grammar, as it denotes that قَط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطَّكَ هَذَا الشَّيْءُ *Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبُكَ; (Lth, S, Mughnee;*) and like it is قَدَّ: (Lth;) and you also say, using it as a prefixed n., قَطْنِي My sufficiency; syn. حَسْبِي; (Lth, S, * Mughnee;) like قَدْنِي introducing ن, (Lth, S, TA,) as in عَنِي and مَنِي and لَدُنِي, contr. to rule, for the reason which has been explained in treating of قَدَّ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِي; (S, M, K,) and قَطَّطَ; (S, M, K,) like قَطَّطَ, (S, K,) indecl.; (M;) as signifying حَسْبِي: (S, M, M, K,) and, as is said in the Moo'ab, قَطَّ عَبْدُ اللَّهِ دِرْهَمَ *The sufficiency of 'Abd-Allah is a dirhem; [and the like is said by Lth and in the Mughnee;] pausing**

upon the ط, and making قَط to govern a gen. case [as it does virtually in the preceding instances]; and the Baḡrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمًا and كَفَى زَيْدٍ دِرْهَمًا (K:) or some say قَطَّ, with jezm; and some say قَطَّ, making it indecl. with damm for its termination; each governing what follows it in the gen. case. (M.) — It is also a verbal noun, signifying يَكْفِي [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطْنِي, (Mughnee, K,) like as you say, يَكْفِينِي [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِي [which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَط is equivalent to حَسْبُ [as we have observed above]: (Mughnee;) and you say also, قَطَّكَ, meaning كَفَاكَ [emphatically It suffices thee]; and قَطِي, meaning كَفَانِي [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطْنِي;] but [it seems that it should be قَطْنِي; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطَّ عَبْدُ اللَّهِ دِرْهَمًا [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَطَّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ عَبْدُ اللَّهِ دِرْهَمًا [meaning the same]: (Lth, K:) [hence,] some say, that [قَطْن in] قَطْنِي is a word originally thus formed without any augmentation, like [حَسْبِي in] حَسْبِي; (M;) [but J says,] if the ن in قَطْنِي belonged to the root of the word, they had said قَطْنُكَ, which is not known. (S.) — It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطَّ [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, M, K, *) or, as is said in the Muṭowwel, قَطَّ in فَقَطَّ is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as "the case being so"]: or, as is said in the Mesail of Ibn-ʿEs-Said, the ف is properly prefixed because the meaning is and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee;) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:] when قَط is used to denote paucity, (M, K,) which is said by El-Hareree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطَّ] with jezm, (M, K,) and without tesheed: (M:) you say, مَا عِنْدَكَ إِلَّا هَذَا قَطَّ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive ʾ, it is with kear; [as in the saying,] مَا عَلِمْتُ إِلَّا هَذَا قَطَّ الْيَوْمَ [virtually mean-

ing *I knew not*, or, emphatically, *know not, save this only, to-day*: (K:) and also, (K,) when thus using it, (M,) you say, قَطُّ مَا لَهُ إِلَّا عَشْرَةٌ قَطُّ [likewise virtually meaning *He has not save ten only, O young man*], without teshdeed, and with jezm; and قَطُّ, with teshdeed and khafī; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطُّ which denotes [paucity of] number from قَطُّ which denotes time. (Lth.) = See also قَطُّ, first sentence.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ: = and see also قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ: see قَطُّ.

قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Mghb, K,) used to include all past time; (Lth, Mughnee;) as also قَطُّ, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and قَطُّ, (S, M, Mughnee, K,) and قَطُّ, (S, Mughnee,* K;) and some say قَطُّ, (S, Mughnee,) whence قَطُّ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (S, M;) or this would be better than قَطُّ; (M;) and قَطُّ, (S, M, Mughnee,*) like مُدُّ, which is rare: (S, M:) of all these, the first is the most chaste: (Mughnee:) when time is meant by it, it is always with refā, without tenween: (K:) or one says also قَطُّ, (M, Mughnee, K,) with kesr and teshdeed to the ط, (M, K,) accord. to IApr; (M;) and قَطُّ, with fet-h and teshdeed to the ط; (M,* K;) as well as with damm to the ط without teshdeed. (K [in some copies of which is here added, "and with refā to the ط;" to which is further added in the CK, "without teshdeed:" but I find two copies without any addition of this redundant kind: for by "refā" is here meant, as in a former instance, "damm;" though improperly, as the word is indecl.]) You say, قَطُّ مَا رَأَيْتَهُ قَطُّ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and مَا فَعَلْتَهُ قَطُّ [I have not done it ever, or hitherto]; (Mghb, Mughnee;) i.e., in the time that is past; (Mghb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning "I cut;" for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُدُّ and إِنْ; its meaning being being مُدُّ أَنْ خُلِقْتُ إِلَى الْآنَ [since my being created until now]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with

refā [meaning damm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطُّ is a contraction of قَطَطْتُ: (S, M:) Sb says, that it denotes الإِسْتِهْ; [app. meaning that it signifies *abstain thou* from further questioning, or the like; for El-Hareere says, in the Durrah, that قَطُّ and قَطُّ both signify the same as حَسْبُ;] and that it is indecl., with damm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ قَطُّ [app. meaning *I have not done this alone, nor ever*]: (K, TA: [in the CK قَطُّ وَلَا قَطُّ, but]) the former قَطُّ is with jezm to the ط, and the latter is with teshdeed and damm to the ط. (TA.) And مَا زَالَ عَلَى هَذَا مُدُّ قَطُّ يَا فَتَى [He, or it, has not ceased to be after this manner during all past time, O young man]; with damm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning *I will not do it ever*] being incorrect; (Mughnee, K; [in the CK قَطُّ]) for with respect to the future you say عَوُضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Mālik: (MF:) but it occurs after an affirmative phrase in places in El-Bukhāree, (K,) in his Ṣaheeh; (TA;) for ex., أَطْوَلَ صَلَاةً صَلَّيْتُهَا قَطُّ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [He performed the three times ever]: and Ibn-Mālik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmānee, however, interprets these instances as though they were negative. (TA.)

قَطُّ: see قَطُّ, near the end of the paragraph: = and see also قَطُّ, in the first sentence.

قَطُّ: see قَطُّ, in two places.

قَطَطُّ, and قَطَطُّ, (M, Mghb, K,) and قَطَطُّ, (TA,) *Crisp, curly, or twisted and contracted, and short, hair*: (M, K:) or *hair that is very crisp, very curly, or much twisted and contracted*: or, accord. to the T, قَطَطُّ means *hair of the زَنْجِي*: (Mghb:) or you say, قَطَطُّ قَطَطُّ, meaning *very crisp, very curly, or much twisted and contracted*. (S.) — رَجُلٌ قَطُّ, and قَطَطُّ, (Mghb,) or رَجُلٌ قَطُّ الشَّعْرِ, and قَطَطُّ الشَّعْرِ, (S, M, K,) *A man whose hair is crisp, curly, or twisted and contracted, and short*: (M, K:) or *whose hair is very crisp, very curly, or much twisted and contracted*; (S,* Mghb;) as also قَطَطُّ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:] or *beautifully crisp or curly or twisted and contracted*: (TA:) the pl. [of قَطُّ] is أَقَطَطُّ [a pl. of pauc.] and قَطَطُونُ and قَطَطَاتُ; and [of قَطَطُّ] قَطَطُونُ: (M, K:) the epithet applied to a woman is قَطَطَةٌ, and قَطَطَةٌ without ة. (M, Mghb.) = See also قَطُّ.

قَطُّ *A slice cut off* (شَقِيقَةٌ), of a melon or other thing. (A, TA.) — *A portion, share, or lot*, (M, A, Mghb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Qur, [xxxviii. 15.] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ [O our Lord, hasten to us our portion before the day of reckoning]: accord. to some, *our portion of punishment*: but accord. to Sa'eed Ibn-Jubeyr, it means, *of Paradise*. (TA.) — *A writing*; (Fr, S, Mghb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Qur cited above; those words being said in derision: (TA:) or *a writing of reckoning*: (M, K:) or *a written obligation*: (M:) or it signifies also *a written obligation binding one to give a gift or present*; (S, K, TA;) and hence the saying in the Qur cited above: (S:) pl. قِطُوطُ: (S, M, Mghb, K:) which Az explains as meaning *gifts, and stipends*; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — *An hour, or a portion*, (سَاعَةٌ,) of the night. (M, K.) You say مَضَى قِطُّ مِنَ اللَّيْلِ [An hour, or a portion, of the night passed]. (Th, M.) = *A male cat*: (S, M, Mghb, K:) the female is called قِطَّةٌ: (Lth, S, M, Mghb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطُ (S, M, Mghb, K) and قِطَطَةٌ, (M, K,) or قِطَطُ. (Mghb.)

قِطَطُ: see قَطُّ, throughout.

قِطَطُ: see قَطُّ.

قِطَّةٌ [A mode, or manner, of cutting a thing, such as the extremity of the nib of a writing-reed]: see an ex. voce سِنٌ (near the end of the paragraph).

قِطْنُ: }
قِطْيُ: } see قَطُّ.
قِطَاطُ: }

قِطَاطُ: see قَطُّ.

قِطَاطُ *A خَرَّاطُ [q. v.] who makes [the small boxes of wood or the like called] حَقَق [pl. of حَقَّة].* (S, O, K.) [See 1, first sentence.]

قِطْرٌ *Small rain*; (M, K;) *resembling* قِطْرٌ [q. v.]: (M:) or the *smallest of rain*; the next above which is termed رَدَاذُ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغْشٌ; and the next above this, غَبِيَّةٌ: (AZ, S:) or *rain falling continuously, in large drops*: (Lth, K:) or *hail*: (K:) or *small hail*, (M, O, K,) which is imagined to be hail or rain. (O.)

قِطْرٌ *A dear price*; as also قِطْرٌ, (M, K,) and قِطْرٌ, (K,) and قِطْرٌ. (IApr, K.)

You say, *وَرَدْنَا أَرْضًا قَاتًا سَعْرًا* We arrived at a land of dear prices. (S, TA.)

قَاتٍ: see قَاتٍ.

مَقَاطُ [in the CK erroneously مَقَطُ] The place of ending of the extremities of the ribs of a horse: (M, K:) or the extremity of the rib, projecting over the belly: (K in art. شَرَفُ:) or the place of ending of the ribs of a horse: (TA:) مَقَاطُ [is the pl., signifying, as explained in the S, in art. شَرَفُ, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَصَصُ), and the other at the pubes. (En-Nadr.)

مَقَطَةُ The thing upon which the reed for writing is nibbed; (S;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (K;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.)

مَقَطُ: see قَاتٍ.

سَبَاً مَقَطِقَةً A sky letting fall rain such as is called قَطِيطٌ. (AZ, S.)

قطب

1. قُطِبَ, (K, TA,) aor. -, inf. n. قُطِبَ, (TA,) He collected a thing, brought it, gathered it, or drew it, together: (K, TA:) this is the primary signification. (O.) — [Hence] one says, قُطِبَ القَوْمُ i. e. †[The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — And قُطِبَ القَوْمُ, [قُطِبَ being app. understood,] and اقْطَبَ, †The people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.) — And قُطِبَ, (A, K,) aor. -, inf. n. قُطِبَ and قُطُوبٌ; (K, TA;) and قُطِبَ, (K,) inf. n. تَقَطَّبَ; (TA;) He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austere, or morosely; (K, TA;) by reason of drink, &c.: (TA:) or قُطِبَ بَيْنَ عَيْنَيْهِ, (S, O, Mgh,) aor. -, inf. n. قُطِبَ, (Mgh,) he contracted the part between his eyes: (S, O, Mgh;) and قُطِبَ وَجْهَهُ, inf. n. تَقَطَّبَ, he contracted his face; (S, O;) or did so much. (So accord. to a copy of the S.) — And قُطِبَ الشَّرَابُ, (S, A, O, Mgh, K,) aor. -, inf. n. قُطِبَ, (Mgh,) He mixed the wine, or beverage; (S, A, O, Mgh, K;) as also اقْطَبَهُ; (S, O, K;) and تَقَطَّبَ, (O, K, TA,) inf. n. تَقَطَّبَ. (TA.) — And قُطِبَ الْإِنَاءُ He filled the vessel. (K.) — قُطِبَ الْجَوَالِيْقُ, (K, TA,) inf. n. قُطِبَ, (S, O,) He inserted one of the two loops of the [sack called] جَوَالِقُ into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K*) again, (S, O,) [this time, app., back and down,] and put them together [in order, it

seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلَقَ. (S, O. [See سَلَقَ الْجَوَالِيْقُ, in art. سَلَقَ.]) — قُطِبَ signifies also He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) — And also, (K, TA,) aor. -, (TA,) inf. n. قُطِبَ, (S, O,) He cut it, or cut it off: (S, O, K:) but in this instance the ط is substituted for ض. (O.)

2: see above, in three places.

4: see the first paragraph, in two places.

قُطِبَ: see the next paragraph, in two places.

قُطِبَ (S, A, O, Mgh, K) and قُطِبَ and قُطِبَ (S, A, O, K, but some reject the second and third of these, TA) and قُطِبَ (A, K) and قُطِبَ, (so in some copies of the K,) or قُطِبَ, (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Mgh, K,) of iron, (A, K,) of a mill; (T, S, A, O, Mgh, K;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ham p. 54:) pl. أَقْطَابُ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قُطِبَةٌ. (O.) — Hence, (TA,) الْقُطْبُ, (S, O, Mgh, K,) and accord. to some الْقُطْبُ and الْقُطْبُ, (MF,) †[The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, K, TA:) a star between the جَدْيُ and the فَرْقَدَانُ, around which the celestial sphere, or firmament, revolves, (S, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Abou-'Adnán says that the قطب is a small star always in the midst of the four [stars] of بَنَاتُ نَعَشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جدى and the فرقدان: but accord. to Ibn-El-Saláh El-Mohaddith, it is not a star, but a بَقْعَةٌ [meaning a spot, or a nebula,] in the sky, near the جدى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) — And [hence likewise,] الْقُطْبُ signifies also †The cause, or means, of the subsistence of a thing: and †the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] قُطِبَةٌ and قُطُوبٌ and أَقْطَابُ. (K, TA.) — And †The chief, or lord, of a people or tribe; (S, A, O, K;) قُطِبَ بَنَى فُلَانٍ meaning †the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (S, O, TA.) And قُطِبَ رَحَى الصَّرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means †the commander of the army. (S, O, TA.) — [In the conventional language of

the mystics, it is applied to †The hierarch of the saints of his generation, who is also called الْقَوْتُ, and is supposed to be pre-eminently endowed with sanctity, and with thaumaturgic faculties, and to be known as the قُطْبُ to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] — [قُطِبَ also signifies A species of plant:] accord. to AHn, the قُطِبُ [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. قُطْبَةٌ. (O:) [it is said in the K that قُطْبَةُ is said to signify a certain plant: and the pl. is قُطُبٌ or قُطْبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرْدٌ: if the former be right, it is a coll. gen. n. :)] or قُطِبٌ and قُطْبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَبٌّ) like those of the هَرَّاسُ [a tree that bears a kind of drupe]: Lh says that it [app. the قُطِبُ, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَكٌ [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَمَلٌ and دُرُقٌ, and قطب is the name of the fruit: and أَرْضُ قُطْبَةٍ [i. e., accord. to general analogy, قُطْبَةٌ, like قُصْبَةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) — See also قُطْبَةٌ.

قُطِبَ: see قُطِبَ, first and second sentences.

قُطِبَ, [app. an inf. n. of which the verb is not mentioned, (in the CK قُطِبَ, but, as is said in the TA, it is مُحَرَّكَةٌ,)] which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, K, TA.)

قُطِبَ: see قُطُوبٌ — and أَرْضُ قُطْبَةٍ: see قُطِبَ, last sentence but one.

قُطِبَ: } see قُطِبَ, first sentence.
قُطِبَةٌ: }

قُطِبَةٌ: see قُطِبَ, first sentence: — and again, in the last quarter of the paragraph, in three places. — Also An arrow-head (S, O, K) of small size (O) with which one shoots at a butt: (S, O, K:) accord. to ISd, a small, short, four-sided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AHn, it is of what are called الرَّمَامِيُّ [pl. of رَمَامَةٌ, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Nadr, it is not accounted an arrow: and قُطِبَ signifies an arrow-head; occurring in a trad. in this sense. (TA.)

قُطْبَانٌ *A certain plant.* (K.)

قُطْبِيٌّ *A certain plant, of which is made rope of twisted strands, or well-twisted rope, (K, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deendars of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut.* (K, TA.)

قَطَابٌ *An admixture (Lth, S, O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — And قَطَابُ الْجَنَبِ (S, A, O, K, *) from القَطْبُ meaning “the act of cutting,” (S, TA,) or from the same as meaning “the act of bringing, or drawing, together” two things, (TA,) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or †the part where the two sides of that opening unite: (A, * K, * TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.)*

قُطُوبٌ (S, O, K) and قَاطِبٌ (K) [and قُطِبٌ (occurring in the A in art. دَعَب, as opposed to دَعَبٌ and لَعَبٌ, to which it seems to be therefore assimilated in form,)] *Who contracts the part between his eyes; (S, O, K;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austere, or morosely; (K;) [or rather the first signifies one who does so much;] applied to a man. (S.) — Hence, (TA,) القُطُوبُ and قَاطِبُ القَاطِبِ signify The lion. (O, K, TA.)*

قُطِيبٌ *Mixed wine or beverage [&c.]; as also قُطُوبٌ. (K.)*

قُطْبَةٌ *A piece of flesh: (Kr, K:) from قُطِبَ signifying “he cut” a thing. (TA.)*

قُطِيبَةٌ *Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAar, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called نَخِيئَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِيق [q. v.], mixed with إِهَالَةً [or melted fat, &c.]: and i. q. رَنْيَةٌ [q. v.]. (TA.) — See also قَاطِبَةٌ.*

قَاطِبٌ: see قُطُوبٌ, in two places.

جَاؤُوا قَاطِبَةً † *They came all together: (S, A, * O, Mgh, K:) قَاطِبَةٌ being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb, S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafajee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And جَاؤُوا بِقَطِيبَتِهِمْ means †They came with their [whole] company. (K.)*

المَقْطَبُ and المَقْطَبُ and المَقْطَبُ *The part between the eyebrows. (TA.)*

قُوتَةٌ مَقْطُوبَةٌ: see قُطِيبٌ. — *A water-skin filled. (Lh, O, TA.)*

وَجْهٌ مَقْطُوبٌ [A contracted face]. (K in art. بَسَر.)

قطر

1. قَطَرَ (S, Mgh, Mgh, K,) aor. قَطَرَ, (S, Mgh,) inf. n. قَطْرٌ and قَطْرَانٌ (S, Mgh, Mgh, K) and قَطُورٌ (K;) [and in an intensive sense, تَقَطَّرَ (see a verse cited voce عَسَلَ);] and اقْطَرِ; (AHn, TA;) and تَقَطَّرَ; (Mgh, TA;) said of water, (S, Mgh, Mgh, K,) and of tears, (K,) or other fluid, (S, * TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Mgh, TA) drop by drop. (Mgh.) — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst. is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — قَطَرَ الصَّيْغُ مِنْ الشَّجَرَةِ

*The gum [exuded in drops or] came forth from the tree. (TA.) — مَصَلَتْ قَطَرَتْ أَسْتَهُ i. q. [His anus voided excrement in drops]. (K.) — قَطَرَ فِي الْأَرْضِ inf. n. قَطُورٌ, †He went away into the country, or in the land; (S, K, *) and hastened; (K, * TA;) as also مَطَرَ, inf. n. مَطُورٌ. (TA.) — قَطَرَهُ (As, S, Mgh, Mgh, K,) [aor. قَطَرَ,] inf. n. قَطْرٌ (Mgh;) and اقْطَرَهُ (Mgh, Mgh, K,) inf. n. اقْطَارٌ (Mgh;) or the latter but not the former accord. to AZ; (Mgh;) and قَطَرَهُ (S, Mgh, Mgh, K,) inf. n. تَقَطَّرَ; (S, Mgh, Mgh;) He (God, K, or a man, S, Mgh) made it (namely water &c) [to drop, drip, dribble, or fall in drops;] to flow (S, Mgh, TA) drop by drop: (S, Mgh;) he poured it out, or forth. (Mgh.) You say قَطَرْتُ الْمَاءَ فِي الْحَنَتِ, and أَقَطَرْتُهُ, and قَطَرْتُهُ, [He made the water to fall drop by drop into the throat.] (Mgh.) — مَا قَطَرَكَ عَلَيْنَا †What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — قَطَرَ قَطْرًا (Lth, K,) inf. n. قَطْرٌ (Lth,) †He prostrated such a one with vehemence. (Lth, K.) [Perhaps this is from قَطُرٌ, signifying the “side;” and if so it is not tropical. See also 2.] — قَطَرَ الثَّوْبُ †He sewed the garment, or piece of cloth. (IAar, K.) — قَطَرَ الْإِبِلَ (Mgh, K,) aor. قَطَرَ, (Mgh,) inf. n. قَطْرٌ (Mgh, K;) and قَطَرَهَا (S, Mgh, K,) inf. n. تَقَطَّرَ; (S;) but this has an intensive signification; (Mgh;) and اقْطَرَهَا (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (S, * Mgh;) he placed the camels near, one to another, in a file, string, or series; (K;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, تَقَطَّرَ النَّفَاضُ يَقْطَرُ الْجَنْبُ *The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) — قَطَرَ الْبَعِيرَ He smeared the camel with قَطِرَان [or tar]. (S, Mgh.)**

2. قَطَرَهُ: see 1. — بِهِ تَقَطَّرَ [He has a drib-

bling of his urine] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) — قَطَرَ الْإِبِلَ: see 1. — طَعَنَهُ قَطْرُهُ (inf. n. تَقَطَّرَ, S) *He pierced him [with his spear] and threw him down on one of his sides. (S, Mgh.)* And قَطَرَهُ فَرْسُهُ; in the copies of the K قَطَرَهُ عَلَى فَرْسِهِ, but this is a mistake; (TA;) and اقْطَرَهُ; and تَقَطَّرَ بِهِ (K;) vulgarly تَقَطَّرَ بِهِ (TA;) *His horse threw him down on one of his sides. (K, * TA.)* See قَطَرَ: see also 1. — قَطَرَ ثَوْبَهُ, inf. n. as above, *He fumigated his garment with قَطْر, i. e., aloes-wood. (K.)*

4. اقْطَرِ: see 1. — *It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by أَنْ يَقْطَرَ (S,) and حَانَ لَهُ أَنْ يَقْطَرَ (K.) — اقْطَرُهُ: see 1. — اقْطَرِ الْإِبِلَ: see 1. — اقْطَرَهُ فَرْسُهُ: see 2.*

5. تَقَطَّرَ, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. —] *He fell [upon his side]. (S.) — تَقَطَّرَ بِهِ فَرْسُهُ: see 2. — تَقَطَّرَتْ She fumigated herself with قَطْر, i. e., aloes-wood. (K.)*

6: see 1. — تَقَطَّرَ الْقَوْمُ †The people came in consecutive companies; from قَطَارِ الْإِبِلِ (S, TA.) And hence also, تَقَطَّرَتْ خُتُبٌ فَلَانٌ †[The books, or letters, of such a one followed one another in a regular series]. (TA.)

10. اسْتَقَطَرَهُ *He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطْرَانَهُ (K, TA,) i. e., سَبَّلَانَهُ. (TA.) — اسْتَقَطَرَ مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نَض.)*

Q. Q. 1. قُنْطَرٌ: } see art. قنطر.
Q. Q. 2. تَقَطَّرَ: }

قَطْرٌ [Drops;] pl. of قَطْرَةٌ (S;) [or rather a coll. gen. n., having this signification; or] what drops, (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies a drop: (Mgh:) pl. of the former, قَطَارٌ (K:) and of the latter, قَطَرَاتٌ. (Mgh.) [See also قُطَارَةٌ.] You say سَالَ قَطْرَةٌ It flowed drop by drop. (Mgh.) — Rain: (S, Mgh:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Mgh:) pl. of the former, قَطَارٌ. (S.)

قَطْرٌ *A side, part, portion, quarter, tract, or region, (S, Mgh, K,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (S, K, art. قتر,) and أَقْطَارٌ (K, ibid.) either side of a man: pl. قُتُرٌ (S, Mgh, K.) You say أَلْقَاهُ عَلَى أَحَدِ قُطْرَيْهِ He threw him down on one of his sides. (S, * Mgh, * K, * TA.) And لَا أَدْرِي عَلَى أَيِّ قُطْرَيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاحٍ)*

of a horse, and of a camel: the *prominent parts* of a horse, such as the withers (الكَائِبَة) and the rump: the *prominent parts of the upper portions* of a camel, and of a mountain. (TA.) — قَطْرٌ [The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre. (KT.) [But this is app. post-classical.] — قَطْرٌ (S, K) and قَطْرٌ (S) Aloes-wood with which one fumigates. (S, K.)

قَطْرٌ (S, Mgh, Msh, K) and قَطْرٌ (ISk, TA) Copper, or brass: (S, Mgh, Msh:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قَطْرِ آبٍ (S,) or مِنْ قَطْرِ آبٍ, accord. to the reading of IAb, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is مِنْ قَطْرَانٍ:] or copper, or brass, in a state of fusion: (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or a certain kind thereof: (K:) or molten iron: (Mgh, Msh:) and anything that drops or flows (يَقْطُرُ) by fusion or melting, like water. (Mgh.)

قَطْرٌ: see قَطْرٌ.

قَطْرٌ: see قَطْرٌ.

قَطْرَةٌ: see قَطْرٌ, in two places.

قَطْرَانٌ (S, Msh, K) and قَطْرَانٌ (Msh, K) and قَطْرَانٌ (K) [Tar, or liquid pitch;] what exudes from the tree called أَجْبَل, [or juniper, or the species of juniper called *savin*, both of which have this name in the present day,] (Msh, K,* TA,) and from the أَرْز [or pine-tree], and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Msh, TA,) &c.; (Msh;) i. q. هِنَاءٌ. (S.) [See also زَيْفٌ.]

قُطَارٌ A cloud, (K,) or rain, (TA,) having large drops. (K, TA.)

قَطَارٌ A file, string, or series, of camels; a number of camels disposed in one series; (JK, Msh, K,*) one behind another; (JK;) [the halter of each, except the first, being tied to the tail of the next before it:] and the poet Abu-n-Nejmi speaks of a قَطَار of ants: (S:) of the measure فَعَال in the sense of the measure مَفْعُول: (Msh:) pl. قَطَارٌ (S, Msh) and, (S,) or pl. pl., (Msh,) قَطَارَاتٌ; (S, Msh;) vulg. قَطَارَاتٌ. (TA.)

قَطُورٌ and مَقَطَارٌ A cloud having many drops, or much rain. (Th, AAF, K.)

قُطَارَةٌ What drops, or drips, (مَا قَطَرَ,) from a jar (حَبْ) and the like: (Lh, S:) or from a thing. (K.) See also قَطْرٌ. — A small quantity of water. (Lh, K,*) Ex. قُطَارَةٌ مِنْ مَاءٍ. In the vessel is a little water. (Lh.)

قَاطِرٌ Any gum that exudes in drops, or comes

forth, (يَقْطُرُ,) from trees. (IDrd, K,*) — القَاطِرُ المَتْنِي: see دَمْرٌ in art. دَمْرٌ. — A camel whose urine continually dribbles. (S, K.)

قَنْطَرَةٌ and قَنْطَارٌ &c.: see art. قَنْطَرٌ.

مَقْطَرَةٌ [A kind of stocks]: see عِلْبَةٌ and فُلْجٌ.

مَقْطُورٌ — أَرْضٌ مَقْطُورَةٌ Land rained upon. (K, TA.) — مَقْطُورٌ, and مَقْطَرٌ (S, K,) the latter after the form of the original [قَطْرَانٌ], (S, TA.) A camel smeared with قَطْرَان [or tar]. (S, K.)

مَقْطَرٌ: see مَقْطُورٌ.

قطرب

Q. 1. قَطْرَبٌ (K,) inf. n. قَطْرَبَةٌ, (O,) He hastened, sped, or went quickly. (O, K.) — And قَطْرَبَهُ He threw him down, or prostrated him, on the ground: (O, K,*) and so قَرَطَبَهُ. (O.)

Q. 2. تَقَطَّرَبَ He (a man, TA) moved about his head: and made himself to resemble the قَطْرَب: (K:) or became like the قَطْرَب in some one of the senses assigned to it in what follows. (TA.)

قَطْرَبٌ A certain bird; (S, O, K;) [app. a species of owl; accord. to Dmr, as cited by Freytag, a bird that roves about by night and does not sleep; and hence rendered by him, and by Golius, *strix*. No other meaning of the word, as an appellative, is mentioned in the S.] — And A certain insect that rests not all the day, going about, or going about quickly, (O, K, TA,) or, as they used to assert in the Time of Ignorance, that never rests, (TA,) moving about on the surface of water. (KL.) Muhammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قَطْرَب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قَطْرَبٌ لَيْلٍ [Thou art none other than a *kuṭrub* of night]. (K,* TA.) It is also expl. in the K as meaning *Light*, or *active*; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقَطْرَبٌ لَيْلٍ [Verily he is a *kuṭrub* of night]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, قَطْرَبٌ لَيْلٍ قَطْرَبٌ هَذَا جِيفَةٌ لَيْلٍ قَطْرَبٌ [lit. This is a corpse of the night, a *kuṭrub* of the day]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — And [hence, app.,] +A thief who is skilful, or active, in thievishness: (O, M, TA:) for اللَّصُّ اللَّصُّ، an explanation of قَطْرَبٌ given [in the O and] by IM and others, the copies of the K erroneously substitute قَطْرَبٌ [as though قَطْرَبٌ had the significations of a thief and a rat or mouse]. (TA.) — And The male

(Lth, O, K, TA) of the [kind of demon called] بَغْلَاء (Lth, TA) or of the عُول [which is said to signify the same as بَغْلَاء]; as also قَطْرُوبٌ. (O, K, TA.) — And [app. A young, or little, jinn: thus قَرَطِبٌ is expl. in the L: or] the young ones, or little ones, of the jinn. (K.) — And A young, or little, dog: (O:) or the young ones, or little ones, of dogs. (K.) — And A wolf such as is termed أَمْعَط [i. e. whose hair has fallen off, part after part, or has become scanty; or mischievous, or malignant]. (O, K.) — And An ignorant person, (O, K, TA,) who boasts by reason of his ignorance (يَظْهَرُ بِجَهْلِهِ). (O, TA.) — And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) — And Lightwitted; syn. سَفِيهٌ; (O, K, TA;) as also قَطْرُوبٌ: and IAr has mentioned as a pl. in this sense, used by a poet, قَطَارِبِبٌ, which, ISd says, may be pl. of قَطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قَطْرُوبٌ by poetic license. (TA.) — And Thrown down, or prostrated, on the ground, syn. مَضْرُوعٌ, (O, K, TA,) by reason of diabolical possession or wrestling. (O,* TA.) — Also A species of melancholia; (O, K, TA;) a well-known disease, arising from the black bile; (TA;) mostly originating in the month of شَبَاط [February, O.S.]; vitiating, or disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face أَخْضَر [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample description is given by Avicenna (Ibn-Seenà), in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying *Lycanthropia*, on the authority of Rhazes (Er-Rázee).]

قَطْرُوبٌ: see the next preceding paragraph, in two places.

قطع

قطف

قطل

قطمر

See Supplement.]

قطير

قُطِيرٌ (S, K) and قُطِيرٌ (K) The cleft (شَقٌّ) of a date-stone: (M, K:) or the integument (قَشْرَةٌ) that is upon it (فِيهَا): (K:) the thin skin (S, K) called قُوتَةٌ, which is upon a date-stone, (S,) between the stone and the date itself: (K:) or the white point [i. e. the embryo] in the back of the date-stone, (S, K,) from which [when it is sown] the palm-tree grows forth. (S.) — [Hence,] +A small, mean, paltry, contemptible, thing. So the former signifies in the Kur, xxxv. 14. One says also مَا أَصْبَتْ مِنْهُ قُطِيرًا, meaning, +I obtained not of him, or it, anything. (TA.)

قطن

قطو

See Supplement.]

قعب

2. تَقْعِبُ [as inf. n. of the pass. v. قُعِبَ], used in relation to a solid hoof, means †The being [drinking-cup, or bowl, called] قُعِبَ. (K, TA. [See also مُقْعَبُ.]) — And التَّقْعِيبُ signifies تَقْعِيرُ الْكَلَامِ (K); or تَقْعِيبُ الْكَلَامِ signifies تَقْعِيرُهُ (S, O); [or التَّقْعِيبُ فِي الْكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e. †The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قُعِبَ: (see مُقْعَبُ.)) you say قُعِبَ فِي كَلَامِهِ and قَعَّرَ; both meaning the same. (L, TA.)

Q. Q. 3. اِقْعَبِي He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قَعْب, from a trad.)

قُعْبُ A deep wooden drinking-cup or bowl: (S, O:) or a large vessel like the [bowl called] قَصْعَةُ (Mgh:) or a large, rude, drinking-cup or bowl: (A, K:) or one inclining more nearly to be small: (A, K:*) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, K:) accord. to IAAr, the first [or smallest] of drinking-cups or bowls is that called the عُمَر, which does not hold enough to satisfy [a man's] thirst: next is the قُعْب, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عُس: (TA:) the pl. is قَعْبَةٌ (S, O, K) and (K) قَعَابٌ and أَقْعَبُ (Mgh, K,) the last a pl. of paucity. (TA.) — And †Depth of speech, or language. (O, K, TA.) One says, هَذَا كَلَامٌ لَهُ قُعْبٌ †This is speech, or language, having depth. (TA.) — And in the T, in art. قَع, the phrase أَقْتَا بَيْضَ الْأَسَانِ is expl. as meaning بَيْضُ الْأَسَانِ i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الورق, namely, الأَحْدَاثُ, pl. of الْحَدَثُ, which is syn. with اللَّتْيُ, of which الْأَقْتَا is pl.: but for this usage of قَعَاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.)

قُعْبَةٌ †A thing resembling [the kind of receptacle called] a حَقَّة, pertaining to a woman: or a covered حَقَّة for سَوِيق [i. e. meal of parched barley or the like]: (K:) or a thing resembling a covered حَقَّة in which is a woman's سَوِيق. (O.)

قُعْبَةٌ †A [hollow, or cavity, such as is termed] نَقْرَةٌ, in a mountain. (O, K.)

قُعْبٌ A large number: (K:) or a number: and a large number or quantity. (O.)

قَاعِبٌ A wolf that howls much. (O, K.)

عَقَابٌ عَقْبَانَةٌ i. q. عَقَابٌ قَعْبَانَةٌ (O, K,) formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عَقَب.])

قُعْبٌ †A solid hoof likened to a قُعْب; (S, O;) round like the قُعْب. (A.) — And سُرَّةٌ مُقْعَبَةٌ †A navel resembling a قُعْب, (A, O, K,) sunk in the belly, and elevated in the part around it. (O.) — And حَجَرٌ مُقْعَبٌ †A stone in which is a hollow, or cavity, resembling the قُعْب. (A.)

فُلَانٌ مُقْعَبٌ مُقْعَرٌ †Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قُعْب. (A, TA.)

قعت

1. قَعْتُ لَهُ قَعْتَةً (S, O, K, *TA, *) [accord. to which last, قَعْتَةٌ is an inf. n., as also قَعْتُ, but, if an inf. n., it is app. an inf. n. un.,] aor. قَعْتُ, (accord. to the TK, [but I think it is more probably قَعْتُ, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means قَعْتُ لَهُ حَفْنَةً (S, O,) i. e. I gave to him a small quantity, (S, O, K, *) مِنَ الشَّيْءِ [of the thing]. (TA.) — قَعْتُ الشَّيْءَ, aor. قَعْتُ, inf. n. قَعْتُ, He (a man) eradicated, or uprooted, the thing; (IDrd, O, L;) and (O) so قَعْتُهُ, inf. n. تَقْعِيتُ. (O, K.)

2: see what immediately precedes.

4. اقْعَثَ فِي مَالِهِ He acted extravagantly in respect of his property. (ISk, S, O, K, *) — And اقْعَثَ لَهُ الْعَطِيَّةُ He made the gift to him large; (S, O, K, TA;) and so اقْعَثَتْهَا, and اقْعَثُهُ [i. e. اقْعَثُهُ الْعَطِيَّةُ]. (TA. See the verse cited voce مُقْعَثُ; and the remark of As respecting it.)

7. انْقَعَثَ It was, or became, pulled out, or up, (As, S, O, TA,) from the foundation, or utterly; (As, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says, ضَرْبُهُ قَانَقَعَتْ He struck it, and it became pulled out, or up, (As, S, O, TA,) from the foundation, or utterly. (As, S, TA.) — And It (a wall) fell down from its foundation: like انْقَعَفَ. (As, S, O.)

8. اقْتَعَثَ He (a digger) took forth much earth from a well. (O, K.) — See also 4.

قَعْتُ Muchness, or abundance. (TA. [See قَعِيتُ.])

قَعْتَةٌ: see the first sentence of this art.

قُعَاتٌ A certain disorder in the noses of sheep, or goats: (O, K:) thus expl. by Aboo-Turáb. (O.)

قَعِيتُ (O, K,) as expl. by As, (O,) Paltry, or little in quantity; syn. هَيْنٌ and يَسِيرٌ. (O, K.)

[See also مُقْعَثُ.] — And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْبُ): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْلُ), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh,

مَا شَاءَ مِنْ أَبْوَابٍ كُسِبَ مُقْعَثٌ *

[What he will of the means of the attainment of abundant gain]; مُقْعَثٌ being of the measure from قَعِيتُ as applied to ruin &c. (O. [The word كُسِبَ, of which the right reading is certainly as above, is there imperfectly written, more like كُسِبَ than كُسِبَ.])

مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says,

* أَقْعَتْنِي مِنْهُ بِسَيْبٍ مُقْعَثٍ *

* لَيْسَ بِمَنْزُورٍ وَلَا بِرَيْثٍ *

[He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (S, *TA:) but As says that Ru-beh has done ill in using the phrase مُقْعَثٌ; for مُقْعَثٌ, he says, means paltry, or little in quantity; syn. هَيْنٌ and يَسِيرٌ [like قَعِيتُ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is مُقْعَثُ.])

قَعِيتُ: see قَعِيتُ. [See also what here immediately precedes.]

قعد

1. قَعَدَ (S, K, &c.,) aor. قَعَدَ, (A, L,) inf. n. قَعْدٌ and مُقْعَدٌ (S, L, K) and قَعْدٌ (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَرُ: (L:) or it signifies he sat down; or sat after standing: and جَلَسَ, he sat after lying on his side or prostrating himself: (Kh, I Kh, El-Hareeree, K:) or, as some say, قَعَدَ signifies he sat for some length of time. (MF.) See also جَلَسَ. — [And hence, He remained.] قَامَرٌ وَقَعَدَ †He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قَدَم.) [See an ex. voce سَدَّةُ.] هَذَا شَيْءٌ يَقْعُدُ †[This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضَرْبُهُ صَرْبَةُ أَيْبَةِ أَقْعَدِي وَقَوْمِي He beat him with a beating of a female slave: (IAAr, L, K:*) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAAr, L.) — [قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سَدَّةُ.] قَعَدَتِ الرَّحْمَةُ — †The

قَعْدَةٌ, and مَا حَفَرْتُ فِي الْأَرْضِ إِلَّا قَعْدَةً, *I dug not in the ground save to the depth of a man sitting*: (Lh, L:) and مَرَرْتُ بِمَاءٍ قَعْدَةٍ رَجُلٍ *I passed by water of the depth of a man sitting*. (Sb, L.) — قَعْدَةٌ One's last child, male or female; and one's last children. (K.)

قَعْدَةٌ *A vehicle, or beast of carriage*, (مَرْكَبٌ) for women: so in the copies of the K in our hands; (S, M;) but accord. to the L, &c., of a man: and it is قَعِيدَةٌ that bears the former signification. (TA.) — The [kind of carpet called] طَنْفَسَةٌ [q. v.] (L, K) upon which a man sits; and the like. (L.)

قَعْدَةٌ see قَعْدَةٌ and قَعْدِي.

قَعْدٌ see the next paragraph.

قَعْدٌ †Neurness of relationship. (L.) — قَعْدٌ A man nearly related to [the father of] the tribe. (Lh.) [And] قَعْدٌ and قَعْدٌ (S, K) and قَعْدٌ and قَعْدٌ (S, K) and قَعْدٌ †A man near in lineage to the chief, or oldest, ancestor [of his family or tribe]; (S, L, K;) contr. of طَرَفٌ and طَرِيفٌ: (S, M, K in art. طَرَف:) and the first, The next of kin to the chief, or oldest, ancestor [of his family]; (Msb;) and contr., remote in lineage therefrom: (L, K;) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) — المِيرَاثُ الْقَعْدُ †The inheritance of him who is nearest of kin to the deceased. (L.) — قَعْدٌ †A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions; (L, K;*) as also قَعْدٌ. (L.) — †A man withheld from eminence, or nobility, by his lineage; as also قَعْدٌ. (Az, L.) — †An obscure man; (L, K;) ignoble; of low rank; as also قَعْدٌ. (Az, L.)

قَعْدِي [A nearer degree in lineage to the chief, or oldest, ancestor, than طَرَفِي, q. v.]

قَعْدِي and قَعْدِي, and both with ة, and قَعْدَةٌ ضَجْعَةٌ (K,) and ضَجْعِي and ضَجْعِي (S, K,) A man (S) who sits much and lies much upon his side: (S, K;) or the last, an impotent man, who does not earn that whereby he may subsist; (A;) [and the first two] †A man impotent; or lacking power, or ability; (L, K;) as though preferring sitting: (L:) or loving to sit in his house. (A.)

قَعْدِي †A man belonging to the sect called الْقَعْدُ, (L,) or الْقَعْدَةُ; (A [see قَاعِدٌ];) who holds the opinions of that sect. (L, K.) — Also applied by a post-classical poet to †A man who refuses to drink wine while he approves of others' drinking it. (L.)

قَعْدٌ Lameness in a man. You say أَصَابَكَ قَعْدٌ

هَذَا الْقَعْدُ When did this lameness befall thee? (S, L;) [and] بِهِ قَعْدٌ, (L, K,) and إِقْعَادٌ, (K,) and إِقْعَادٌ, (CK,) †He has a disease which constrains him to remain sitting. (L, K.) See مُقْعَدٌ, and مُقْعَدٌ. — قَعْدٌ also signifies, (S, L, K,) and so إِقْعَادٌ, (S, L,) or إِقْعَادٌ, with fet-h, (accord. to the K,) A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, IAAr) towards the ground: (S, K;) or a laxness of the haunches. (IKht.)

قَعْدٌ: see قَعِيدٌ.

قَعْدٌ A young weaned camel: (L, K;) and a young she-camel; i. q. قَلْوَصٌ: (K;) or this latter epithet is applied to a female and the former to a male young camel: (ISH, L, Msb;) so called because he is ridden: (Msb;) and a young male camel, until he enters his sixth year: (K;) or a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year, when he is called جَمَلٌ: the young she-camel is not called thus, but is termed قَلْوَصٌ: (S, L:) Ks heard the term قَعْدَةٌ applied to the female; but this is rare. (Az, L.) — A camel which the pastor rides, or uses, in every case of need; (A'Obeyd, S, L, K;) called in Persian رَحْتُ; (A'Obeyd, S, L;) as also قَعْدَةٌ, (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies a camel which the pastor uses for carrying his utensils &c., and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and قَعْدَةٌ: (S, K;) you say نَعْمَرُ الْقَعْدَةُ هَذَا, i. e. [an excellent camel for the pastor's ordinary riding, or use, is this]: (S, L;) or each of these words signifies a camel which the pastor uses for riding and for carrying his provisions and utensils &c.: and قَعْدَةٌ, a camel which a man rides whenever and wherever he will: (L:) the pl. of قَعْدٌ is أَقْعَدَةٌ [a pl. of pauc.] and قَعْدٌ and قَعْدَانٌ and قَعَائِدٌ; (L, K;) and pl. pl. [i. e. pl. of قَعْدَانٌ] قَعَائِدُنْ. (TA.) The dim of قَعْدٌ is قَعْدِي. It is said in a proverb, إِنْ تَعَدَّوْهُ قَعِيدٌ. القَاجَاتِ They made him an ordinary servant for the performance of needful affairs. (S, L.)

قَعِيدٌ A companion in sitting: (S, AHeyth, L, K;) of the measure قَعِيلٌ in the sense of the measure مَقَاعِلٌ. (L.) — A preserver; a keeper; a guardian; a watcher. (L, K.) [In some copies of the K, by the omission of و, this meaning is assigned to مَقَاعِدٌ.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [1. 16.] عَنْ الِْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ [On the right and on the left a siter, or guardian, or watcher]: respecting which it is observed, that قَعِيلٌ and قَعُولٌ are of the measures used alike as sing. and dual and pl.; as in إِنْ رَسُولَ رَبِّكَ, [Kur xi. 83, accord. to

one reading,] and وَاللَّيْلَ نَكْتُ بَعْدَ ذَلِكَ ظُهُورِ, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, قَعِيدٌ is understood after الِْيَمِينِ. (L.) — [Hence,] A father; (A'Obeyd, K;) and قَعِيدَةٌ A man's wife; (S, L, K;*) as also قَعَادٌ: (S, L:) and قَعَائِدُ a man's wife: pl. قَعَائِدُ. (L.) — قَعْدَكَ اللَّهُ, and قَعْدَكَ اللَّهُ, and قَعْدَكَ اللَّهُ, (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: قَعِيدٌ and قَعِيدٌ being epithets, put in the acc. case because of the prep. ب understood: or] I conjure thee by God; syn. نَسَدْتُكَ اللَّهُ: some say, the meaning is, as though God were sitting with thee, watching over thee, or keeping thee: [in some copies of the K, for يَحْفَظُهُ عَلَيْكَ, the reading in the TA, we find يَحْفَظُكَ عَلَيْكَ.] or by thy Companion, who is the Companion of every secret, [namely God]! قَعِيدَكَ لَا آتِيكَ, and قَعِيدَكَ لَا آتِيكَ, and قَعِيدَكَ لَا آتِيكَ, and قَعِيدَكَ لَا آتِيكَ, are forms of swearing used by the Arabs, in which قَعِيدٌ and قَعِيدٌ are inf. ns. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. ب understood:] and the meaning is, By thy Companion, who is the Companion of every secret, [I will not come to thee; and by thy Companion, &c., or by thy Watcher, or Keeper, God, I will not come to thee:] like as one says نَسَدْتُكَ اللَّهُ: (S, L:) some say, that قَعِيدٌ and قَعِيدٌ signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because أُقْسِرُ followed by the prep. ب is understood; [the meaning being I swear by thy Watcher, or Keeper, &c., God, &c.; and this opinion is the more agreeable with the explanation given above, "By thy Companion &c.":] others say, that they are inf. ns., and that the meaning is, I swear by thy regard, or fear, of God, بِمِرَاقِبَتِكَ اللَّهُ: El-Mázinec and others, however, assert that قَعِيدٌ has no verb. (MF.) — Ks says that قَعِيدَكَ اللَّهُ [the being in the nom. case] signifies God be with thee! (L.) [or God be thy Companion, or Watcher, or Keeper!]; and so does قَعِيدَكَ اللَّهُ. (AHeyth, L.) [Or] قَعِيدَكَ اللَّهُ, (IB, L, K,) and قَعِيدَكَ اللَّهُ, (K,) and قَعِيدَكَ اللَّهُ, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمَرْتُكَ اللَّهُ, which means عَمَرْتُكَ اللَّهُ, i. e., I beg God to prolong thy life: in like manner, قَعْدْتُكَ اللَّهُ [in the K, قَعْدَكَ,] signifies, [and so the three first phrases above, of which it is the original form,] I beg God to preserve, keep, guard, or watch, thee; from the saying in the Kur, [1. 16.] عَنْ الِْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ, i. e. حَفِيزٌ. (Abou-Alee, IB, L, K;*) قَعِيدَكَ اللَّهُ is used in interrogative phrases and in phrases conveying an oath, [and so is

قَعِيدَكَ اللَّهُ. You say, interrogatively, قَعِيدُكَ اللَّهُ [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِيدَكَ اللَّهُ لَأَكْرِمَكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — [And from the signification of 'father' is derived] the phrase قَعِيدَكَ تَفْعَلَنَّ, By thy father, thou shalt assuredly do such a thing. (K, TA.) — What comes to thee from behind thee, (S, L, K,) of gazelles or birds (L, K) or wild animals: contr. of نَطِيعٌ: (S, L:) of evil omen. (L.) — The locust of which the wings are not yet perfectly formed. (S, K.)

قَعِيدَةٌ A thing like the [kind of receptacle called] عَيْبَةٌ (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَائِدُ. (L.) — See قَعْدَةٌ = A [sack of the kind called] غَرَارَةٌ (S, K:) or the like thereof, in which are put قَدِيد [or pieces of flesh-meat, q. v.] and كَعْكُ: (L, K:) pl. قَعَائِدُ. (S, L.) — A sand that is not of an oblong form: (S, L, K:) or a long tract of sand like a rope, cleaving to the ground: (L, K:) or a heap of sand collected together. (L.) — See also قَعِيدٌ.

قَعَادَةٌ A [seat, or couch, of the kind called] سَرِير: of the dial. of El-Yemen. (TA.)

قَاعِدٌ [act. part. n. of قَعَدَ] Sitting; sitting down; pl. قُعُودٌ (Mgh) and قُعَادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتُ. (Mgh.) — † A sack full of grain; (IAqr, K:) as though by reason of its fulness it were sitting. (IAqr.) — [And from قَعَدَ in the third meaning,] قَاعِدُ عَنِ الْغَزْوِ † A man holding back, or abstaining, from warring and plundering: pl. قُعَادٌ and قَاعِدُونَ; and quasi-pl. n. قَعْدٌ: (L) which last is also explained as signifying those who have no دِيَوَان [or register in which they are enrolled as soldiers and stipendiaries], (S, A, L, K,) and (as some say, L) who do not go forth to fight. (L, K.) — [And hence, the pl.] قَعْدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسَ, (S,) and خَادِمٌ and خَدِمَ: (TA:) [The Abstainers, or Separatists:] the قَعْد (so in the S, L, K: in the A, and some copies of the K, † قَعْدَةٌ) are † The [schismatics called] خَوَارِج: (K:) or certain of the خَوَارِج; (S:) a people of the خَوَارِج who held back (قَعَدُوا) from aiding 'Alee, and from fighting against him; (A;) certain of the خَرُورِيَّة; (L:) the [schismatics called] شُرَاة, who hold the doctrine that government belongs only to God, but do not war; (IAqr, L;) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L.) — [And the sing.,] قَاعِدٌ † A woman who has ceased to bear children, (S, K,) and to have the menstrual dis-

charge, (ISk, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قَوَاعِدُ: (ISk, S:) when you mean "sitting," you say قَاعِدَةٌ. (ISk, IAth.) — نَخْلَةٌ قَاعِدَةٌ † A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKtt.) — Also, قَاعِدٌ, A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] قَعْدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) — قَاعِدٌ † A young palm-tree having a trunk: (A, K:) or, [of] which [the branches] may be reached by the hand. (S, K.) Ex. فِي أَرْضِهِمْ كَذَا مِنَ الْقَاعِدِ In their land are so many young palm-trees having trunks. (A.) Thus it is used as a gen. n. (TA.) — رَحَى قَاعِدَةٌ A mill which one turns by the handle with the hand. (L.) — حَلَبَتْ قَاعِدًا: see art. حلب.

قَاعِدَةٌ A foundation, or basis, of a house: (Mgh:) pl. قَوَاعِدُ: (S, Mgh:) which signifies, accord. to Zj, the columns, or poles, (أَسَاطِين) of a structure, which support it. (L.) [Hence,] قَاعِدَتَا الْبَابِ [The two side-posts of the door]. (K, in art. سوم.) — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ — and, عَلَى قَوَاعِدٍ, [He built his affair upon a firm foundation, and, upon firm foundations]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ † [The foundation of thine affair is unsound]. (A.) — قَوَاعِدُ السَّحَابِ † The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building: (A'Obeyd, L:) or clouds extending across the view, and lying low. (IAth, L.) — [Hence] قَوَاعِدُ الْهُودِجِ The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the هُودِج (S, K,) which is fixed upon them. (K.) [See 1 in art. فُشِل.] — As a conventional term, i. q. ضَابِطٌ, i. e. † A universal, or general, rule, or canon. (Mgh.) [See ضَابِطٌ.]

أَقْعَدُ A camel having a laziness and depression in the shank. See قَعْدٌ. (TA.) But see أَصْدَفُ = فَلَانٌ أَقْعَدُ مِنْ فَلَانٍ † Such a one is more nearly related to his chief, or oldest, ancestor than such a one. (IAqr, IAth, L.) See also قَعْدٌ.

مَقْعِدٌ A place of sitting; a sitting-place; (L, Mgh, K:) as also مَقْعِدَةٌ: (L, K:) pl. of the former مَقَاعِدُ, (Mgh,) signifying sitting-places of people in the markets &c. (S.) هُوَ مِنِّي مَقْعِدُ الْقَابِلَةِ [He is, with respect to me, as though in the sitting-place of the midwife;] i. e., in nearness; meaning he is sticking close to me, before me: (Sb, S:) denoting nearness of station. (Sb, L.) See also مَقْعِدٌ. — [Hence, † a place of abode,] تَرَكُوا مَقَاعِدَهُمْ † They left their places of abode. (A.) — A time of sitting. (MF.) — الْبُتْعِدَةُ The anus [as is shown in the S and Mgh, voce بَاسُور &c., and so

in modern Arabic; and app. also the posteriors, upon which one sits]: syn. السَّائِلَةُ. (S, Mgh.)

مُقْعِدٌ † Having a disease which constrains him to remain sitting: (K:) or crippled, or deprived of the power of motion, by a disease in his body; (Mgh, L;) as though the disease constrained him to remain sitting: (Mgh:) or deprived of the power to stand, by protracted disease; as though constrained to remain sitting: (L:) or affected by a disease in his body depriving him of the power to walk: (Mgh:) a lame man (S, L:) also, i. q. زَمِنٌ: (Mgh:) accord. to the physicians, مُقْعِدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies having the limbs contracted, and the latter, having a protracted disease; (Mgh;) [which is app. one of the two significations assigned to the former word in the Mgh:] accord. to some, it is from قُعَادٌ signifying a disease which affects camels in their haunches: (L.) [and] مُقْعِدٌ [is applied to] a camel having this disease. (L.) — مُقْعِدُ الْأَسْبَابِ † A man of short lineage. (L.) — مُقْعِدُ الْحَسَبِ † A man without eminence, or nobility. (L.) See also قُعْدٌ. — مُقْعِدُ الْأَنْفِ † A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) ثَدْيٌ مُقْعِدٌ † A breast that is swelling, prominent, or protuberant, (S, A, L, K,) that fills the hand, (A,) and has not yet become folding. (S, L, K.) — بَيْتٌ مُقْعِدٌ A well that is partly dug, and then left before the water has come into it; (K:) i. q. مُسَبِّحَةٌ. (TA.) — مُقْعِدَاتُ † Young birds of the kind called قَطَا, before they rise (L, K) to fly. (L.) — † Frogs. (A, L, K.)

أَخَذَهُ الْبُتْعِدُ (A) Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down: a phrase similar to مَا قَدِمَ وَمَا أَخَذَهُ مَا قَرَّبَ وَمَا بَعُدَ حَدَثٌ. (Mgh, art. قدم.) — مُقْعِدٌ and مُقْعِدٌ A servant. (IAqr, L.)

مَقْعِدَةٌ and الْمَقْعِدَةُ: see مَقْعِدٌ.

مَقْعِدَةٌ and مَقْعِدَاتُ: see مَقْعِدٌ.

مُقْعِدٌ: see مَقْعِدٌ.

قعر

1. قَعَرَتِ الْبَيْتُ, aor. قَعَرَ, inf. n. قَعَارَةٌ, The well was deep; had a deep bottom. (S, K.) — قَعَرَ الْبَيْتُ, (S, K,) aor. قَعَرَ, inf. n. قَعَرٌ, (TA,) He reached the bottom of the well; (K:) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAqr, K;) or قَعَرَهَا, (A,) inf. n.

تَقْعِرُ (S;) and أَقْعَرَهَا (A;) he made the well deep. (IAgr, S, A, K.) — قَعَرَ الْإِنَاءَ (S, K,) or تَقْعَرَهُ (A,) † He drank what was in the vessel, (S, A, K,) or all that was in the vessel, (TA,) until he came to the bottom of it. (S, A, TA.) And in like manner, قَعَرَ الثَّرِيدَةَ † He ate the ثريدة [or mass of crumbled bread moistened with broth] from the bottom of it. (K.) — قَعَرَ الشَّجَرَةَ (S, A,) inf. n. قَعْرٌ (S,) † He pulled out the tree from its root; uprooted it. (S, A.) And قَعَرَ النَّخْلَةَ, aor. قَعَرَ, † He cut down the palm-tree from its root. (K.) And قَعَرَهُ † He threw him down prostrate. (K.)

2: see 1. — قَعَرَ فِي كَلَامِهِ He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also تَقْعَرُ: (K:) or both signify, he spoke [gutturally, or] with the furthest part of his fauces: (TA:) [he was guttural in his speech, or spoke with a guttural voice.] See قَعَبَ.

4. اقْعَرِ الْبَيْتَ He made a bottom to the well. (S, K.) — See also 1.

5. تَقْعَرُ He went deep; syn. تَعَمَّقَ. (S.) See عَجْرَقِيَّةٌ. — † He, or it, became prostrated, and overturned. (TA.) [See also 7.] — تَقْعَرُ الْإِنَاءَ: see 1.

7. انْقَعَرَتِ الشَّجَرَةُ (S, A,) or النَّخْلَةُ (K,) † The tree, (S, A,) or palm-tree, (K,) became uprooted, (S, A, K,) and fell prostrate; (TA;) it fell down: (K:) or, as some say, it went into the bottom [or depth] of the earth [and disappeared, leaving no mark nor trace: see the part. n., below]: (TA:) and, accord. to some, انْقَعَرَ, said of anything, signifies it became prostrated. (TA.) [See also 5.] — انْقَعَرَ عَنْ مَالٍ لَهُ † He died, leaving property that belonged to him: (TA, from a trad.): and انْقَعَرَ [simply] he died. (TA.)

قَعْرُ The bottom, lowest depth, or extremity of the lower part, [of the interior,] of a thing; (Msb;) i. q. عُمُقُ, of a well &c.; (S;) the remotest part of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قُعُورٌ. (Msb, K.) You say جَلَسَ فِي قَعْرِ بَيْتِهِ [lit., He sat in the innermost part of his house,] meaning † he kept in his house. (Msb.) And لَا أُدْخِلُ عَلَيْهِ and قَعْرَتُهُ, and قَعْرِتُهُ, all signify the same [I will not go in to him in the innermost part of the house; or † I will not be an intimate in his house]. (TA.) — [Depth, properly and tropically. You say] ذَهَبَ فِي قَعْرِ الْأَرْضِ [It (a tree or the like) went into the depth of the earth]. (TA.) And فَلَانَ بَعْدَ الْقَعْرِ (A, TA) † Such a one is deep and excellent in judgment; one who examines deeply. (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ † [His speech, or language, has not depth]. (A, TA.) — The root, or lower or lowest part, of a

palm-tree [or the like]. (TA.) — A hollow in the ground, such as is called a جُوبَةٌ (K, TA,) the descent into which and the ascent from which are difficult; (TA;) as also قَعْرَةٌ. — A city, or town; syn. بَلَدٌ; (K;) such as El-Basrah or El-Koofeh. (AZ.) You say مَا فِي هَذَا الْقَعْرِ مِثْلُهُ There is not in this city, or town, the like of him. (K.) And مَا خَرَجَ مِنْ أَهْلِ هَذَا الْقَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هَذَا الْغَائِطِ, There came not forth, of the people of this city, or town, any one like him. (AZ.) — A [bowl, such as is called] جَفْنَةٌ. (Fr, IAgr, K.)

قَعْرٌ Intellect, or intelligence: (K:) or full, or perfect, [or profound,] intellect or intelligence. (IAgr, TA.) [See also قَعْرٌ.]

قَعْرَةٌ: see قَعْرٌ, in two places. — What covers the bottom of a bowl; as also قَعْرَةٌ. (K.) See قَعْرَانٌ.

قَعْرَةٌ: see قَعْرَةٌ.

شَفِيرَةٌ: see قَعْرَانٌ. — See also شَفِيرَةٌ.

قَعْرَانٌ A drinking-cup or bowl (قَدَحٌ) made deep; i. q. مُقَعَّرٌ. (S.) — † A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and قَعْرَةٌ, † a bowl having in it what covers its bottom. (K, TA.)

قُعُورٌ: see قَعِيرٌ, in two places.

قَعِيرٌ Deep; having a remote bottom; (A, K;) applied to a river; as also قُعُورٌ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for قُعُورٌ, which occurs afterwards in the K. (TA.) You say بَيْتٌ قَعِيرٌ (A,) and قُعُورٌ (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَصْعَةٌ قَعِيرَةٌ (S, A) † A deep bowl. (TA.) قُعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Habeb, TA in art. حَجِي:) and, accord. to the K, to a woman. (TA in that art.)

شَفِيرَةٌ: see قَعْرٌ: — and قَعِيرٌ. — See also شَفِيرَةٌ.

قَعِيرٌ: see قَعِيرٌ.

أَقْعُرٌ Deeper.]

مُقَعَّرٌ (so in a copy of the A,) or مُقَعَّرٌ, like مُعْظَرٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man who reaches the bottoms, or utmost points, of things, or affairs. (A, TA.)

مُقَعَّرٌ: see قَعْرَانٌ: — and مُقَعَّرٌ.

قَعَبٌ: see مُقَعَّبٌ in art. قَعَبٌ.

مُقَعَّرٌ, applied to a [cup of the kind called] قَعَبٌ, Wide and deep. (K.)

مُنْقَعَرٌ Uprooted. So in the Kur, [liv. 20,] كَانَتْهُمْ أَعْجَارُ نَخْلٍ مُنْقَعَرٍ As though they were the lower parts of palm-trees uprooted: (TA:) or the meaning is, extirpated, by going into the bottom [or depth] of the earth, so as to leave no mark nor trace. (El-Basrah, TA.)

قعر

1. قَعَسَ, aor. قَعَسَ, (TK,) inf. n. قَعْسٌ (S, A, K,) He (a man, TK) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; [And in like manner,] قَعَسَ in a bow is A bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — See also 6, in two places. — قَعَسَ الشَّيْءُ, [aor. قَعَسَ,] inf. n. قَعْسٌ, He bent the thing; as also قَعَسَهُ. (TA.)

2: see 1, last signification.

5: see 6, in two places.

6. تَقَاعَسَ He made his [meaning his own] breast, or chest, to stick out. (A.) — He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest. (Har, p. 17.) — † He drew back; held back; or hung back. (S, K.) You say, تَقَاعَسَ عَنِ الْأَمْرِ † He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also قَعَسَ, inf. n. قَعْسٌ; and تَقَعَسَ: (TA:) in some copies of the S, instead of تَقَاعَسَ, in this phrase, we find تَقَعَّسَ. (TA.) And [in like manner,] † اِقْعَسَ † He drew back; he receded, or went backwards. (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, اِقْعَسْ وَأَجْزِبِ الدَّلْوُ † [Go thou backwards, and pull the bucket]. This verb is without idghám because it is quasi-coördinate to اِحْرَنْجِمَ. (S.) — † He (a horse, S, K) drew back, or held back, and would not go forward: (S:) or would not submit to his leader; (K;) [as also اِقْعَسَ; as appears from an explanation of its part. n., below.] You say also, تَقَعَّسَتِ الدَّابَّةُ meaning, † The beast of carriage stood still, and would not move from its place. (TA.) — † [He (a man) and] it (might or strength) was, or became, firm, or steady, and resisted; [as also اِقْعَسَ; as appears from an explanation of its part. n., below:] and اِقْعَسَ † he was, or became, firm, and did not bow his head: and قَعَسَ, inf. n. قَعْسٌ, † he (a man) was, or became, inaccessible, or unapproachable, and mighty, or strong, and firm, or steady. (TA.) — † It (the night) was, or became, long, or protracted; as though it did not quit its place; like بَرَّكَ. (A, TA.) See أَقْعَسَ.

Q. Q. 2. تَقَعَّسَ: see 6.

R. Q. 3. اِقْعَسَ: see 6, in five places.

أَقْعَسَ: see قَعَسَ.

قَعَسَ: }
قَعَسَ: }
قَعَسَ: }
قَعَسَ: }
مُقْعَسٌ.

أَقْعَسَ Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also قَعَسَ (S, K) and مُقْعَسٌ (S:) [or the last rather signifies making his breast, or chest, to stick out: see its verb:] fem. of the first, قَعَسَاءَ; (K;) applied to a woman [&c.]: and pl. قَعَسٌ: the dim. of the first is أَقْعَسٌ. (TA.) [See أَقْرَزُ and أَقْرَأُ.] — Applied to a horse, Having the صَبْوَة [or place of the saddle], (K,) or the spine in that part, (S,) depressed, and the قَطَاة [or part next behind] elevated; (S, K;) [i.e., saddle-backed.] — Applied to a camel, Having the head and neck and back inclining: (K:) or having the head and neck inclining towards the back: (S:) the latter is the right explanation. (TA.) Hence the saying, ابْنُ خُمَيْسٍ عَشَاءَ حَلَفَاتٍ قَعَسٍ, meaning, The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs. (S, TA.) [See عَمَّةٌ.] The same epithet applied to a camel also signifies Having a shortness in the hind legs, and a sloping in the withers. (TA.) — Also, the fem., قَعَسَاءَ, applied to an ant (نَبَلَة), Raising its breast and its tail: (K:) pl. قَعَسَاوَاتٍ. (TA.) — And applied to a bow (قَوْسٌ), Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — Also أَقْعَسَ, applied to a man, + Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عَزَّ أَقْعَسُ (A) and عَزَّةٌ قَعَسَاءُ (S, A) † Firm might or strength. (S.) [See also مُقْعَسٌ.] — أَقْعَسَ † A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A.) And سِنُونَ قَعَسٌ + Years lasting long. (TA.)

مُقْعَسٌ + Drawing back; holding back; or hanging back: [see its verb:] (TA:) or strong; powerful; mighty: (S, K, TA:) also anything drawing in his head upon his neck, like him who refrains, or defends himself, from a thing: a camel that resists being led: anything that resists, or withstands: might, or power, that resists, or withstands, injury. (TA.) [See also أَقْعَسَ.] The pl. is مُقْعَسٌ and مُقْعَسٌ; (S, K;) the addition of the ي being in this case optional. (S.) The dim. is مُقْعَسٌ, or مُقْعَسٌ, (Sb, S, K,) or قَعَسٌ and قَعَسٌ, (TA,) or قَعَسٌ, (S, TA,) or قَعَسٌ: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third

and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.)

أَقْعَسَ: see قَعَسَ.

قَعَسَ

1. قَعَصَهُ: see 4, throughout. — قَعَصَتِ الْغَنَمُ The sheep, or goats, were seized, or affected, with the disease called قُعَاصٌ, q. v. (S, K.)

4. قَعَصَهُ He slew him on the spot; (S, A, K;) as also قَعَصَهُ, (A, K,) aor. -, (K,) inf. n. قَعَصٌ: (TK:) or both signify he slew him quickly: or the former signifies he struck, or shot at, it, (a thing, or an object of the chase,) and it died on the spot, before it was [struck or] shot: and he hastened and completed, or made sure or certain, his (a man's) slaughter: and قَعَصَهُ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقْعَصَهُ بِالرَّمْحِ, and قَعَصَهُ, He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.)

7. انْقَعَصَ He died. (K.)

قَعَصَ A quick death: (S, A, K;) and a quick slaughter; as also قَعَصَ. (TA.) You say, مَاتَ قَعَصًا He (a man, S, A) died on the spot, from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ حَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ فَقَتِلَ قَعَصًا فَقَدِ، أَسْتَوْجَبَ الْمَاءَ [Who so goeth forth as a warrior in the cause of God, and is slain quickly, or suddenly, has a just claim to the permanent abode of happiness in the other world]: (S, TA:) alluding to the مَاءَ mentioned in the Kur xxxviii. 24 and 39. (Az, TA.)

قَعَصَ: see قَعَصَ.

قَعَصَهُ: see 4.

طَعَنَهُ قَعَصًا A thrust, or wound, with a spear or the like, that kills quickly. (TA.)

قُعَاصٌ A certain disease which attacks sheep or goats, (S, A, K,) in consequence of which something flows from their noses, (TA,) killing them immediately, (S, A, K,) on the spot: (A:) and which kills men on the spot: (A:) and a certain disease in the breast, or chest, which is as though it broke the neck. (Lth, K.) It is said in a trad., وَمَوْتَانِ يَكُونُ فِي النَّاسِ كَقُعَاصِ الْغَنَمِ, [And a mortality which shall be among men, like the قُعَاصِ of sheep or goats]. (S.)

قُعَاصٌ: }
مِقْعَاصٌ: } see what next follows.

مِقْعَاصٌ A lion that kills quickly; as also قُعَاصٌ and مِقْعَاصٌ. (K.) — See also what next follows.

غَنَرٌ مَقْعُوسَةٌ Sheep, or goats, seized, or affected, with the disease called قُعَاصٌ: (S, K:) accord. to

IAgr, شَاةٌ مَقْعَاصٌ signifies a sheep, or goat, having the mortal disease so called. (TA.)

[قَعَطَ

قَعَفَ

قَعَقَ

قَعَلَ

قَعَرُ

قَعَنَ

قَعُو

قَفَ

See Supplement.]

قَمَا

1. قَفَّتِ الْأَرْضُ, aor. -, inf. n. قَفٌّ, The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or قَفٌّ [the inf. n.] signifies the falling of dust upon the herbs, or leguminous plants, (AHn, K, TA,) in consequence of which they are spoiled if the dust be not washed off. (AHn, TA.) [See قَفَّاتٌ as said of the نَبِيٍّ.]

8. اقْتَفَا الْخُرْزَ is said in the K to be syn. with اقْتَفَاهُ, [q. v.,] and is expl. by LH as meaning He repeated the [kind of sewing termed] خُرْزٌ [i. e. the sewing of skins and the like by means of an awl], and added, between the two kulbehs, another kulbeh, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَائِفَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لَفِيفٌ, used in the same manner as the shoemaker's awl, &c., as in art. كَلَبَ, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كَلَبَ.]

قَفَحَ

1. قَفَحَهُ (S, L,) aor. -, (L,) inf. n. قَفْحٌ and قَفَاخٌ (S, L, K,) He struck him, or it: but the striking termed قَفْحٌ is only on the head, or on something hollow, (S, L, K,) or on something hard [evidently a mistake for moist, or soft]; (L:) i. q. قَفَحَهُ (K,) and used by the people of El-Yemen in the sense of صَفَعَهُ (L:) he struck a person's head with a staff: (L:) he struck a person on the head with a staff. (Aq.) He broke a person's head: he broke a thing across: he broke the substance called عَرْمُضٌ upon the surface of water. (L.)

قَفَدَ

1. قَفَدَ, aor. -, inf. n. قَفْدٌ, He was, or became, قَفْدٌ, or characterized by what is termed قَفْدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدِفَ — قَفْدَ, (IKht,) inf. n. قَفْدٌ (S, L, K) and قَفْدَاءُ (K,)

He wound his turban in a particular manner, not making the end to hang down: (S, IKtt, L, K:) you say also, in this sense, تَعَمَّرَ الْقَفْدَاءَ (IKtt,) and اِعْتَمَرَ الْقَفْدَاءَ (S:) accord. to Th, he wound his turban upon the قَفْد of his head: but he does not explain the word قَفْد. (L.) — قَفَدَ, aor. -, (inf. n. قَفْد, L.) He struck a person on the back of his neck, (L, K,) or, on his head, (IKtt,) or, on his head at the part next the back of the neck, (L.) with the inside of his hand. (IKtt, L, K.) — قَفَدَ, (inf. n. قَفْد, TA) He did a deed, or work. (K.)

قَفَدَ: see قَفْد.

قَفْد [in the CK, incorrectly, قَفْد] The quality denoted by the epithet أَقْفَدَ, as explained below, [app. in all the senses of this latter word]. (S, L.) — An inclining of the foot of a man so that the fore part is seen [distinct] from the hinder part from behind. (L, K.) — An erectness of the pastern, and its advancing upon the hoof of a horse: (S, L, K:*) it is only in the hind leg: (A, O, S, L:) is like قَوَامٌ in the fore legs: (IKtt:) and is a fault: (S, L:) or an elevation of [the tendon called] the عَجَايِبَة, and of the hinder part of the hoof: (L:) or a rigidity in the pastern, as though the animal trod upon the fore part of his hoof. (ISH.) — An inclining of a camel's foot (of the fore leg or hind leg, Aq, S) towards the inner side: (Aq, S, K:) and in like manner, of a solid hoof: (S, K, voce صَدَف:) the verb is قَفَدَ; and the epithet, أَقْفَدَ: (Aq, S:) an inclining towards the outer side is termed صَدَف; (TA:) and the epithet in this case is أَصْدَف: (Aq, S:) or, as some say, a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side. (L, TA.) — A natural rigidity in the hind legs of camels. (L.)

قَفْدَانٌ (S, L) and قَفْدَانَةٌ (L, K) A خَرِيطة of leather, fir perfumes &c.; (L, K:) the خَرِيطة of a dealer in perfumes: (IDrd, S:) a Persian word [originally قَفْدَان] arabicized. (S, L.)

قَفْدَانَةٌ: see قَفْدَان. — Also, The cover (غَلَف) of a vessel in which collyrium (كُلْ) is kept: (L, K:) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.)

أَقْفَدَ Having the quality termed قَفْد, as explained above, [app. in all the senses of this latter word]. (S, L.) See أَصْدَف. — A man (S, L) who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground: (S, L, K:) the verb is قَفَدَ. (K.) — A slave (L) having rigid and contracted arms and legs, with short fingers and toes: (L, K:) the verb is قَفَدَ. (K.) — A man having a laxness in the heels: fem. قَفْدَاءُ: and in like manner, an ostrich. (Lth, L.) — A man weak, and with lax joints. The verb, applied to a member, is قَفَدَ, inf. n. قَفْد. (L.) — A man, and an ostrich, (L,) lax in the neck: (L, K:) the verb, applied to anything that

has a neck, is قَفَدَ, aor. -, inf. n. قَفْد: (IKtt:) or having a thick neck. (L, K.) — A horse (S, L) having the pastern erect and advancing upon the hoof (S, L, K) of the hind foot. (AO, S, L.) See قَفَدَ. — A camel having his fore or hind foot inclining towards the inner side. (Aq, S, L.) See قَفَدَ. — عِيَّة قَفْدَاءُ A well-known mode of winding the turban, different from the مَيْلَة. (T.) See قَفَدَ.

قَفَر

1. قَفَرَ, aor. -, (K,) inf. n. قَفْر, (TA,) It (food) was without seasoning, or condiment, to render it pleasant, or savoury. (K, TA.) — قَفَرَ أَثَرَهُ, (S, K,) aor. -; (S:) and اقْتَفَرَهُ; and تَقَفَرَهُ; (S, A, K:) He followed his footsteps; tracked him: (S, A, K:) or he followed his footsteps by degrees, and leisurely; syn. تَبَّعَهُ: (TA:) accord. to Z, from اقْتَفَرَ الْعَظْمَ. (TA.) It is said in a trad., ظَهَرَ قَبْلَنَا نَاسٌ يَتَقَفَرُونَ الْعِلْمَ There appeared before us men searching after knowledge time after time. (TA.) [See also 5 in art. قَفَر.]

4. اقْفَر الْمَكَانُ The place became vacant, or void; (K:) destitute of herbage or pasturage, [and of water,] and of human beings. (TA.) اقْفَرَتِ الْأَرْضُ The land became destitute of herbage or vegetable produce, and of water. (A.) اقْفَرَتِ الدَّارُ The house became vacant. (S.) اقْفَر الرَّجُلُ (K,) or اقْفَر مِنْ أَهْلِهِ, (A,) He became apart from his family, (A, K,) and remained alone. (TA.) — اقْفَر He came, (S, Msh,) or went, or his course brought him, (S,) to the desert, where was no herbage or vegetable produce, nor water. (S, Msh.) — He became destitute of food, and hungry. (K, TA.) — اقْفَر الْبَلَدُ He found the country, or town, to be what is termed قَفَر, (TS, K,) i. e., destitute [of herbage or vegetable produce, and of water, or] of people. (TA.) — اقْفَر He ate bread, (A,) or his food, (TA,) without seasoning, or condiment, to render it pleasant, or savoury. (A, TA.) — He had no seasoning, or condiment, to render his food pleasant, or savoury, remaining with him, or in his abode. (S.) — It is said in a trad., مَا أَقْفَر بَيْتٌ فِيهِ خَلٌّ (S, A) A house in which is vinegar is not destitute of seasoning, or condiment, to render food pleasant, or savoury; its inhabitants are not in want thereof: regarded by AObeid as being from قَفَر, meaning a country, or town, "wherein is nothing." (TA.)

5: see 1, in two places.

8. اقْتَفَرَ الْعَظْمَ He ate all the meat that was upon the bone, (K, TA,) leaving nothing upon it. (TA.) — See also 1.

أَرْضٌ قَفْر (S, A, Msh, K,) and قَفْرَةٌ, (A, K,) and مَقْفَرَةٌ, (K,) and مَقْفَرَةٌ, (A,) Vacant, or void, land, (A, K,) destitute of herbage or vegetable produce, and of water: (S, A, Msh:) and مَقَارَةٌ قَفْر (S, Msh,) and مَقْفَرَةٌ, and مَقْفَرَةٌ, (S,) a desert destitute of herbage or vegetable produce, and of

water: (S, Msh:) or قَفْرٌ signifies a place destitute of human beings, or desert, but sometimes containing a little herbage or pasturage: (Lth, TA:) or بَلَدٌ قَفْرٌ a country, or town, wherein is nothing: (AZ, AObeid:) and دَارٌ قَفْرٌ a house destitute of inhabitants; deserted; or desolate: (Msh:) the pl. (of قَفْر, S, Msh) is قَفَارٌ (S, Msh, K) and قُفُورٌ: (K:) and you say also قَفَارٌ, (A, Msh, TA,) imagining it as comprising places; and in like manner, دَارٌ قَفَارٌ: (Msh, TA:) and [in a contrary manner,] أَرْضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قَفَارٌ: (A:) but when you make قَفْر a subst., [not meaning أَرْض or the like to be understood,] (Msh,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say قَفْرَةٌ, (Msh,) and اِنْتَبَهَا إِلَى قَفْرَةٍ [We came at last to a land destitute of herbage and of water]. (L, TA.) — نَزَلْنَا بَيْتَ بَنِي فَلَانٍ فَبَسَا الْقَفَرُ [We alighted at the abode of the sons of such a one, and passed the night] without being entertained by them as guests. (S.) — نَبَتْ الْقَفَرُ is a prov., meaning The stone, and the rock. (TA.) — See also قَفَار.

قَفْرَةٌ: see قَفَر, in three places.

طَعَامٌ قَفَر (S, A, K,) and قَفَرٌ, (K,) and قَفَارٌ, (TA,) and قَفِيرٌ, (K,) [Bread, and food,] without any seasoning, or condiment, to render it pleasant, or savoury. (S, A, K.) You say أَكَلَ خُبْزَهُ قَفَارًا [He ate his bread without any seasoning, &c.]. (S.) And سَوَّى قَفَارٌ [Meal of parched barley or wheat] not moistened with any seasoning, or condiment, &c. (K, TA.)

قَفِيرٌ: see قَفَار.

مَقْفَرٌ: see قَفَر. — Also, Destitute of food. (TA.)

مَقْفَارٌ: see قَفَر, in two places.

قَفَز

1. قَفَزَ, aor. -, inf. n. قَفْز (S, A, Msh, K) and قَفَزَانٌ (S, Msh, K) and قَفَارٌ and قُفُورٌ (Msh, and so in a copy of the K,) the last with kear, (Msh,) or قَفَارٌ, (K accord. to the TA,) with damm, (TA,) or قَفَارٌ, (so in the CK,) He leaped, jumped, sprang, or bounded: (S, A, Msh, K:) he (an antelope) did so and alighted with his legs together. (TA, art. نَفَز.) — قَفَزَ الْحَائِطَ [He leaped the wall]. (O and K in art. زَفِز.) — See also 5. — قَفَزَ, aor. -, inf. n. قَفْز, (S, A) He (a horse) had fore legs white as high as his مِرْقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], but not the hind legs. (IKtt, TA.) [And قَفْزٌ app. has a similar meaning: see its inf. n. تَقْفِيز below; and its part. n. مَقْفَز, voce أَقْفَز.] But see أَقْفَز, and قَفَار.

2: see what next precedes.

5. تَقْفَز [He put on, or wore, a pair of gloves; as also قَفَز, aor. -, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. الْقَفَازَانِ: he (a sportsman [or falconer]) put on, or wore, hawk-h-gloves (قَفَازَانِ): (A:) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See قَفَاز. — تَقْفَزَتْ بِأَلْحَاءَ, said of a woman, (S, A,) † She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with حَمَاءَ. (A, K.)

6. تَقَافَزُوا [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called قَفِيزَى. (A, K.)

[قَفَزَة A leap, jump, spring, or bound.]

قَفَزَى A leaping, jumping, springing, or bounding. (K.) You say, جَاءَتِ الْخَيْلُ تَعْدُو الْقَفَزَى [The horses came running with a leaping, jumping, springing, or bounding, motion]; from الْقَفَزُ [inf. n. of قَفَزَ]. (S, TA.)

قَفَازُ: see قَفَاز.

قَفِيزُ A certain measure of capacity, consisting of ten مَكَايِك [pl. of مَتَوَك]; (S, Mgh, K;) accord. to the people of El-'Irāk: (TA:) or twelve times what is termed مَنْ (Mgh in art. رِبْع): [see also جَرِيب, in three places: and see صَاع:] pl. [of pauc.] أَقْفِرَة, and [of mult.] قَفَزَان (S, Mgh, K) and قَفَزَان. (Fr, Sgh.) [See كُرْ, throughout.] قَفِيزُ الطَّحَانِ [The قَفِيز of the grinder] is when one says, "I will grind for so much and a قَفِيز of the flour itself:" so says Ibn-El-Mubarak: or when one hires a man to grind for him a certain quantity of wheat for a قَفِيز of its flour, (TA,) or when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not: (Mgh:) what is thus termed is forbidden. (Mgh, TA.) — Also, A certain measure of land; (T, Mgh, K;) namely, the tenth of a جَرِيب, q. v.: (Mgh:) or a hundred and forty-four cubits. (K.)

قَفَازُ That leaps, jumps, springs, or bounds, much, or often; (A, *Mgh;) [and so قَفُوزُ, occurring in art. رَأَى in the M and K, applied as an epithet to a gazelle.] — Hence, قَفَازَة A female slave: because she seldom remains still. You say, يَا ابْنَ الْقَفَازَةِ O son of the female slave. (A.)

قَفَازُ A kind of glove; a thing which is made for the two hands, or hands and arms, stuffed with cotton, (S, L, K,) and having buttons which are buttoned upon the fore arms, (S, L,) worn by a woman as a protection from the cold; (S, L,

K;) they are made of skins, and of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow: (L, TA:) a pair of them is called قَفَازَان (S, L:) or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and, some add, having buttons upon the fore arm; like what the carrier of the falcon wears: (Mgh:) or a thing which those women make for themselves, covering the fingers and hand and arm: and a thing which the sportsman [meaning the falconer] wears upon each hand, or hand and arm, of skin, or of felt, or wool: (Mgh:) or a kind of women's ornament for the hands and feet, or the hands and arms and the feet and legs: and a reticulated iron thing (حَدِيدَة مُشَبَّكَة, accord. to the TA, as from the K, but in the CK مُشَبَّكَة) upon which the falcon sits. (K.) — And [hence,] Whiteness in the أَشَاعِر [or hairs next the hoof] of a horse. (K.) [See also قَفَزَ, and قَفِيزَ, and أَقْفَزَ.]

قَفِيزَى A certain game of children, who set up pieces of wood, or a piece of wood, (the former accord. to the A, and the latter accord. to the K) and leap over them, or it. (A, K, TA.)

قَفَازُ Leaping, jumping, springing, or bounding. (Mgh.) — خَيْلٌ قَافِزَة, and قَوَافِزُ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) — الْقَوَافِزُ The frogs. (Sgh, K.)

أَقْفَزُ (S, K) and مُقَفَّرُ (S, A, K) † A horse whose whiteness of the lower parts of his fore legs extends as far as his مَرَقَان [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], without his having the like in the hind legs; (S, K;) as though he had gloves (قَفَازَان) put upon him: (S:) or whose whiteness of the lower parts of the legs does not extend beyond the أَشَاعِر [or hairs next the hoof]; as also مُنْعَلٌ. (A, TA.)

تَقْفِيزُ A scattered whiteness intermingling in the shanks, as far as the knees, of a دَابَّة [meaning, horse]: a signification wrongly assigned by Lth to تَقْفِير. (TA in art. فَر.)

أَقْفَزُ: see مُقَفَّرُ.

قفص

1. قَفَصَهُ, (S, M, A, Mgh, K,) aor. -, (TK,) inf. n. قَفَصَ, (M, TA,) He collected it, gathered it, or put it, together; namely, a thing: (M, Mgh:) or he put, or brought, one part, or parts, thereof near to another, or others: (K:) or he collected it, gathered it, or put it, together, and connected, or conjoined, one part, or parts, thereof with another, or others. (Jm, TA.) — He collected, or put, together his legs; namely, those of a beast of carriage: (Mgh:) or he tied, or bound, his legs, and collected, or put, them to-

gether; namely, those of an antelope; (AA, A'Obeyd, M, A, K;) and those of a beast of carriage; as also قَفَصَهُ. (L.) — He tied it, (namely, the يَغْسُوب, K, i. e., the mule bee, TA,) in the hive, with a thread, that it might not go forth. (K.)

2: see 1.

4. اقْفَصَ He (a man, TA) had a cage, or coop, (قَفَص,) of birds. (K.)

5: see 6.

6. تَقَافَصَ It (a thing, M, A, meaning anything, TA) was, or became, complicated, or confused; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also تَقَفَّصَ: (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.)

قَفَصَ: } see what next follows.
قَفَّصَ: }

قَفَصُ A cage, coop, or place of confinement, (A, K,) or thing made of canes or reeds, or of wood, (M, TA,) [or of palm-sticks, &c.,] for a bird or birds: (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Mgh:) pl. أَقْفَاصُ. (S, A, Mgh.) — [It is also applied to The cage-formed structure of the bones of the thorax: (see ظَرَبَان) and is used in this sense in the present day.] — Also, A certain implement for seed-produce; (K;) or a thing composed of two curved pieces of wood between which is a net; (M, L;) upon which wheat is conveyed to the heap where it is trodden out. (M, L, K.) — فِي قَفَصٍ مِنْ — قَفَصِ مِنَ الثَّوَرِ, (M, Mgh,) or قَفَصِ مِنَ الثَّوَرِ, (M,) or قَفَصِ مِنَ النُّورِ, [so in several copies of the K, but accord. to the TA, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصِ, (K,) occurring in a trad., (M, Mgh, K,) means, † In an assemblage of angels: (Mgh:) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.)

قَفَاصُ A maker of cages or coops. (TA.)

رَجُلٌ مُقَفِّصٌ طَيْرًا A man having a cage, or coop, of birds. (TA, from a trad.)

مُقَفِّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مَكْرَم, by which is generally meant مُكْرَم: in the L, however, it is mentioned after قَفَصَ الظَّبْيِ as meaning "he tied, or bound, the legs of the antelope:" and this indicates that it is as I have written it:] Having his arms and legs, or fore legs and hind legs, tied, or bound. (L, TA.) — ثَوْبٌ مُقَفِّصٌ A

garment, or piece of cloth, marked with lines in the form of a قَفَص. (K.)

[قَفَط]

قَفَع

قَفَل

قَفَن

قَفُو

See Supplement.]

قَب

قَبْ and قَبَانٌ A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آراد درخت. (IDrd, S, O.) [See also قَبْ, in art. قَب.] — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَبْ.] — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K;) or, as used by post-classical authors, a strap, or thong, that is put across behind the troussequin of a saddle. (IDrd, TA.) — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the فُأْس. (O, K.)

قَبَابٌ The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَبَابٌ, last sentence, in art. قَب.]

قَبَابٌ: see the first paragraph, above.

[قَل]

See Supplement.]

قَلْب

1. قَلْبُهُ, (S, A, Mgh, O, Mgh, K,) aor. -, (Mgh, K.) inf. n. قَلَبَ, (Mgh,) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Mgh, K;) and قَلَبَهُ signifies the same, (K,) or is like قَلْبُهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Mgh;) and قَلَبَهُ also signifies the same as قَلْبُهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh,) He inverted it; turned it upside-down; turned it so as to make its uppermost part its undermost; (S, A, Mgh, Mgh;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَاء: (A, Mgh;) and قَلْبُهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Mgh. See two exs. of the latter verb voce قَلَبَهُ.) And, (A, K,) like قَلْبُهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies ظَهْرًا لِبَطْنٍ (A, K) [He turned it over, or upside-down as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ)]; but this is hardly conceivable; whereas the former explanation is obviously right in another case:

(see S:) and another meaning of قَلْبُهُ and قَلَبَهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — See an ex. voce قَلَبَ. One says, قَلَبَ كَلَامًا, [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakhúwee says, in the Expos. of the Mufasssal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say قَلَبَ مَقْلُوبٌ مِنْهُ is أَيْسٌ [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مَقْلُوبٌ from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مَقْلُوبٌ. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الْوَاوَ قَلْبَ يَ: He changed, or converted, the و into يَ.] — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lh has mentioned قَلَبَهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصَّبِيَّانَ He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lh has mentioned قَلَبَهُ as a dual. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبْتُ الْقَوْمَ I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفْتُ الصَّبِيَّانَ. (Th, S.) And قَلَبَ اللَّهُ فَلَانًا إِلَى أَنفُسِهِ [God translated such a one unto Himself, by death; meaning God took his soul]; as also قَلَبَهُ; (K, TA;) whence the saying of Anooshirwán, قَلَبَ اللَّهُ مَقْلَبَ أَوْلِيَائِهِ [May God translate you with the translating of his favourites (مَقْلَبٌ being here an inf. n.), meaning, as He translates his favourites]. (TA.) — And قَلَبَ عَيْنَهُ, and قَلَبَ عَيْنَهُ, (TA,) or قَلَبَ عَيْنَهُ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — قَلَبَ, aor. -, inf. n. قَلَبَ; and قَلَبَ likewise, but this is of weak authority, mentioned by Lh; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.)

And you say, قَلَبْتُ الْإِنَاءَ عَلَى رَأْسِهِ [I turned over the vessel upon its head]. (Mgh, in explanation of قَلَبْتُ الْإِنَاءَ.) And قَلَبْتُ الْأَرْضَ لِلزَّرَاعَةِ [I turned over the earth for sowing]: and قَلَبْتُهَا, also, I did so much. (Mgh.) And قَلَبْتُ التُّرَابَ يَقْلِبُ بِالْحَفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلْبًا means I dug a well. (A.) — And [hence also] one says, قَلَبْتُ الشَّيْءَ لِلِابْتِيَاحِ I turned over the thing, or + I examined the several parts, or portions, of the thing, (تَصَفَّحَهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and قَلَبْتُهُ, also, I did so much. (Mgh.) And قَلَبَ السِّلْعَةَ He (a trafficker) examined the commodity, and scrutinized its condition: and قَلَبَهَا, also, he did so [much]. (A.) And قَلَبَ الدَّابَّةَ and قَلَبَ الْعِلَامَ [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ الْمَمْلُوكَ, aor. -, inf. n. قَلَبَ, He uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الْأُمْرَ ظَهْرًا لِبَطْنٍ + I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and قَلَبْتُهُ, also, I did so much. (Mgh.) — قَلَبَ signifies اِنْقِلَابٌ, (S, A, O, K, TA,) meaning A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلَبْتُ said of the lip (الشَّفَّةُ); (TA;) [and also, accord. to the TK, of قَلَبَ said of a man as meaning His lip had what is termed قَلَبَ:] and hence قَلَبٌ as an epithet applied to a man; and [its fem.] قَلْبَةٌ as an epithet applied to a lip. (S, A, O, K, TA.) — قَلْبُهُ, (S, A, O, K,) aor. - (Lh, K) and -, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attached, his heart. (A.) And قَلَبَ He (a man) was affected, or attached, by a pain in his heart, (Fr, A, TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قَلَبَ said of a camel, (As, S, O, K, TA,) inf. n. قَلَبَ, (As, S, TA,) He was attacked by the disease called قَلَابٌ expl. below: (As, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غَدَّة, and died in consequence. (As, TA.) — [Hence,] قَلَبَ النَّخْلَةَ He plucked out the قَلْب, or قَلْب, meaning heart, of the palm-tree. (S, A, O, K.) — And قَلَبَتِ الْبُسْرَةُ The unripe date became red. (S, O, K.)

2: see 1, first quarter, in four places. You say, قَلَبْتُهُ بِيَدِي [I turned it over and over with my hand], inf. n. قَلَبٍ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — قَلَبَ قَلْبَهُ, (A, O,) in the Kur [xviii. 40],

(O,) means فاصبح يقلب كفيه ظهراً بطناً [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or he became in the state, or condition, of repenting, or grieving: (Ksh, A, O:) for تَقْلِبُ الكَفَيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضَّ الكَبِّ and السَّقُوطُ تَقْلِبُ المَالِ لِعَرْضِ الرِّيحِ [Ksh.].—[Tَقْلِبُ occurs in the A, in art. تَجَر, as an explanation of التَّجَارَةُ, meaning + The employing of property, or turning it to use, in various ways, for the purpose of gain.] And you say, قَلْبَتُهُ فِي الأَمْرِ, meaning صَرَفْتُهُ [i. e. + I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair]. (K in art. صرف.) [And قَلَّبَ الفِكَرَ فِي أَمْرٍ + He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.] And قَلَّبَ الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (S, K, TA,) + He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results. (TA.) وَقَلَّبُوا لَكَ الأُمُورَ is a phrase occurring in the Kur-án [ix. 48,] (Mgb,) and is tropical, (A,) meaning + [And they turned over and over in their minds affairs, meditating what they should do to thee: or] they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual: (Jel:) or they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair. (Ksh, Bd.)

4: see 1, in six places. اَقْلَبُهُ, said of God, also signifies + He made him to return from a journey: see an ex. in the first paragraph of art. صَحَب. (In the phrase أَقْلَبْنَا بِدَمَةٍ, expl. in the TA in art. دَمَر as meaning Restore us to our family in safety, أَقْلَبْنَا is a mistranscription for أَقْلَبْنَا.)—اَقْلَبُ as intrans., said of bread [and the like], It became fit to be turned over [in order that the other side might become thoroughly baked]. (S, O, K.)—And اَقْلَبُ العِنَبُ The grapes became dry, or tough, externally, (K, TA,) and were therefore turned over, or shifted. (TA.)—Also He had his camels attached by the disease called قَلَاب. (S, O, K.)

5. تَقْلَبُ الشَّيْءُ ظَهْرًا بَطْنًا [The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back

for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) تَقْلَبُ said of a man's face [&c.] signifies تَصَرَّفَ [i. e. It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.]. (Jel in ii. 139.) And تَقْلَبُ فِيهِ means In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And فِي تَقْلِبِهِم, in the Kur xvi. 48, means + In their journeyings for traffic. (Jel. [See also the Kur iii. 196, and xl. 4.]) You say, تَقْلَبُ فِي البِلَادِ, (TA,) and فِي الأُمُورِ, (K, TA,) meaning تَصَرَّفَ فِيهَا كَيْفَ شَاءَ [i. e. + He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or تَقْلَبُ فِي الأُمُورِ means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs]. (K, TA.) And هُوَ يَتَقَلَّبُ فِي أَعْمَالِ السُّلْطَانِ + He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sulṭān. (A.)

7. انْقَلَبَ, of which مُنْقَلَبٌ is an inf. n., (S, O, K, TA,) syn. with انْقِلَابٌ, (TA,) and also a n. of place, (S, O, K, TA,) like مُنْصَرَفٌ, (S, O, TA,) is quasi-pass. of قَلْبَتُهُ, (S, O:) it signifies It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being: (TA:) [and hence,] it (a thing) became inverted, or turned upside-down [&c.: see 1]. (S.)—And [hence] الْإِنْقِلَابُ إِلَى اللَّهِ means, + The transition, and the being translated, or removed, to God, by death: and [in like manner] الْمُنْقَلَبُ means the transition [&c.], of men, to the final abode. (TA. [See an ex. in p. 132, sec. col., from the Kur xxvi. last verse.])—And الْإِنْقِلَابُ means also + The returning, in an absolute sense: and, as also الْمُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ الْمُنْقَلَبِ + [I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the Kur xxii. 11 وَإِنْ أَصَابَتْهُ قَتَّةٌ انْقَلَبَ عَلَى وَجْهِهِ means + And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity.. (Jel. [See also other exs. in the

Kur in ii. 138 and iii. 138.]) And one says, انْقَلَبَ عَنِ الْعَهْدِ [meaning + He withdrew, or receded, from the covenant, compact, agreement, or engagement]. (S in art. اِحْوَال.) [See also an ex. from the Kur-án (lxvii. 4) voce حَاسِبِي.]

قَلْبُ The heart; syn. فُؤَادُ: (Lh, T, S, M, O, Mgb, K, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that فُؤَادُ signifies the “appendages of the مَرِيءُ [or œsophagus], consisting of the liver and lungs and قَلْبُ [or heart]:” (K in art. فُؤَادُ) [and, agreeably with this assertion,] it is said that the قَلْبُ is a lump of flesh, pertaining to the فُؤَادُ, suspended to the بَيَاطُ [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قَلْبُ, its fat, and its حِجَابُ [or septum?], قَلْبُ and فُؤَادُ; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قَلْبُ may be [applied by some to] the black clot of blood in its interior: MF mentions that فُؤَادُ is said to signify the “receptacle,” or “covering,” of the heart, (وعاء القلب, or غَشَائُهُ, [i. e. the pericardium,]) or, accord. to some, its “interior:” the قَلْبُ is said to be so called from its تَقْلِبُ. [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) قُلُوبَاتُ الْقَلْبِ means + The several parts, or portions, [or, perhaps, appendances,] of the heart. (TA in art. بَي.) [And قَلْبُ is also used as meaning The stomach, which is often thus termed in the present day: so, for ex., in an explanation of طَبِخَ, q. v.]—

قَلْبُ الْعَقْرَبِ (also called simply, الْقَلْبُ, Kzw) is + A certain bright star, [the star α in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النُّسْرُ الْوَقْعُ (α of Libra) on the 25th of November, O. S.: (see مَنَازِلُ الْقَمَرِ, in art. نَزَل.)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النُّسْرُ الْوَقْعُ; these two stars rising together, in the cold season: the Arabs say, إِذَا طَلَعَ الْقَلْبُ جَاءَ الشِّتَاءُ كَأَنَّكَ لَدَى قَلْبِ الدَّجْدِجِ: and they regard its نُومٌ [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نُومٌ [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its رَقِيبٌ is الدَّهْرَانُ [q. v.] (Kzw.) There are also three similar appellations of other stars: these are قَلْبُ الْأَسَدِ + [Cor Leonis, or Regulus, the star α of Leo]: قَلْبُ الثَّوْرِ, an [improper] appellation of الدَّهْرَانُ: and قَلْبُ الْحَوْتِ, a name of الرِّشَاءُ [q. v.]. (TA.)—And الْقَلْبُ is syn. with

الضمير [signifying + *The heart as meaning the mind or the secret thoughts*]. (Mgh in art. ضمير.) — And + *The soul*. (TA.) — And + *The mind*, meaning *the intellect*, or *intelligence*. (Fr, S, O, Mgh, K.) So in the Kur l. 36: (Fr, S, O, TA:) or it means *there endeavour to understand, and consideration*. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ + *Thou hast no intellect, or intelligence*: (TA:) and مَا قَلْبُكَ مَعَكَ + *Thine intellect is not present with thee*: (O, TA:) and أَتَيْنَ دَهَبَ قَلْبِكَ + *Whither has thine intellect gone?* (TA.) [And hence, أَفْعَالُ الْقُلُوبِ + *The verbs significant of operations of the mind*; as طَلَبٌ and the like.] — See also قَلْبُ الْجَيْشِ. — قَلْبُ means + *The main body of the army*; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. خمس; &c.] — And قَلْبٌ signifies also + *The pure, or choice, or best, part of anything*. (L, K, *TA.) It is said in a trad. إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْفَرَّانِ يَسُ + [as though meaning, *Verily to everything there is a choice, or best, part; and the choise, or best, part of the Kur-án is Yâ-Seen (the Thirty-sixth Chapter)*]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, *verily to everything there is a pith; and the pith &c.*; from قَلْبٌ, as meaning, like قَلْبٌ, the "pith" of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهَذَا الْأَمْرِ قَلْبًا, meaning + *I have come to thee with this affair unmixed with any other thing*. (A, *O, L, TA.) — Also + *A man genuine, or pure, in respect of origin, or lineage*; (S, A, O, K;) holding a middle place among his people; (A;) and قَلْبٌ signifies the same: (O, K;) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (S, O:) one says عَرَبِيٌّ قَلْبٌ (S, A, *O) and قَلْبٌ (O) + *a genuine Arabian man*, (S, A, *O,) and امْرَأَةٌ قَلْبٌ (S, *A, O) and قَلْبَةٌ (S, A, O) and قَلْبَةٌ (K) + *a woman genuine, or pure, in respect of origin, or lineage*: (S, A, *O, K;) Sb says, they said هَذَا عَرَبِيٌّ قَلْبٌ and قَلْبًا + [This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلَى فَرَشَةٍ قَلْبًا, meaning + *Alee was a Kurashee genuine, or pure, in respect of race*: or, as some say, the meaning is, *an intelligent manager of affairs*; from قَلْبٌ as used in the Kur l. 36. (L, TA.)

قَلْبٌ (S, A, Mgh, O, Mgh, K) and قَلْبٌ (S, O, Mgh, K) and قَلْبٌ (S, O, K) + *The لب*, (S, O,) or شُحَّة (A, K,) or جَمَار (Mgh, Mgh,) [i. e. *heart, or pith*], of the palm-tree; (S, A, Mgh, O, Mgh, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA: [see also جَمَار:]) or the best of the leaves of the

palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but app. accord. to AHn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed قَلْبَةٌ, with damm and sukoon: (AHn, TA:) or قَلْبٌ, with damm, signifies the branches of the palm-tree (سَعَف [in my copy of the Mgh سَعْفَة]) that grow forth from the قلب [meaning heart]: (T, TA: [see الْعَوَاهِنُ and الْحَوَافِي, pls. of عَاهِنُ, or عَاهَةٌ, and خَافِيَةٌ:]) the pl. is قَلْبَةٌ (S, O, Mgh, K,) which is of the second, (Mgh,) [or of all,] and قُلُوبٌ (Mgh, K,) a pl. of the second, (Mgh,) and أَقْلَابٌ (Mgh, K,) a pl. [of pauc.] of the first. (Mgh.) — And قَلْبٌ signifies also + *A bracelet* (S, O, K, TA) that is worn by a woman, (K, TA,) such as is one قَلْبٌ (S, O, TA, but in the O, one قَلْبٌ,) [as though meaning such as is single, not double,] or such as is one قَلْدٌ, ('Eyn, T, MS, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one طَاق [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double طَاق (MS;) and they say سَوَارٌ قَلْبٌ; (TA;) and قَلْبٌ فِضَّةٌ i. e. a [woman's] bracelet [of silver], (A, Mgh, Mgh, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Mgh, TA:) so called as being likened to the قَلْب of the palm-tree because of its whiteness; (A, Mgh, Mgh, TA;) or, as some say, the converse is the case. (Mgh.) — And + *A serpent*: (S, O:) or a white serpent: (A, K:) likened to the bracelet so called. (S, O.) — قَلْبٌ as an epithet, and its fem. قَلْبَةٌ: see قَلْبٌ, last sentence, in three places.

قَلْبٌ: see the next preceding paragraph.

قَلْبَةٌ, as a subst.: see قَلْبٌ, former half. — Also Redness. (IAar, O, K.)

قَلْبَةٌ مَا بِهِ قَلْبَةٌ There is not in him any disease, (S, A, Mgh,) thus says IAar, adding, for which he should be turned over (يُقَلَّبُ) and examined, (S,) and in this sense it is said of a camel [and the like], (TA,) or on account of which he should turn over upon his bed: (A:) or there is not in him anything to disquiet him, so that he should turn over upon his bed: (Et-Tá-ee, TA:) or there is not in him any disease, and any fatigue, (K, TA,) and any pain: (TA:) or there is not in him anything; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAar, originally used in relation to a horse or the like, meaning there is not in him any disease for which his hoof should be turned upside-down (يُقَلَّبُ) [to be examined]: (TA:) or it is from الْقَلَاب (Fr, S, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قَلْبٌ [q. v.] as said of a man, and means there is not in

him any disease on account of which one should fear for him. (Fr, TA.)

- أَوْدَى الشَّبَابَ وَحُبَّ الْخَالَةِ الْخَلْبَةِ
- وَقَدْ بَرِئْتُ فَمَا بِالْقَلْبِ مِنْ قَلْبَةٍ

[Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. خلب in the S,) and I have recovered so that there is not in the heart any disease, &c.]; meaning I have recovered from the disease of love. (S, TA.)

قَلَابٌ [as used in the following instance is an attributive proper name like فَجَار &c.]. اِقْلِبْ قَلَابٌ [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قَلَاب. (TA. [See also Freytag's Arab. Prov. ii. 247.])

قَلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (As, S, O, K,) occasioning complaint of the heart, (As, S, O,) and that kills him on the day of its befalling him: (As, S, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of قَلِب, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كَبَادٌ and نَكَافٌ. (TA in art. كبد.)

قَلِيبٌ: see قَلَابٌ.

قَلُوبٌ (O, K,) as an epithet applied to a man, (O, TA,) i. q. مَقْلُوبٌ كَثِيرٌ اِتْقَلَبَ [app. meaning + *Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs*: or *who practises much versatility, &c.*: see 5, last sentence but one]. (O, K.) — See also قَلِيبٌ. قَلُوبُ الشَّجَرِ means *What are soft, or tender, of succulent herbs*: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.)

قَلِيبٌ Earth turned over (قُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — And hence, (A,) a masc. n., (A, *Mgh,) or masc. and fem., (S, O, K,) A well, (Mgh, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (S, A, Mgh, O:) or an ancient well, (A'Obeyd, S, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed جَفَر [q. v.] or not: (ISh, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not thus called: (IAar, TA:)

the pl. (of pauc., §, O) أَقْلَبَ (§, O, K) and (of mult., §, O) قَلَبَ (§, Mgh, O, K) and قَلَبَ (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسُل is of رُسُل (TA,) and قَلْبَان also is mentioned as a pl. of قَلْب on the authority of AO. (TA voce: بَدَى) — El-Ajjāj has applied the pl. قَلَب to † Wounds, by way of comparison. (§, O.)

قَلْب [dim. of قَلْب: and hence, perhaps,] † A خَزَزَة [i. e. head, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.)

رَجُلٌ قَلْبٌ † A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs. (TA.) And حَوْلَى قَلْبٌ (§, O, K) and حَوْلٌ قَلْبٌ and حَوْلَى قَلْبِي (O, K) or قَلْبٌ حَوْلٌ (A) † One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; knowing, shifful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (§, A, O, K, TA. [See also art. حول.])

قَلْبٌ: see قَلْبٌ.

قَلْبٌ and قَلْبٌ: see what next follows.

قَلْبٌ and قَلْبٌ The wolf; (§, O, K;) as also قَلْبٌ and قَلْبٌ and قَلْبٌ, the last like قَلْبٌ (K,) or قَلْبٌ. (O: thus there written.) — And The lion. (O, in explanation of the first and second.)

قَلْبٌ, with fet-h to the ج, (§, MA, O, Mgh, K, KL,) and قَلْبٌ (MA, O, Mgh, K,) but the former is the more common, (Mgh, K,) A model according to which the like thereof is made, or proportioned: (T in art. مثل, MA, KL, MF:) the model [or last] (KL,) of a boot, (§, O, Mgh, KL,) and of a shoe, (KL,) &c.: (O, Mgh, KL:) and a mould into which metals are poured: (K:) قَلْبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shihāb, in his Expos. of the Shifā, denies this: its original is [the Pers. word] كَتَاب: (MF:) the pl. is قَوَالِب, (MA,) and قَوَالِب is used by El-Hareere to assimilate it to أَسَالِب. (Har p. 23.) [A fanciful and false derivation of قَلْبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — قَلْبٌ الْكَلَامُ † [app. meaning † He has returned in reply the model, or pattern, of speech; and has hit the joint so as to

sever the limb; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طَبَق;) and has put the tar upon the places of the scabs;] is mentioned by AZ as said of an eloquent man. (O, TA.) [The TA, in this art. and in art. طَبَق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَد, the reading in the O.] — And قَلْبٌ (O, L, TA,) with fet-h and with kesr to the ج, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَلْب [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِب is its pl., [properly قَوَالِب,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.)

قَلْبٌ Red unripe dates: (§, O, Mgh, K:) so in the dial. of Belhārith Ibn-Ka'ab: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بَرَقَالِب: or an unripe date when it has become wholly altered [in colour] is termed قَلْب. (Al-H, TA.) — And شَاةٌ قَلْبٌ لَوْنٌ A ewe, or she-goat, of a colour different from that of her mother: (O, K, TA:) occurring in a trad. (O, TA.) — See also قَلْبٌ, in three places.

قَلْبٌ as an epithet applied to a man: and قَلْبٌ as an epithet applied to a lip (شَعَّة): see 1, near the end.

إِقْلَابِيَّة [app. إِقْلَابِيَّة] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.)

تَقَلُّبَاتٌ † Vicissitudes of fortune or of time.]

مَقْلَبٌ The iron implement with which the earth is turned over for sowing. (§, O, K.)

مَقْلَبُ الْقُلُوبِ † [The Turner of hearts: an epithet applied to God]. (TA in art. حَرَك, from a trad.)

مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّيْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سَرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And كَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مَقْلُوب is applied to a word: see 1, former half. — Also a man attacked by a disease of the heart. (A.) And A camel attacked by the disease termed قَلَاب [q. v.]: (§, O, K:) fem. with ة. (§.)

الْمَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.)

مَقْلَبٌ i. q. مَقْلُوبٌ † [Place, or room, or scope,

for free action, &c.: see سَرَب: and see an ex. voce سَبَح. (Jel. in xlvii. 21.) — See also the following paragraph, in two places.

مَقْلَبٌ An inf. n. of 7 [q. v.]. (§, O, K, TA.) — And also a n. of place from the same [for which Freytag seems to have found in a copy of the مَقْلَب, a mistranscription], (§, O, K, TA.) like مَقْلَب. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being: and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — Hence, also, † The final place to which one is translated, or removed, by death; and so مَقْلَب.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مَقْلَبِهِ and مَقْلَبِهِ † [Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — [And A place to which one returns from a journey &c.]

قلت

1. قَلْتُ, aor. ء, inf. n. قَلْتُ (§, Mgh, O, Mgh, K,) He, or it, perished, or died. (§, Mgh, O, Mgh, K.) One says, مَا أَنْعَلْتُوا وَلَكِنْ قَلْتُمْ [They did not escape, but they perished, or died]. (§, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]

4. اقلته He, or it, destroyed him; (K, TA;) said of God, and of a long journey: (TA:) or he (i. e. a man, O) exposed him to destruction; (O, K, TA;) and made him to be on the brink thereof. (TA.) — And اقلنت She was, or became, such as is termed مَقْلَات [q. v.]. (§, O, K, TA.)

قَلْتُ A [hollow, or cavity, such as is termed] نَقْرَة, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, §, O, Mgh, K,) in which water stagnates, (T, §, O, Mgh,) i. e. the water of the rain, (Mgh,) when a torrent pours down; (TA;) similar to what is termed وَقْب: (T, TA:) in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مَزَادَة (Mgh:) or a نَقْرَة in a rock: (A:) and any نَقْرَة in the ground, or in the body: of the fem. gender: (T, O, TA:) and [therefore] its dim. is قَلْتِيَّة: (O:) pl. قَلَات. (T, §, O, Mgh.) Hence the saying, أَسْوَدَ مِنْ مَاءِ الْقَلْبِ [Blacker than the water of the hollow]. (A, TA.) — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — [Hence,] قَلْتُ التَّيْبَةِ † The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (§, A, O, TA.) — And قَلْتُ signifies † Any small hollow, or depression, in a member. (A.) — And القَلْتُ [alone], (TA,) or قَلْتُ التَّرْقُوتِ (A,)

† The hollow, or depression, that is between the collar-bone and the neck. (A,* TA.) And قَلْتُ † The cavity of the eye. (S, A, O.) And قَلْتُ الصَّدْعَ † [The depression of the temple.]. (S, O, TA.) And قَلْتُ الإبهام † The hollow that is in the lower part of the thumb. (S, O, TA.) And قلت الكف [app. signifies the same;] † The part that is between the tendon of the thumb [i. e. of the flexor longus pollicis] and the fore finger; which is the middle part between these two [or between the thumb and the fore finger]. (TA.) And قَلْتُ الخَصِرَةَ † The depressed part of the flank: (AZ, TA:) or what is termed حَقُّ الْوَرِكِ [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.) And قَلْتُ الرُّكْبَةَ † The عَيْنُ of the knees. (A, TA. [This, I should have thought, might mean the popliteal space, which is slightly depressed between the two hamstrings: but see عَيْنُ.]) And the قَلْتُ (JK, TA) of the mouth (JK) of the horse (TA) is † What is between the لَهَوَاتِ [app. meaning the furthest, or innermost, parts of the mouth], extending to the مَحَنَكِ [or place where the palate, or soft palate, is rubbed, or pierced, to make it bleed]. (JK, TA.)—Also A man having little flesh: and so قَلْتُ. (Lh, O, K.)—And قَلْتُهُ (JK, K, TA, in the CK) قَلْتُهُ, in the O قَلْتُهُ, A ewe or she-goat whose milk is not sweet. (JK, O, K.)

قَلْتُ [inf. n. of 1: used as a simple subst.,] Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, إِنَّ السَّافِرَ وَمَتَاعَهُ لَعَلَى قَلْتٍ إِلَّا مَا وَكَّى اللَّهُ [Verily the traveller and his goods are in danger of destruction, except what God protects]. (S, O.) And one says, قَلْتُ عَلَى قَلْتٍ i. e. [He became] on the brink of destruction: or in fear of a thing that beguiled him to venture upon an evil undertaking. (TA.) And أَمْسَى عَلَى قَلْتٍ i. e. [He became] in a state of fear. (TA.)—Also The state, or condition, of such as is termed مَقْلَاتٍ. (O, TA.)

قَلْتُ: see قَلْتُ, last sentence but one.

قَلْتُهُ The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils: also called the خَنْجَبَةُ and نُوتَةُ وَهْدَةٍ and هَزْمَةٌ and نُومَةٌ. (TA.)

قَلْتُهُ dim. of قَلْتُ: see the latter, first sentence.

مَقْلَتٌ: see مَقْلَتُهُ.

مَقْلَتٌ: see مَقْلَاتٌ.

مَقْلَتُهُ A place of perdition or destruction or death: (S, O, Mgh, K;) as also مَقْلَتٌ. (MF.) And hence, A desert, or waterless desert. (Mgh.) And A place that is feared. (TA.)

مَقْلَاتٌ (Lth, S, A, O, K) and مَقْلَتٌ (TA) A she-camel that brings forth one only, and does not conceive after: (Lth, S, O, K:) or whose young one has died; as also تَكْدَأُ: (L in art. نَكَد:) and a woman of whom no child lives: (S, A, O, K:) or, accord. to Lth, a woman who has only one child; but Az disallowed this explanation: (O:) or a woman who brings forth one child, and does not bring forth any after that: (TA:) or any female to which there has remained no offspring: (Lh, TA:) pl. of the former مَقْلَاتٍ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شَخَب.] Bishr Ibn-Abee-Khazim says, (S,* O,) mentioning the slaughter of Makhzoom Ibn-Ḥabbā El-Asadee, (O.)

• تَطَلُّ مَقَالِبَتِ السَّاءِ يَطَانُهُ
• يَقْلُنْ أَلَا يُقْلَى عَلَى الْمَوِّ مِزْرُ

[The women of whom no offspring lived, &c., passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man? for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مَقْلَاتِ trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.)

قلع

1. قَلَعْتُ أَسْنَانَهُ, (A, Mgh, K,*) aor. ٤, (Mgh, K,) inf. n. قَلْعٌ, (A,* Mgh, K,*) His (a man's, or other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خَضْرَاءُ [here meaning a dark, or an ashy, dust-colour; and in like manner are to be rendered similar words (primarily denoting "greenness") in this art.]: (Mgh:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) جَرُّ signifies yellowness in the teeth; and when this becomes much in quantity, and thick, and black, and of a dark, or an ashy, dust-colour, it is termed قَلْعٌ: (Sh:) or his teeth became yellow, and incrustated with dirt, from long disuse of the tooth-stick which is employed for cleaning them: (A'Obeyd:) or, as some say, his (a man's) teeth became yellow; and his (a camel's) teeth became of a dark, or an ashy, dust-colour. (MF. [But this is said in the TA to be strange.])—And قَلَعَ الرَّجُلُ قَلْعَهُ The man had yellowness [&c.] in his teeth. (S.)

2. قَلَعْتُ أَسْنَانَهُ I removed the قَلْع, i. e. yellowness [&c.] of his teeth. (A.)—And قَلَعَهُ He [cleansed and] cured of their قَلْع [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَدْتُ in the phrase قَرَدْتُ الْبَعِيرَ (S, K,) meaning "I plucked off the ticks from the camel." (S.) عَوْدٌ يَقْلَعُ An aged camel whose teeth are cleansed (S, K)

and cured of their yellowness [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A;*) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ham p. 820.)

4. اقلع أسنانه, said of time, It rendered his teeth yellow [&c.: see 1]. (A.)

5. الْمَرْأَةُ إِذَا غَابَ زَوْجُهَا تَقَلَّتْ i. e. † [The woman when her husband is absent] becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تَقَلَّتْ, with ف: (TA in this art.:) but El-Khuttābee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. قَلْع.)—And تَقَلَّحَ الْبِلَادَ He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth. (K.)

قَلْعٌ An ass [app. a wild ass] advanced in age: (K:) and so قَلْعٌ. (Lth and K in art. قَلْع.) [See art. قَلْع for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.]

قَلْعٌ A dirty garment. (K.)

قَلْعٌ (S, A, Mgh, Mgh, K) and قَلْعٌ (Mgh, K,) the former being the inf. n. of قَلَعَ, and the latter a simple subst., (Mgh,) Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خَضْرَاءُ [here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh,* Mgh.) [See also 1.]

قَلْعٌ: see أَقْلَعُ.—Also Clad with, or wearing, a dirty garment, which is termed قَلْعٌ. (Sh, TA.)

قَلْعٌ: see قَلْعٌ.

أَقْلَعُ (S, A, Mgh, L, Mgh) and قَلْعٌ (A,) applied to a man, (S, A, L, Mgh,) and to other than man, (L,) Having, in his teeth, what is termed قَلْع [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Mgh:) fem. of the former قَلْعًا: and pl. قَلْعٌ. (Mgh.)—And الأَقْلَعُ signifies The جَعَل [or species of black beetle called cantharus]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.)

مَقْلَعٌ † Experienced, or expert, in affairs; whose qualities have been tried, or proved; (A, TA;) and rendered tractable, or submissive: applied to a man. (TA.)

قَلَح

1. قَلَحَ, (S, L, K,) aor. ٤, (K,) inf. n. قَلْحٌ (S, K) and قَلَّحَ (L) and قَلَّيْحَ, (Sh, S, K,) *He* (a stallion-camel) *brayed*: (S, L, K:) or *began to bray*: or *brayed vehemently, as though he pulled out the sound from his chest*. (L.) — And قَلَّحَ *He pulled out, or up, the tree*: (K, TA:) the خ being substituted for ع. (TA.) — And قَلَّحَ *He struck a dry thing upon, or against, a dry thing*. (K.)

2. قَلَّحَهُ بِالسَّوْطِ, inf. n. تَقْلِيْحٌ, *He struck him a most vehement stroke with the whip*. (K.) — And قَلَّحَ النَّبْتُ *The plant, or herbage, became strong*. (K.)

قَلَّحَ A stallion-camel excited by lust, (K, TA,) when he is [braying vehemently, as though] pulling out the sound of braying [from his chest: see 1]. (TA.) — And *An ass* [app. a wild ass] *advanced in age*: (K, TA:) and so قَلَّحَ; with ح as well as with خ. (TA; and K in art. قَلَح.) — Also, [or perhaps قَلَّحَ] *Hollow reeds or canes*. (K.)

قَلَّحَ قَلَّحَ, (K, TA,) with the final letter quiescent, (TA,) *An expression uttered to the stallion-camel on the occasion of covering*. (K.)

قَلَّحَ: see قَلَّحَ. — Also *Large in the هَامَة* [or head; or crown, or upper part, of the head]: and hence used as a proper name, with the article ال, of the poet El-Ambree, and of others. (TA.)

قَلَّحَ and قَلَّحَ A braying stallion-camel: or one that brays vehemently. (L.)

قَلَد

1. قَلَدَ, (aor. ٢, inf. n. قَلْدٌ, L.) *He twisted, wound, or wreathed, a thing (or anything, L,) upon* (على) *another thing*; (L, K;) as a قَلْبٌ (the ornament so called) upon another قَلْبٌ. (L.) — [Hence,] aor. and inf. n. as above (S, L) *He twisted a rope*. (S, L, K.) قَلْدَ حَبْلُهُ *His rope was twisted*: said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAqr, L.) — [Hence, also,] *He made a piece of iron slender, and twisted, wound, or wreathed, it* (K) upon a similar piece, (TA,) or upon another thing. (K.) — قَلْدَتَهُ الْحُمَى, (aor. ٢, inf. n. قَلْدٌ, L,) *† The fever seized him every day*. (L, K.) See قَلْدَ. — قَلْدَ, (aor. ٢, inf. n. قَلْدٌ, L,) *He irrigated growing corn*. (L, K.) — قَلْدَ, aor. ٢, (inf. n. قَلْدٌ, L,) *He collected water in a tank or cistern, (L, K,) and milk in a skin, (IAqr, L, K,) ladling each out with a bowl, and pouring it into the tank or the skin, (AZ,) and clarified*

butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قَرَدَ. — قَلْدَ مِنْ الشَّرَابِ *He drank of the beverage, or wine*. (IKht.)

2. قَلْدَهَا قَلْدَةً, inf. n. تَقْلِيدٌ; (S;) and قَلْدَهَا قَلْدَةً; (Msb, K;) *He put a قَلْدَة [or necklace] upon her (a woman's, S, Msb) neck*; (S, K;) *attired her therewith*. (Msb.) [And so,] قَلْدَتُهُ السِّيفَ, *I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder*. (A.) [And] قَلْدَ الْبَدَنَةَ, inf. n. تَقْلِيدٌ, *He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering*; (T, S, A, L, K, &c.) namely, an old worn-out sandal, (JK,) or a piece of a skin, (Msb,) or of a sandal, (T, Mgh,) or of a مزَادَة, (Mgh,) or the loop of a مزَادَة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (بَحَاء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Kur.)

— Hence, قَلْدَ الْوَلَاةِ الْأَعْمَالِ *† [The investing of prefects, or the like, with offices of administration]*. (S, L, K.) You say, قَلْدَهُ عَمَلًا *† [He invested him with an office of administration]*. (A, L.) قَلْدَهُ نَعَمَةً *† [He conferred upon him permanent badges of his favours]*. (A.) [See قَلْدَةً: and see also طَوَّقَ and طَوَّقَ.] — Hence, also, قَلْدَ التَّقْلِيدِ فِي الدِّينِ *† [The investing with authority in matters of religion]*: (S, L:) التَّقْلِيدُ means a man's following another in that which he says or does, firmly believing him to be right therein, without regard or consideration of the proof, or evidence; as though the former made the saying or deed of the other a قَلْدَةً upon his neck. (KT.) — قَلْدَهُ الْأَمْرَ *† He obliged him, or constrained him, to do the thing, or affair; he imposed upon him the thing, or affair*. (L.) — قَلْدَ فُلَانٍ قَلْدَةً سَوْءَ *† Such a one was satirized with that which left upon him a lasting stigma*. (A.)

4. اَقْلَدَ الْبَحْرَ عَلَيْهِمْ *† The sea drowned them*. (K.) اَقْلَدَ الْبَحْرَ عَلَى خَلْقٍ كَثِيرٍ *† The sea drowned a great number of people; as though it closed upon them*: (S, L:) or, *closed upon them, and covered them, when they were drowned therein*. (A.)

5. تَقَلَّدَ قَلْدَةً, (S,) and تَقَلَّدَتْ, (K,) and تَقَلَّدَ, (L,) and تَقَلَّدَتِهَا, (Msb,) *He put on his neck, or attired himself with, a قَلْدَة [or necklace], and she did the same*. (S, L, Msb, K.) — تَقَلَّدَ السِّيفَ (S, A, L) *He hung upon himself the sword, putting its suspensory belt or cord upon his neck [or shoulder]*. (A.) A poet says,

يَا لَيْتَ زَوْجِكَ قَدْ غَدَا
مُتَقَلِّدًا سَيْفًا وَرُمْحًا
[Would that thy husband had gone hanging upon

him a sword and bearing a spear]: he means, وَحَامِلًا رُمْحًا. (S, L.) [See a similar saying voce جَدَعَ.] — تَقَلَّدَ الْعَمَلَ *† [He became invested with an office of administration, or a prefecture]*. (A.) تَقَلَّدَ الْأَمْرَ *† He took, or imposed, upon himself, or undertook, the thing, or affair*; (L;) syn. اِتَّزَمَهُ. (JK.) See Ham. p. 127.

قَلْدٌ: see مَقْلُودٌ.

قَلْدٌ A single strand, or twist, of a rope; (AHn, ISd;) and the like of a bracelet: (see قَلْبٌ:) pl. قَلْدٌ and قَلْدٌ. (AHn, ISd.) See مَقْلُودٌ. — The day on which a fever comes: (L, K:) or, on which a regular intermittent fever returns, seldom failing to do so at a particular time: (L:) or, on which a quartan fever comes: (S, L, K:) pl. قَلْدٌ. (L.) — Hence, (S, L.) The caravans from Mekkeh to Juddeh. (S, L, K.) — Accord. to As, A man attacked by a quartan fever on the day of its attack. (L.) — Irrigation of growing corn: (Az, L:) as also قَلْدٌ. (L.) — [And] قَلْدٌ signifies The day of irrigation. (L.) اَقَامَ قَلْدَهُ مِنَ الْمَاءِ *He performed the work of irrigating his land on the day appointed for his doing so*. (L, from a trad.) — † Irrigation by rain every week. (K.) You say, سَقَى السَّمَاءَ قَلْدًا فِي كُلِّ أُسْبُوعٍ *† The heaven rained upon us at a particular time every week*: (S, L:) from the قَلْد of a fever. (L.) — سَقَى إِبْنَهُ قَلْدًا *† He watered his camels every day at noon*. (Fr, L.) — كَيْفَ قَلْدَ نَخْلٍ *† How is the watering of the palm-trees of the sons of such a one?* a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — A portion of water: (L, K:) pl. قَلْدٌ, occurring in the A.; and قَلْدَةٌ a draught of water. (A.) — اَعْطَيْتُهُ قَلْدَ أَمْرِي *† I committed to him [the management of] my affair*. (A, K.)

قَلْدَةٌ i. q. قَلْدَةٌ; (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called قَلْدَةٌ. (L.) — Also, Dates, and meal of parched barley or wheat (سَوِيْق), with which butter is clarified. (L, K.) — And see قَلْدٌ.

قَلْدَةٌ and قَلْدَةٌ i. q. خَنْعَبَةٌ and نُونَةٌ and عَرَبِيَّةٌ and هَرَبِيَّةٌ and وَهْدَةٌ and هَزْمَةٌ and ثَوْمَةٌ and حَبْرَةٌ [?]: so says IAqr.; and Lth says, that the خَنْعَبَة is The part where the mustaches divide, against the partition between the two nostrils. (L.)

قَلْدٌ and قَلْدٌ A twisted rope. (S, K.) — and see قَلْدٌ and قَلْدٌ.

قَلْدَةٌ [A necklace; a collar; and the like;] that which is upon the neck; (S;) what is put upon the neck (L, K) of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice, [see 2,] and the like: (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure قَلْدَةٌ, in the case

of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of **قِلَادَةٌ** and **عِمَامَةٌ** and **قِلَادَةٌ**: (TA:) pl. **قِلَادَاتٌ**: (Mgh:) **قِلَادٌ** also occurs, either as a pl. of **قِلَادَةٌ**, in which case the kesreh and l in the pl. are different from the kesreh and l in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which **قِلَادَةٌ** is the n. un. (ISd, L.) — **حَسْبُكَ مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالعُنُقِ** [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeli, on his being asked why he did not censure his enemies in a longer satire. (Z.) — **ثِيَابُكَ قِلَادَةٌ فِي عُنُقِي لَا يَفُكُّهَا الْمَوْتَانِ** [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) — **لِي فِي عُنُقِي قِلَادَةٌ لَا يَفُكُّهَا الْمَوْتَانِ** [To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2]. (A.) [This use of **قِلَادَةٌ** in a good sense is more common than the meaning **†A disgrace attaching constantly or a permanent badge of infamy**: see Ham. p. 127.] — **قِلَادَةُ الشَّعْرِ**, (K,) and **مُقَلَّدَاتُهُ**, (L, K,) + Verses, or poems, that last throughout time. (L, K.) See 2. — **الْقِلَادَةُ** A certain asterism. (See **الْبَلَدَةُ**.)

قِلِيدٌ: see **مِقْلَادٌ**.

إِقْلِيدٌ: see **مِقْلَادٌ**.

إِقْلِيدٌ: see **إِقْلِيدٌ** — **أَقْلَيْتُ أَقْلِيدِي**, or **أَقْلَيْتِي**, [as in different copies of the A: perhaps mistakes for **قِلْدِي**:] **قِلْدِي** I irrigated my land with my **قِلْدِي** [or portion of water]. (A, TA.)

إِقْلِيدٌ, (S, L, K,) or **أَقْلِيدٌ**, with fet-h to the **ا**, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Mgh, TA,) originally **كَلِيد** [i. e., **كَلِيد** or **كَلِيد**, which is Persian,] (TA) or originally **أَقْلِيدِس**, (Mgh, MF.) which is Greek, [i. e., **κλειδος**, gen. of **κλεις**,] (MF.) A key; (S, A, L, Mgh, K;) as also **مُقَلَّدٌ** (L, K) and **مُقْلَادٌ** (K) and **مُقْلِيدٌ** (AHeyth, L) and **إِقْلَادٌ**: (L:) pl. **أَقْلَائِدٌ** (L, Mgh, El-Basā'ir) and **مَقْلَائِدٌ**, (Mgh, El-Basā'ir,) the latter a pl. similar to **مَلَامِيعٌ** and **مَحَاسِنٌ** and **مَشَابِهٌ** and **مَذَاقِيرٌ**, (El-Basā'ir,) or [rather] a [reg.] pl. of **مُقْلَادٌ** or **مُقْلِيدٌ** or **مُقَلَّدٌ**, (Esh-Shihāb, in the 'Ināyeh,) or it has no [proper] sing.; (Aq;) [and pl. of **مُقَلَّدٌ**, of which see an ex. below]. [You say] **فَتَحَ الْبَابَ بِالْأَقْلِيدِ**, [or **بِالْإِقْلِيدِ**,] **He opened the door with the key.** (A.) — **لَهُ مَقْلَائِدُ السَّمَوَاتِ وَالْأَرْضِ** [Kur xxxix. 63, and xlii. 10.] may signify **†To Him belong the keys of the heavens and of the earth**: (L, Mgh:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify **†To Him belong the treasures of the heavens and of the earth.** (Es-Suddee, L, Mgh.) — **أَلْقَيْتُ إِلَيْهِ مَقْلِيدَ الْأُمُورِ** [lit., I threw to him

the keys of the affairs; meaning, I committed to him the disposal, or management, of the affairs]. (A.) — **ضَاقَتْ مَقْلَائِدُهُ**, and **مَقْلَادُهُ**, (K,) and **ضَاقَتْ عَلَيْهِ الْمَقْلَائِدُ**, (A,) [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shihāb, from **مُقَلَّدٌ**, signifying a twisted rope: this he says considering **مَقْلَائِدُ** as syn. with **قِلَادَاتٌ**; but its use in this sense is not established. (TA.)

مُقَلَّدٌ A kind of key, like a reaping-hook, (S, L, K,) with which, sometimes, herbage is twisted, (يُقَلَّدُ, i. e., يُقْتَلُ,) like as [the kind of trefoil, or clover, called] **قَتٌّ** is twisted when it is made into ropes; pl. **مَقْلَائِدُ**: (S:) a stick with a crooked head, (L, K,) which is used for that purpose: (L:) also, a reaping-hook with which **قَتٌّ** is cut. (L.) See also **إِقْلِيدٌ**.

مِقْلَادٌ A repository, magazine, store-room, or treasury; (L, K;) as also **قِلِيدٌ**: (K:) pl. **مَقْلَائِدُ**. (L.) — And see **إِقْلِيدٌ**.

مَقْلُودٌ: see **قِلِيدٌ**. — A bracelet formed of two bracelets of the kind called **قُلْبٌ** twisted together: (L:) a twisted bracelet; as also **قُلْدٌ**: (L, K [the latter said in the K to be with fet-h, but in the L written **قُلْدٌ**]) and the latter, [in the S written **قُلْدٌ**,] a bracelet made of twisted silver. (S, L.)

مُقَلَّدٌ The place of the **قِلَادَةُ** [or necklace, or collar, upon the neck]; (K;) [the neck of a woman, and of a horse, &c.]. — The place of the suspensory belt or cord of the sword, upon the shoulders. (S, K.) — [Having a **قِلَادَةٌ** or the like put upon his neck]. — A horse which outstrips others, (S, L, K,) which has something put upon his neck in order that it may be known that he has outstripped. (S, L.) — A chief upon whom are imposed the affairs of his people. (Ham p. 127.)

قلس

1. **قَلَسَ**, aor. -, inf. n. **قَلَسَ**, **He belched up**, (S,* A,* Mgh, K,) from his throat, (S, A, K,) or from his belly, to his mouth, (Mgh,) as much as filled his mouth, or less, (S, A, Mgh, K,) of [acid and undigested] food or drink, whether he cast it forth or returned it to his belly: when it overcomes [or is repeated (accord. to an explanation of **قَلَسَ** or **قَلَسَ** below,)] it [the action] is termed **قَلَسَ**: (Mgh:) or he vomited (**قَلَسَ**) as much as filled his mouth: (Mgh:) or he, or it, vomited, or cast forth; syn. **قَذَفَ**. (S.) The act termed **قَلَسَ** is an impurity which necessitates the performance of the ablution termed **وُضُوءٌ**: (A, Mgh:) so in a trad. (A.) — **قَلَسَتْ نَفْسُهُ**, (A, K,) aor. and inf. n. as above, (K,) His soul, or stomach, heaved; or became agitated by a tendency to vomit: (A, K:) [like **نَفَسَتْ**]. — [Hence,] **قَلَسَتْ** **الطَّعْنَةُ بِالْمِخْلَبِ** [The wound made with a spear or

the like belched forth blood]. (A.) — **وَقَلَسَتْ السَّحَابَةُ بِالنَّدَى** **†The cloud cast forth moisture, or fine rain; not vehement rain.** (A,* TA.) — **وَقَلَسَتْ الْكَأْسُ**, (S, K,* aor. and inf. n. as above, (K,) **†The cup of wine cast forth [or overflowed with] the beverage, in consequence of its being very full.** (S, K,* aor. and inf. n. as above, **†The sea, or great river, cast forth [or overflowed with] water, in consequence of its being very full.** (K,* TA.)

2: see Q. Q. 1.

5: see Q. Q. 2.

Q. Q. 1. **قَلَسَهُ** (S, K) and **قَلَسَتْهُ** (K) **He attired him with a قَلَسُوة**; (S, K;) as also **قَلَسَهُ**, (A,) inf. n. **قَلَسَ**. (TA.)

Q. Q. 2. **تَقَلَّسَ** and **تَقَلَّسَ** **He attired himself with, or more, a قَلَسُوة**; (S, K;) as also **تَقَلَّسَ**. (S, A.) [The last of these verbs is used by El-Hemedhānee transitively, as meaning, **He attired himself with a cap of the kind called دَبَّةٌ as a قَلَسُوة**: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.]

قَلَسَ, (A, K, and so in a copy of the S,) or **قَلَسَ**, (A, Mgh, Mgh, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Mgh,) and **قَلَسَانٌ**, (TA,) [but this last is more like an inf. n.,] **What comes forth, (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Mgh, K,) from the throat, (Kh or Lth, S, A, K,) or from the belly, to the mouth, (AZ, Mgh,) as much as fills the mouth, or less, (Kh or Lth, S, A, Mgh, K,) of [undigested] food or drink, (AZ, Mgh,) peculiarly, with acidity, and that acid humour itself, (Meyd, as cited by Golius,) whether the person cast it forth or return it to his belly: (AZ, Mgh:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed **قَلَسَ**: (Kh or Lth, S, A, K:) or **what comes forth, of vomit, being as much as fills the mouth**: (Mgh:) pl. **أَقْلَاسٌ**. (TA.)**

قَلَسَ: see **قَلَسَ**.

قَلَسَاةٌ: }
قَلَسُوةٌ: } see **قَلَسُوةٌ**.

قَلَسَانٌ: see **قَلَسَ**.

قَلَسُوةٌ (S, A, Mgh, K) and **قَلَسِيَّةٌ** (S, K) and **قَلَسُوةٌ** (TA) **A certain thing that is worn upon the head, (K, TA,) well known; (TA;) [a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban: there was also one kind which was round, like a melon: (see **أَرُصُوةٌ**)] and a cowl, or hood, of a pointed form: see **طَرَطُورٌ**, and **بُرْنَسٌ**, and **عَرَقِيَّةٌ**: **Abd-El-Lateef** applies the term **قَلَسُوةٌ نَحَاسٌ** to the cap of copper which covered the head of the**

obelisk standing on the site of Heliopolis, now called El-Matfareeyeh:] the kind worn by the Companions [of the Prophet] was such as fitted close to the head, [not pointed, or] not going away into the air: (K) in art. بطح: pl. قَلَانِس and قَلَانِسِي and قَلَانِسِي and قَلَانِسِي, which last is [properly a coll. gen. n. of which قَلَنْسُوَة is the n. un., being] originally قَلَنْسُو, for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ي, and the dammeh into a kesreh, and then the word becomes like قَاضِي [for قَاضِي].

(S, Mgh, K) and قَلَانِسِي and قَلَانِسِي and قَلَانِسِي and قَلَانِسِي: (S, K:) but not قَلَانِسِي; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.)

قَلَنْسِيَة

قَلَنْسِيَة and قَلَنْسِيَة: } see قَلَنْسُوَة.

قَلَنْسِيَة and قَلَنْسِيَة: }

قَلَانِسِي: see قَلَانِس.

قَلَانِس: see قَالِس, in two places. — A maker [or seller] of what is called قَلَنْسُوَة [or rather of قَلَانِس, the pl.; and so قَلَانِسِي; or this latter is perhaps post-classical]. (TA.)

قَلَانِس act. part. n. of 1, in the first and subsequent senses. (S, A.) — You say, طَعْنَةُ قَالِسَةٍ [A wound made with a spear or the like belching forth blood, and belching forth much blood]. (A.) And [in like manner], بَحْرٌ قَلَانِسِي, † A sea, or great river, casting forth [much water (see 1)] or froth or foam: (S:) or flowing with a very copious and high tide of water. (K.)

قلص

1. قَلَصَ (S, M, A, &c.) aor. -, inf. n. قُلُوصَ (S, M, Mgh, K.) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] It contracted, or shrank; or became contracted or shrunk; (S, M, Mgh, L, Mgh, K;) as also قَلَصَ (S, Mgh, K;) inf. n. تَقْلِيصُ (K;) and تَقْلَصَ (S, M, * Mgh, Mgh, * K;) and i. q. اُرْتَفَعَ [which has two significations: it rose, or became raised: and it went away:] (S, M, * A, Mgh, Mgh, * K;) as also قَلَصَ, and تَقْلَصَ. (A, Mgh.) You say, قَلَصَ الشَّيْءُ (S, M, A, Mgh, Mgh, K.) and قَلَصَ (TA) and تَقْلَصَ (Mgh) and اَقْلَصَ (Fr, TA.) The shade contracted, or shrank, (M, K, TA.) قَلَصَ from me: (M, K:) or decreased: (TA:) or went away; syn. اُرْتَفَعَ (S, Mgh, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ His lip became contracted; (S, M, Mgh, K;) as also تَقْلَصَتْ (Mgh:) or became contracted upwards. (A, TA.) And قَلَصَ الضَّرْعُ The udder became drawn together. (TA.) And

قَلَصَ الثَّوبَ بَعْدَ الْغَسْلِ The garment, or piece of cloth, contracted, or shrank, after the washing. (S, Mgh, K.) And قَلَصَ الْقَمِيصَ, inf. n. تَقْلِيصُ (K, TA;) or تَقْلَصَ (M, TA;) The shirt became contracted, or raised, or tucked up: (M, K, TA:) and in like manner, قَلَصَتْ الدَّرْعُ, and تَقْلَصَتْ, [the coat of mail became contracted,] most frequently meaning upwards. (TA.) — It (water) collected in a well, and became abundant: (IKht, TA:) or rose (S, M, K) in a well; (S;) syn. اُرْتَفَعَ (S, M, K:) or, when said of the water of a well, it signifies اُرْتَفَعَ as meaning it went away: and also as meaning it rose by its becoming copious: (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتْ الْبُيُوتُ signifies the water of the well rose to its upper part: and the well became nearly, or entirely, exhausted: (TA:) and قَلَصَ الْغَدِيرُ the water of the pool left by a torrent went away. (M.) — قَلَصَ نَفْسُهُ (M, K,) aor. -, inf. n. قُلُوصَ (M,) and قَلَصَتْ (M, K,) with kesr; (K;) His soul heaved; or became agitated by a tendency to omit; syn. عَثَّتْ (M, K:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also نَقَسَتْ]. (TA.) — Also قَلَصَ, aor. -, inf. n. قُلُوصَ, He leaped, sprang, or bounded. (AA, K.) — قَلَصَتْ (M, K,) inf. n. تَقْلِيصُ (K;) [probably signify the same: or] the former signifies The camels rose in their pace, or going: (A:) and the latter, they (the camels) were light, or active, and quick, or were vigorous, (شَرَّتْ) in their pace, or going: (M:) or went on in one regular, uniform, or constant, course. (K.) — قَلَصَ, inf. n. قُلُوصَ, also signifies He went away; (IB, TA;) and so قَلَصَ, inf. n. تَقْلِيصُ (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so تَقْلَصَ said of an animal's milk. (Mgh.) — Also, قَلَصَ الْقَوْمُ, inf. n. قُلُوصَ, The company of men took up their luggage, (O, TS, K,) or collected themselves together, (L,) and went, or departed: (O, TS, L, K:) or they became distant, or remote: (TA:) or removed, or migrated, quickly from the dwelling. (A, TA.) — And قَلَصَ الْغُلَامُ, inf. n. as above, The boy grew up and walked. (TA.) See قُلُوصَ.

2: see 1, passim. — see also 4. — قَلَصَ قَبِيصَهُ He contracted his shirt; he raised it, or tucked it up. (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) — قَلَصَ بَيْنَ الرَّجُلَيْنِ He separated the two men, each from the other, in a case of reviling or fighting; syn. خَلَصَ. (M.)

4. اَقْلَصَ: see 1, second sentence. — It (a camel's hump) began to come forth: (IKht, TA:) and, said of a camel, his hump appeared in some degree, (ISK, S, K, TA,) and rose: (TA:) and in like manner اَقْلَصَتْ said of a she-camel: (TA:) or the latter signifies she (a camel) became fat in her hump; as also قَلَصَتْ; and in like

manner one says of a he-camel [قَلَصَ and اَقْلَصَ]: (M:) or she became fat in the [season called] صَيْف: (S, M, * K:) or i. q. غَارَتْ; [so in the copies of the K, evidently a mistake for غَارَتْ, q. v.:] and her milk went away, or became drawn up; (K;) [a signification nearly agreeing with explanations of غَارَتْ;] opposed to اَنْزَلَتْ. (TA.) See also قَلَصَ.

5: see 1, passim.

قَلَصَ Abundance of water: and, contr., paucity thereof: (TA:) and قَلَصَ and قَلَصَ have the former of these significations: (M:) or قَلَصَ signifies water of a well collecting therein and rising: (S, K:) and so قَلَصَ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdúbee. (IB:) the pl. of قَلَصَ is قَلَصَاتُ (S, K:) and the pl. [or rather quasi-pl. n.] of قَلَصَ is قُلُوصَ. (IB.) An Arab of the desert is related to have said, فَمَا وَجَدْتُ فِيهَا إِلَّا قَلَصَةً مِنَ الْمَاءِ, meaning, And I found not in it [i. e. the well] save a little quantity of water. (TA.)

قَلَصَ: see قُلُوصَ. — The beginning of a she-camel's becoming fat; as also قُلُوصَ. (M.) See 4.

قَلَصَ and قَلَصَ: see قُلُوصَ, throughout.

قُلُوصَ A young, or youthful, she-camel; (S, M, Mgh, K;) i. e. among camels (Mgh, Mgh) the like of a جَارِيَة among women: (S, Mgh, Mgh:) or such as endures journeying; (Lth, K;) so called until her tusk grows forth, [in her ninth year,] when she ceases to be so called: (Lth:) or a young, or youthful, Arabian camel: (TA:) or a she-camel from the time when first ridden, until she sheds the central incisor, [in her sixth year,] when she is called نَاقَةٌ (El-Adawee, S, Sgh, K;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ (El-Adawee, S, Sgh:) or any she-camel from the time when she is ridden, whether she be a بَيْتٌ لَبُونٍ or a حَقَّةٌ, until she becomes a بَكْرَةٌ, or until her tusk grows forth: (M:) or a she-camel in her sixth year: or in her second year: (M:) and sometimes a she-camel just born is thus called: (M:) the قُلُوصَ is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and a long-legged she-camel is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. قَلِيصَةٌ, of the pl. of which (قَلِيصَاتُ) see an ex. in a verse cited in art. ده:] pl. قُلُوصَ and قُلُوصَ (S, M, A, Mgh, Mgh, K) and قُلُوصَان (M, L) and (pl. pl., K, i. e. pl. of قُلُوصَ, S) قُلُوصَ. (S, M, Mgh, K.) [Hence,] قُلُوصَ الْاَنْجَالِ The clouds that bring snow. (A, TA.) [Hence also,] قُلُوصَ النُّجُومِ [also called الْقَلَاوِصُ and الْقَلَاوِصُ] † Twenty stars, which, as the Arabs assert, الدُّبُرَانُ drove before him in demanding in marriage الثُّرَيَّا; (TA;) some small stars before الدُّبُرَانُ, following الثُّرَيَّا (Mir-át ez-

Zemán:) [by some applied in the present day to the Hyades:] or the قَلَص are the stars around الدبران. (Kzw.) — Also, †A young, or youthful, female of the ostrich-kind; like the قَلُوص of the camel-kind; (M, TA;) the female of رِثَال [or young ostriches, or young ostriches a year old]; i. e. a رَأْلَة; (TA;) a female of the ostrich-kind, of such as are termed رِثَال: (S;) or a female of the ostrich-kind: (A, O, K;) and of such as are termed رِثَال: (K;) or قُلُص النعام signifies the رِثَال of the ostrich: (IDrd, TA;) or قَلُوص [so in the TA, app. a mistake for قُلُص,] signifies the offspring of the ostrich; its حَقَان and its رِثَال: so says IKh, on the authority of El-Azdee. (IB, TA.) — Also, †The young of the [species of bustard called] حُبَارَى: (K;) or the female of the حُبَارَى: or a little female حُبَارَى. (M.) — قُلُص is also metonymically applied to signify †Young women; (K;) as also قَلَائِص: (TA;) and the latter, to signify women [in a general sense]. (TA.) — A well having abundance of water: pl. قَلَائِص. (M.)

قُلُوص: see 1, (of which it is an inf. n.,) throughout: — and see قُلُص.

قَلِص: }
قَالِص: } see قَالِص.

ظِلُّ قَالِص Shade [contracting, or shrinking, from one: (see 1:) or] decreasing: (S, TA:) [or going away.] شَفَّة قَالِصَة A contracting lip: (S;) and رَجُلٌ قَالِصُ الشِّفَةِ a man having a contracting lip. (Mab.) ثَوْبٌ قَالِص A garment contracted and short: (Sh, TA;) and قميصٌ مَقْلَصٌ a short shirt: (A.) or a shirt contracted, or raised, or tucked up: and دُرْعٌ مَقْلَصَةٌ [a coat of mail contracted]: most frequently meaning upwards. (TA.) — قَلَاَصٌ and قَلِصٌ and قَالِصٌ Water collecting and becoming abundant in a well: (TA;) or rising, or high, (S, M, K,) in a well: (S;) the pl. of قَلِصٌ is قُلُص. (TA.) See also 1.

مَقْلَص: see قَالِص, in two places. — Also, applied to a horse, Long in the legs, and contracted in the belly: (M, TA;) or light, or active, and quick, (مُسَبِّرٌ), tall, and long in the legs: (S, K;) or tall. (A.)

مَقْلَاص A she-camel fat in the hump; and in like manner, a he-camel: (M;) or a she-camel that becomes fat in the [season called] صَيْف: (S, M;) and also, a she-camel that becomes fat and lean in the winter. (Ks, TA.)

قلع
قلف
قلق

See Supplement.]

قلق

قُلُقَاس [The colocasia; or arum colocasia of Linnaeus: or its root:] the root of a certain plant, which is eaten cooked, (AHn, K,) and used medicinally: (AHn:) the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile. (AHn, K.) [See De Sacy's "Relation de l'Egypte par Abd-allatif," pp. 94—98.]

قلمر

قلو

قلى

قمر

See Supplement.]

قما

1. قَمَاتِ الْمَاشِيَةِ, aor. قَمَا; (AZ, S, O, K;) and قَمُوْتُ, (O, K,) aor. قَمَا; (K;) inf. n. قَمُوْ and قَمُوْة, (AZ, S, O, K) both of the former verb, (AZ, S, O,) and قَمَرُ (K) and قَمَاءُ, (O, K,) which is of the latter verb, (O, TA,) and قَمَا, (K,) also of the latter verb; (TA;) The cattle became fat, or plump; (AZ, S, O, K;) as also قَمَات: (K;) the first is expl. in the T as meaning the cattle became full with fatness: and the epithet applied to them is there said to be قَامِيَّة. (TA.) — And قَمَاتِ الْإِبِلِ بِالْمَكَانِ, (K, TA,) and قَمُوْتُ, (K,) The camels abode in the place, (K, TA,) and were pleased with it, (TA,) because of its abundant pasture, and became fat, or plump, (K, TA,) in it. (TA.) And قَمَاتِ الْمَاشِيَةِ مَكَانٌ كَذَا حَتَّى سَمِنَتْ [The cattle abode in such a place until they became fat, or plump]. (TA.) See also 5. — And قَمَاتٌ بِالْمَكَانِ, (O, TA,) inf. n. قَمَرُ, (TA,) I abode in the place: (O;) or I entered the place and abode in it. (TA.) And قَمَا إِلَى مَنْزِلٍ He went into an abode. (TA.) — قَمَا is also syn. with قَمَعَهُ [q. v.]: (K;) the latter is affirmed to be the original word: (MF:) you say قَمَاتِ الرَّجُلِ, meaning قَمَعَهُ. (O.) — قَمُوْ, (S, O, K,) aor. قَمَا; and قَمَا, aor. قَمَا; (K;) inf. n. قَمَاءُ, (S, O, K) and قَمَا, both of the former verb, (S, O,) and قَمَرُ and قَمَاءُ, (so in copies of the K,) or قَمَا and قَمَاءُ, (so in the TK,) and قَمَا, (K,) which last is not an inf. n. un., (L, TA,) said of a man, (S, O, TA,) and of other than a man, (TA,) He was, or became, little and despicable (S, O, K, TA) in the eyes [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.)

3. مَا قَامَا It (a thing, TA) did not suit him: (K, TA:) and so مَا قَانَا. (TA.)

4. اِقْمَاتِ الْمَاشِيَةِ: see 1, first sentence. — اِقْمَا The people, or party, had their camels in a fat, or plump, state. (S, O, K.) — اِقْمَا الْمَرْعَى The pasture, or place of pasture, suited the

camels, (K, TA,) and rendered them fat, or plump. (TA, as from the K.) And اِقْمَاهُ It (a thing, S, O, or a place, or pasture or a place of pasture, TA) pleased him. (S, O, K, TA.) — And اِقْمَاهُ He rendered him little and despicable. (S, O, K.)

5. تَقَمَّا الْمَكَانَ (in the CK الْمَكَانُ) [He found that] the place suited him, and consequently he abode in it. (O, K.) — تَقَمَّا الشَّيْءَ He took the best of the thing. (Th, K.) — And He collected the thing little by little: (S, O;) and accord. to Z, تَقَمَّا الشَّيْءَ signifies He collected the thing. (TA.)

8: see what immediately precedes.

قَمَرُ A place in which a she-camel, and a he-camel, and a woman, and a man, abides until she, or he, becomes fat, or plump. (TA.)

قَمَاءُ Abundance of herbage, or of the goods, conveniences, and comforts, of life; and ease, repose, or freedom from trouble or inconvenience or from toil or fatigue; as also قَمَاءُ. (K.) — Also, and قَمَاءُ and قَمَاءُ, (like مَقَامًا [a mistranscription for مَقَامًا] and مَقَامًا, TA,) A place on which the sun does not come: (O, K;) pl. of the first word قَمَاءُ. (TA.)

قَمَاءُ: see the next preceding paragraph.

قَمِيءٌ Little and despicable (S, O, K, TA) in the eyes [of others]; fem. قَمِيَّة: (TA:) pl. قَمَاءُ and قَمَاءُ; (K;) the latter of a [very] rare form. (TA.)

قَامِيَّة, fem. of قَامِي: see 1, first sentence.

قَمَاءُ and قَمِيَّة: see قَمَاءُ.

فج

1. قَبَحَهُ, (S, A, L, K,) aor. قَبَحَ, (K,) inf. n. قَبَحَ; (S;) and اِقْبَحَهُ, (S, A, L, K;) He ate it, or took it into his mouth, (S, K,) namely, meal of parched barley or wheat, &c., (S, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed قَبَحَ, (L,) without moistening it, or kneading it with water &c.; syn. اِسْتَقَهُ; (S, K;) he took it in the palm of his hand (A, L) [and conveyed it] to his mouth (A) or licked it up. (L.) And اِقْتَبَحْتُ قَبْحَةً مِنْهُ [I so ate a mouthful thereof, i. e. of what is eaten in the manner described above]. (A.) — And قَبَحَهُ likewise signifies, (L, K,) as also قَبَحَهُ, (L,) He drank it, namely, what is called نَبِيذ, (L, K,) and شَرَاب [app. as meaning wine], and water, and milk. (L.) — And, from قَبَحَهُ signifying as expl. above, you say, قَبَحَ عَنِ الْمَاءِ, (A,) or [simply] قَبَحَ, (S, L, K,) with fet-h, (S,) aor. قَبَحَ, (L,) inf. n. قَبُوْخ; (S, L, K;) as also قَبَمَهُ, aor. قَبَمَ, inf. n. قَبْمُوْ; (L;) and قَامَحَ, (A, L,) inf. n. مَقَامَحَةٌ and قَبَاَحَ; (A;) and قَبَحَ, and

انقح; (S, L, K;) *He (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.)* And قَامَحَتِ الْإِبِلُ *The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.)* And قَامَحَ شَرِبَ فَتَقَمَّحَ *[He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.)* And قَامَحَ فَلَانٌ مِنَ الْبَاءِ *Such a one drank water, or the water, with dislike, or loathing. (AZ.)* أَشْرَبُ فَأَتَقَمَّحَ, said by Umm-Zarrā, means †[I drink] and I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be] قَامَحَ: (A, TA:*) Az says that التَّقَمُّحُ primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَمَّحَ, (A, TA:*) which [likewise] means, “and I raise my head in consequence of the being satisfied with drinking.” (A.) [See also art. قَمَحَ. — قَمَحَ, aor. ٢, inf. n. قَمُوحٌ, is also expl. by Lth as signifying *He (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.)*

2. قَمَحَهُ, (A, K,) inf. n. تَقَمَّحَ, (K,) † *He repelled him (i. e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K:*) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.)*

3: see 1, near the middle, in two places. — Hence, (S, A,) شَهْرًا قَمَاجَ, (S, A, K,) also called شَهْرًا قَمَاجَ, (K,) *The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A:) said by Sh to be شَيْبَانُ and مِلْحَانُ; (TA; [in which it is also here said that they are the two months whereof each is called كَانُونُ: if so, corresponding to December and January O.S.: but see شَيْبَانُ, in art. شَيْبَ:] so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.)*

4. أَلْبَحَ, (MA,) [in my MS. copy of the K indefinitely written اقبح, and in the CK اقبح, but it is correctly أَلْبَحَ, as is shown by its being added, after the explanation, in the TA, “whence مُقْبَحُونَ in the Kur” (xxxvi. 7,) and by explanations of this epithet in several of the

expositions of the Kur-án, and the like is also indicated in the S.] inf. n. إقْبَحَ, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) *He raised his head, and contracted his eyes: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — [Hence,] one says, (S,) أَقْبَحَهُ الْغُلُّ † The غُلُّ [i. e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] caused his (i. e. a captive's K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the غُلُّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — الإقْبَاحُ [as inf. n. of أَقْبَحَ, like أَقْبَحَ (with ك and ح) in form and in meaning,] also signifies † *The elevating of the head by reason of pride: and so الإقْبَاحُ. (L and TA in art. كَمَحَ: but in the CK, in that art, الإقْبَاحُ, with خ.)* And اقبح *شَمَخَ بِأَنْفِهِ [i. e. أَقْبَحَ] signifies شَمَخَ [i. e. شَمَخَ بِأَنْفِهِ, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride]; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — اقبح said of thirst is expl. by Lth as signifying *It rendered a camel very languid: but accord. to Az, this is wrong. (L.)* — اقبح *The ears [of wheat] became pervaded by the farinaceous substance. (K.) — And اقبح *البر, so in the T and L and other lexicons, but in all the copies of the K البر اقْبَحَ, The wheat becomes mature قَمَحَ. (TA.)****

5: see 1, near the middle, in four places.

7: see 1, near the middle, in two places.

8: see 1, first quarter, in three places: — and see also 4, last sentence.

قَمَحَ *Wheat, syn. بُر, (S, A, Mgh, L, Mgh, K,) and حِنْطَةٌ, and طَعَامٌ, (Mgh,) when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact: (L:) [and the grain of wheat; as also بُر and حِنْطَةٌ and طَعَامٌ:] a word of the dial. of Syria, and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بُر is more chaste: (S in art. بُر:) قَمَحَةٌ signifies a single grain thereof. (Mgh.) — جَرَى الْقَمَحُ *means The farinaceous substance pervaded the ears [of wheat]. (L.)**

قَمَحَةٌ: see the next preceding paragraph.

قَمَحَةٌ *A mouthful of قَمِيحَةٌ [q. v.]: (S, K:)*

or, as more than one have said, of water. (TA.) — See also الْقَمَحَانُ.

قَمِيحَةٌ and الْقَمِيحَةُ *The قَمِيحَةُ [q. v., generally meaning the glans of the penis]. (K.)*

قَمِيحَانَةٌ *The part between the قَمِيحَةُ [or occiput] and what is termed الْقَفَا [which is the small hollow in the back of the neck]. (K.)*

القَمَحَانُ, thus accord. to the Baḡrees, (TA,) and الْقَمِيحَانُ, and الْقَمِيحَةُ, (K,) *The [plant called] وَرْس [q. v.]: (S, K, TA:) or [the kind of perfume called] الدَّرِيرَةُ: (TA:) or (so accord. to the K and TA, but in the S “also,”) a substance that comes upon the surface of wine, like الدَّرِيرَةُ: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K “and,”) saffron: (K, TA:) or a certain perfume: or a white substance that overspreads wine resembling الدَّرِيرَةُ: this last is said to be what is meant in the following verse by En-Nábigahh [Edh-Dhuhayánee], the only poet known by AĤn to have mentioned الْقَمِيحَانُ:*

• إِذَا نُفِثَتْ خَوَاتِمُهُ عَلَاهُ *
• يَبِيسُ الْقَمِيحَانُ مِنَ الْمَدَامِ *

[When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.)

قَمَاحٌ, a subst. from قَمَحَ or قَامَحَ, *Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease. (L. [See also حَمَاحُ.])* Hence شَهْرًا قَمَاجَ, also called شَهْرًا قَمَاجَ: see 3.

إِنَّهُ تَقَمُوحٌ لِلشَّيْبِ *Verily he is a great drinker of the beverage called nebeedh. (Ish.)*

قَمِيحَةٌ a subst. signifying *What is eaten in the manner termed إقْبَاحَ, [see قَمَحَ,] (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic (جَوَارِشُ [often written جَوَارِشُ, &c.: (S:) expl. in the K by the word جَوَارِشُ [only, in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. گوارشت or گوارش: (TA:) app. from الْقَمَحُ meaning الْبُر. (S.) — [Hence] one says, مَا أَصَابَتِ الْإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلْبٍ, [The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.)*

قَامَحَ *A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness*

added to give intensiveness to its signification : (TA:) the قَمَرِي is [A bird] of the [species called] قَوَاحِتْ; [pl. of قَاخَنَة;] (Msb;) a certain species of bird; so called because أَقْمَر [q. v.] in colour, like the قَاخَنَة in El-Hijáz; (JK;) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have seen in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قَمَرِيَة is a species of حَمَام, (K,) حَمَائِر [i. e. pigeons]: (M, TA:) or قَمَرِيَة is applied to the female; and the male is called سَاقِ حَرِّ: (S, Msb, K: see سَاقِ حَرِّ in art. سوق): and the pl. is قَمَارِي, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قَمَارِي; (TA;) and قَمَر. (K.)

قَمَار: see 3. [It is often used as a subst., signifying † A game of hazard, such as that called القَمِير, and the like.]

قَمِير † An antagonist in the contention termed قَمَار: (IJ, K:) pl. أَقْمَار, (IJ, K,) which is anomalous, like أَنْصَار, pl. of نَصِير. (TA.)

أَقْمَر Of a colour inclining to خَضْرَاء: or of a dull or dingy or dusky white: (K:) and white: (S, Msb, K:) or intensely white: (IKtt:) fem. قَمَرَاء: (S, K:) pl. قَمَر. (S, Msb.) You say حَمَارٌ أَقْمَر (S, A, Msb, K) An ass of the colour termed قَمَرَاء: (K:) or a white ass: (S, A, Msb:) and أَتَانٌ قَمَرَاء a she-ass of the colour termed قَمَرَاء: (K:) or a white she-ass. (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also قَمَرٌ أَقْمَر A moon-coloured horse. (Mgh.) And سَحَابٌ أَقْمَر A cloud, or clouds, of a white colour: (S:) or intensely bright, by reason of the abundance of water therein: and [hence] full [of water]. (TA.) — قَمَرَاء, (S, A, K,) and مُقَمَرَاء, (A, Msb, K,) and مُقَمَر, (K,) and قَمَرَاء, (IAqr, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA,) A moon-lit night; a night in which the moon shines: (A, K:) or a light, or bright, night: (S:) or a white night. (Msb.) IAqr, mentions قَمَرَاء قَمَرَاء; but ISd, says this is strange, and I think, he adds, that by قَمَرَاء he means لَيْلَة, or that he makes لَيْل fem. as a pl. (TA.) You also say لَيْلَة الْقَمَرَاء, meaning The night of moonlight: (Lth, A, Mgh:) for الْقَمَرَاء also signifies the moonlight. (Lth, A, Mgh, K.) And قَعَدْنَا فِي الْقَمَرَاء We sat in the moonlight. (A.) And أَتَيْتُهُ فِي الْقَمَرَاء [I came to him in the moonlight]. (S.) — وَجْهٌ أَقْمَر A face likened to the moon (K, TA) in respect of whiteness. (TA.)

إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقَمَّرٌ. أَقْمَر: see مُقَمَّر. [Verily the night is long, and thou hast the light

of the moon: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.]

قَمَسَ

1. قَمَسَ, (S, K,) aor. َ and ُ, (K,) inf. n. قَمَسَ (S, A, K) and قَمُوسَ, (TA,) He, or it, (i. e. anything, TA,) dived, or plunged, (S, A, K,) in water: (TA:) he, or it, dived, or plunged, or became immersed, therein, and then rose: (TA:) he (a man) disappeared in water: (Sh:) and انْقَمَسَ [signifies the same as قَمَسَ: or] he, or it, became immersed, in water: (S:) and this latter, he leaped into a well. (Sh.) — [Hence,] It (a child, or foetus,) was, or became, in a state of commotion in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) — قَمَسَ, (S, A,) [aor., app., as above,] inf. n. قَمَسَ, (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K, [in the CK الْقَمَسُ is put by mistake for الْقَمَسُ,]) in water; (S, A;) as also أَقَمَسَ, (S,) inf. n. إِقْمَاسَ. (K.) See also غَمَسَ. You say also, قَمَسْتُ بِهِ فِي الْبَيْتِ I cast him into the well. (Sh.) — قَامَسْتُهُ فَقَمَسْتُهُ: see 3.

3. قَامَسَ, (K,) inf. n. مُقَامَسَةً, (TA,) He vied, or contended, with him in diving. (K, TA.) You say, قَامَسْتُهُ فَقَمَسْتُهُ, (S,) [aor. of the latter, accord. to rule, ُ only,] inf. n. قَمَسَ, (K,) I vied, or contended, with him in diving, (TA,) and I overcame him therein. (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فَلَانٌ يَقَامِسُ حَوْتًا † [Such a one vies, or contends, in diving with a fish]. (S, A, K.) You say also, فَلَانٌ يَقَامِسُ فِي بَيْتِهِ, meaning, † Such a one hides himself at one time and appears at another. (TA.)

4. قَمَسَ: see 7. — قَامَسَ: see 7.

6. الصَّبِيَّانِ يَتَقَامِسُونَ فِي الْبَحْرِ The children vie, or contend, one with another, in diving in the sea, or great river; syn. يَتَغَاطُونَ. (A.)

7. انْقَمَسَ: see قَمَسَ, in two places. — † It (a star) set, or descended in the west; (S, K;) as also انْقَمَسَ. (TA.)

قَامُوسٌ: see قَمَسَ.

قَمَاسٌ: see قَمَسَ.

قَامِسٌ (TA) and قَمَاسٌ, (S, TA,) [but the former is a simple epithet, and the latter intensive,] A diver: (S, TA:) a diver for pearls. (TA.)

قَامُوسٌ: see قَمَسَ.

قَامُوسٌ The sea; syn. بَحْرٌ; (IDrd, K;) as also قَمَسَ: (O:) or the deepest part thereof:

(A'Obeyd, A, K:) or the main body of the water thereof; as also قَمُوسٌ: (K, A, TA:) or the middle, and main body, thereof. (S.)

مُنْقَمَسٌ The time of a star's setting at dawn. (S, TA.)

قَمَشَ

1. قَمَشَ, aor. َ, (M, TA,) inf. n. قَمَشَ, (S, M, K,) He collected (S, M, K) a thing, (S,) or قَمَاشَ, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) hence and thence; (S, TA:) as also قَمَشَ, inf. n. تَقْمِيشَ. (S, TA.) Hence, قَمَشَ الرِّيحِ [The wind's collecting the dust]. (TA.)

2: see 1.

5. تَقْمِشَ, (K,) or تَقْمِشَ الْقَمَاشَ, and اقْتَمِشَهُ, (M, TA,) He ate what he found, (K, TA,) hence and thence, (TA,) even though it might be vile: (K, TA:) or he ate what is termed قَمَاشَ, hence and thence. (M.)

8: see 5.

قَمَشَ The bad [or refuse] of anything: pl. قَمَاشَ; like as عَرَقٌ is pl. of عَرَقٌ; (Yaakoub, ISk, M;) and قَمَاشَةٌ is like it: (TA:) and قَمَاشَ is also a sing., like قَمَشَ. (M, TA.) قَمَاشَ also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also قَمَاشَةٌ; (M, IKtt;) and so قَمَاشَةٌ: (IKtt, TA:) or small rubbish, or broken particles of things, on the surface of the ground. (K.) You say, مَا أُعْطَانِي إِلَّا قَمَاشًا He gave me not aught save the worst of what he found. (K.) [Hence,] قَمَاشُ الْبَيْتِ Household goods, or utensils and furniture. (S.) [Hence also,] قَمَاشُ النَّاسِ The refuse, or meanest sort, of the people, or of mankind. (K, TA.) [The application of قَمَاشَ to Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is أَقْمِشَةٌ.]

قَمَاشَ: see قَمَشَ, throughout.

قَمَاشَةٌ: see قَمَشَ, in two places.

قَمَاشٌ One who sells household goods, or furniture and utensils. (TA.)

قَمَسَ

1. قَمَسَ, aor. َ (S, M, A, Msb, K) and ُ, (S, M, Msb, K,) inf. n. قَمَسَ (S, Msb, K) and قَمَاسَ, (S, M, A, K, or this is a simple subst., Msb,) and قَمَاسَ, (M, K, or this last is not allowable, S,) He (a horse or other animal, S, A, K, or a camel, Msb) raised his fore legs together and put them down together, (S, A, Msb, K,) on being mounted or ridden, (Msb,) and beat the ground (عَجَنَ) with his hind feet; (S, K;) like اسْتَنَ; (S;) as also قَمَسَ: (A:) or قَمَاسَ, with damm,

is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قَبَاضٌ and قَبَاضٌ, *he pranced, leaped, sprang, or bounded*: (M, K:) and, inf. n. قَبَاضٌ, *he was, or became, restless, unquiet, or unsteady*, (K, TA,) and *took fright, and ran away at random, or shied*: (TA:) and, inf. n. قَبَاضٌ, *† it (a bird of the kind called نَعْر) remained not steadily in a place, but leaped from its place impatiently*: and, inf. n. قَبَاضٌ, *† he took fright, and ran away at random, or shied, and turned aside or away*. (TA.) You say, *هَذِهِ الدَّابَّةُ فِيهَا قَبَاضٌ*; you should not say قَبَاضٌ; (S;) or you say قَبَاضٌ also; (TA;) and قَبَاضٌ, which lust is the most chaste; (L, TA;) *This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs*. (S.) And it is said in a proverb, (S,) مَا بِالْعَيْرِ مِنْ قَبَاضٍ (S, A, K,) and قَبَاضٍ; (Sgh, TA; and so, as well as قَبَاضٍ, in two copies of the S;) i. e. الْحَبَارُ; (S;) [There is not in the ass any power of raising and putting down his fore legs together, &c.]; applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sh, أَفَلَا قَبَاضٌ بِالْعَيْرِ [Is there not, then, any power &c. in the ass?]; (M, TA.) And in a trad., *فَقَبَضَتْ بِهِ قَصْرَعَتَهُ* And it leaped, or sprang, or bounded, and took fright, and ran away at random, or shied, with him, and threw him down. (TA.) You also say, *قَبَضَتْ النَّاقَةُ بِالرَّوْدِفِ* The she-camel went briskly with the rider upon the hinder part. (A.) And *قَبَضَ الْبَحْرُ بِالسَّيْفَةِ* (S, K,) or قَبَضَ بِهَا (A,) *† The sea put the ship in a state of commotion (S, A, K) by the waves (S, A) thereof*. (A.) And it is said in a trad., *† Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نَعْر]*. (TA.) You say also, *أَخَذَهُ الْقَبَاضُ* *† Restlessness, or inquietude, or unsteadiness, seized him*. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَبَجَ, [not شَبَحَ as in Freytag's Lexicon,]) *قَبَضَتْ رِجْلُهُ* [upp. meaning, *His hind leg became twitched up, as in springhalt*]: in which case you also say of him, *إِنَّهُ لَقَابِضٌ الْعُرْقُوبُ* [as though meaning, *verily he has a twitching up of the hock*]. (S, TA.) [See also عَسَافُ.]

2: see 1, in three places. — *قَبَضَ قَبِيسًا* *He clad him with a قَبِيس [or shirt]*: (S, Mgh, K:) and *قَبَضَ ثَوْبًا* [he clad him with a garment as a shirt]. (A.) [Hence] you say, *قَبَضَ اللَّهُ وَشَى* *† God invested him with the variegated robe of the office of Khaleefeh*. (A.) And it is said in a trad., (K, TA,) that Mohammad said to 'Othmán, (TA,) *إِنَّ اللَّهَ سَيَقْبِضُكَ قَبِيسًا*, meaning *† Verily God will invest thee with the apparel*

of the office of Khaleefeh, (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — *قَبَضَ الثَّوْبَ*, (inf. n. تَقْبِيسٌ, TA,) *He cut out a قَبِيس [or shirt] from the piece of cloth*. (Lh, M, A, TA.)

5. *تَقَبَّصَ فِي النِّهْرِ* *He turned over, and became immersed, in the river*. (TA.) — *تَقَبَّصَ*, (K,) or *تَقَبَّصَ قَبِيسًا*, (S, M, A, Mgh,) *He clad himself with a قَبِيس [or shirt]*. (S, M, A, Mgh, K.) [Hence] you say, *تَقَبَّصَ الْإِمَارَةَ* *† [He became invested with the office of commander, prefect, or the like]*. (TA.) And *تَقَبَّصَ لِبَاسَ الْعِزِّ* *† [He became invested with might, or nobility]*. (A, TA.)

6. *تَقَامَصَ الصِّبْيَانُ* [app., *The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together*]: and *بَيْنَهُمَا مُقَامَصَةٌ* [between them is a contending in leaping, &c.]. (A, TA.)

إِنَّهُ لَحَسَنُ الْقَبْضَةِ [Verily he has a good mode of attiring himself with the shirt]. (Lh, M.)

قَبِضَى i. q. قَبَاضٌ, i. e. *A leaping, springing, or bounding*: (Kr, M:) or i. q. قَبِضَى, (K,) i. e. *a quick run*. (Fr, TA.)

قَبَاضٌ and قَبَاضٌ and قَبَاضٌ: see 1, passim.

قَبُوضٌ *A beast of carriage that leaps, springs, or bounds*, (تَقْبِيسٌ, K, i. e. تَشَبُّ, TA,) with its master; as also قَبِيسٌ; (K;) likewise signifying a hackney (بُرْدُونٌ) that leaps, &c., much. (TA.) — *† Restless; unquiet; that does not remain steadily in a place*. (K,* TA.) — *† The lion*: (IKh, L:) because he goes about in search of his prey. (TA.) — *إِنَّهُ لَقَبُوضُ الْحَنْجَرَةِ* *† Verily he is a liar*; (Kr, M, A;) as also غَمُوض. (TA.)

قَبِيسٌ: see قَبُوضٌ. — [A shirt; a shift:] a certain thing that is worn, (S,) well known; (M, K;) accord. to El-Keiyim Ibn-El-Jezeree, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Hulwānee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mtr] I find not in the lexicons: (Mgh, art. دِرْع:) "or," as in some copies of the K, but in others "and," (TA,) only of cotton, (K,) or of linen; (TA;) not of wool: (Sgh, K:) or by this is app. meant that such is generally the case: (Ibn-El-Hajar El-Mekkee, TA;) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقَبَّصٌ signifying "he turned

himself over:" (TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دِرْع), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْبِصَةٌ (S, M, K) and [of mult.] قَبِصَانٌ (S, M, Mgh, K) and قَبِصٌ. (M, Mgh, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — *† The membrane that encloses a child in the womb*. (Sgh, K.) — Also, (K,) or قَبِيسُ الْقَلْبِ, (A,) *† The pericardium*: (IAqr, K:) or the latter signifies the fat of the heart; app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the heart itself, with its appertences: see an ex. in a verse cited in art. سَوَد, conj. 9.] You say, *† فَتَكَ الْخَوْفُ قَبِيسَ قَلْبِهِ* [Fear rent open his pericardium, or the fat of his heart]. (A, TA.)

قَبَاضٌ *A seller of قَبِصَان [or shirts]*. (TA.)

قَامِضٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْفُوضٌ. — *Kicking; striking with the foot*. (TA.) — قَامِضُ الْعُرْقُوبِ: see 1, last signification.

قَبَط

1. قَبَطٌ, aor. 2 (S, M, Mgh, Mgh, K) and 2, (M, K,) inf. n. قَبِطٌ, (S, M, Mgh, Mgh,) *He bound a child (S, Mgh) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قَبَاط [q. v.]: (S, Mgh:) or قَبِطُهُ signifies he bound his arms and legs, or hands and feet, together, like as is done with a child in the cradle, (K, TA,) and elsewhere, putting his limbs [or arms] next to the body, and then winding upon him the قَبَاط: (TA:) and he bound his (a captive's, Mgh, Mgh, K, or others', Mgh) arms and legs, or hands and feet, together, (Mgh, Mgh, K,*) with a rope; (Mgh, Mgh;) as also قَبِطُهُ, (M, K,) inf. n. تَقْبِيطٌ: (M, TA:) and قَبِطٌ he (a captive) was thus bound. (S, TA.) — *قَبِطَ الْإِبِلَ*, (TA,) inf. n. as above, (K,) *He disposed the camels in a file, string, or series*. (K, TA.)*

2: see 1.

قَبِطٌ: see قَبَاطٌ, in two places.

قَبَاطٌ *The thing, (S,) or wide piece of rag, (Mgh,) with which a child is bound (S, Mgh) in the cradle: (S:) or the piece of rag, (Mgh, K,) or wide piece of rag, (TA,) which is wound upon a child (M, K, TA) when he is bound in the cradle: (Mgh, TA:*) pl. قَبِطٌ. (Mgh, Mgh.) — A rope with which the legs of a sheep or goat are bound (S, Mgh, K) on the occasion of the slaughtering; (S, K;) as also قَبِطٌ: (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together: (Mgh, K:) pl. as above; (Mgh;) and the pl. of قَبِطٌ [probably a mistranscription for قَبِطٌ] is أَقْبَاطٌ. (TA.) — *قَبِطٌ* also signifies *The شُرْطُ*, (Mgh, Mgh,) meaning *wide woven ropes, (Mgh,) of fibres or leaves of the palm-tree, by which a booth of reeds**

or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Mṣb:) or the heads [or extremities] thereof: (Mṣb:) or قبط, with damm, [app. meaning قبط, with damm to the second letter as well as the first, or قبط as a contraction of قبط, like as كُتِبَ, accord. to some, is a contraction of كُتِبَ,] as IATH says, on the authority of Hr, (TA,) or قبط, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palm-tree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence مَعَاقِدُ الْقِمَطِ [the places where such ropes are tied]. (S.) — Also قِمَاطٌ †The snares by which one snares men: and [its pl.] قِمَاطٌ, accord. to the A, †the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ †I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وَقَعْتُ عَلَى بُنُودِهِ: that in the K, قَطَنْتُ بُنُودَهُ: another explanation is given in the TA, which is, قَطَنْتُ لَهُ فِي بُنُودِهِ: in the JK, قَطَنْتُ بُنُودَهُ: the right reading in the K and JK seems to be قَطَنْتُ بُنُودَهُ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, قَطَنْتُ لَهُ فِي بُنُودِهِ I understood him in his stratagems, &c.]

قِمَاطٌ A maker of قِمَاطٍ [pl. of قِمَاطٌ] for children. (TA.) — A rope-maker. (TA.)

قَطِر

Q. 4. اِقْمِطِرْ It (a day, S) was, or became, distressful, or calamitous. (S, K.)

قَطِرٌ: see قَطِرٌ.

قَطِرٌ and قَطِرَةٌ (S, Mṣb, K) and with teshdeed, [i. e. قَطِرٌ and قَطِرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaḥkoob, (S,) or ISK, (TA,) not allowable, (S, TA.) A repository for books or writings, (S, Mṣb, K, TA,) resembling a سَقَط, [q. v., (in the TA, سَقَط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Mṣb:) pl. قَطِيرٌ. (S, Mṣb.)

مَقْمِطِرٌ and قِمَاطِرٌ (S, K,) and قِمَاطِرٌ, (TA,) A distressful, or calamitous, day: (S, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — شَرُّ قِمَاطِرٍ, (TA,) and قِمَاطِرٌ, and قِمَاطِرٌ, (Lth, TA,) and مَقْمِطِرٌ, (TA,) Intense evil. (Lth, TA.)

قِمَاطِرٌ: } see قِمَاطِرٌ, in two places.
مَقْمِطِرٌ: }

قَمع

قمل

قمن

See Supplement.]

قَميد

Q. 4. اِقْمِدْ He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. قَميد, q. v.

قن

See Supplement.]

قَأ

1. قَأَ, aor. -, inf. n. قُوْ, It (a thing, TA) was, or became, intensely red: (K:) and قَأَ, without -, is a dial. var. thereof, (TA in this art.) aor. يَقْنُو, inf. n. قُوْ. (TA in art. قنو.) You say, قَنَاتٌ لِحَيْتِهِ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And قَنَاتٌ أُطْرَافَ الْجَارِيَةِ بِالْحِجَاءِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the ḥinnā. (TA.) And قَنَاتُ الْبُسْرَةِ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نثر.) — See also 2. قَأَهُ He mixed it, i. e. milk (O, K, TA) with water. (TA.) — And, (O, K, TA,) aor. -, (TA,) inf. n. قَنُ, (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also قَأَاهُ (K, TA,) inf. n. قَأَا: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that قَأَاهُ should be followed by عَلَيْهِ, to give this sense; and so should قَأَاهُ, if used in the same sense; for, accord. to Sgh,] عَلَيْهِ قَأَاهُ signifies I incited him, or induced him, to kill him. (O.) — قَأَا الْجُنْدُ, (AHn, K, TA,) [if not a mistranscription, for قَتْنِي, as seems to be probably the case from what follows,] inf. n. قَنُوْ, (AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and قَأَاهُ صَاحِبُهُ [Its owner threw it into the tan, &c.]. (AHn, TA.) — قَتْنِي, (O, K, TA,) aor. -, inf. n. قَنُوْ, (TA,) He died. (O, K.) One says, ضَرَبْتُهُ حَتَّى قَتْنِي I beat him until he died. (TA.) — And قَتْنِي said of a hide, It became spoiled, or rendered unsound. (O, K.)

2. قَأَ, (S, O, K,) inf. n. قَتْنَةُ, (S, O,) or قَتْنِي, (K,) He rendered (S, O, K) a thing, (K,) or his beard, (S, O,) intensely red (S, O, K) with dye. (S, O.) And He dyed his beard black; as also قَأَاهُ. (K.)

3. مَا قَأَاهُ It (a thing) did not suit him; i. q. مَا قَامَاهُ. (TA in art. قَأَا.) [See also قَانِي, in art. قنى.]

4. اَقْنَاهُ He spoiled a hide, or rendered it unsound. (O, K.) — اَقْنَانِي الشَّيْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) — See also 1, in two places.

مَقْنَاهُ [or قَنَاهُ]: see مَقْنَاهُ.

أَحْمَرُ قَانِي A thing intensely red. (S, O.)

See an ex. of the fem. قَانِيَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.)

مَقْنَاهُ and مَقْنُوْهُ (S, K) i. q. مَقْنَاهُ [and مَقْنُوْهُ], (K,) A place on which the sun does not come; (AA, S, TA;) as also قَنَاهُ [perhaps a mistranscription for قَنَاهُ like its syn. قَمَاهُ]: (TA:) some say that مَقْنَاهُ and مَقْنُوْهُ, [thus] without -, signify the contr. of مَضَاهُ [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.)

قنب

1. قَنَبَ فِيهِ, (JK, A, O, K,) aor. -, (JK, O,) inf. n. قُنُوبَ, (JK,) †He entered into it, (JK, A, O, K,) namely, his house, or tent; as also قَنَبَ. (JK, A.) — And قَنَبَتِ الشَّمْسُ, (A, K,) aor. as above, (TA,) and so the inf. n., (K,) †The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — قَنَبَ بِحِجْلِيهِ, aor. -, inf. n. قَنَبَ, He (a lion) withdrew his claw into its receptacle. (O.) — قَنَبَ الْكَوْمَ, (A,) or الْعَنْبَ, (JK, K,) inf. n. قَنَبَ, (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also قَنَبَهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Nadr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AHn, TA.) — قَنَبَ الزَّهْرُ The flowers, or blossoms, came forth from their calyxes. (K.)

2. قَنَبَ الزَّرْعَ, (IDrd, S, O, K,) inf. n. قَنَبَ, (IDrd, S, K,) The seed-produce put forth the قَنَابَةُ [or قَنَاب i. e. the leaves enclosing the ears of corn]; (K;) i. q. أُعْصَفَ [i. e. put forth its أُعْصَف, here meaning the leaves of the ears of corn]. (IDrd, S, O.) — قَنَبُوا, (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مَقْنَب; as also قَنَبُوا; (O, K;) and so قَنَبُوا. (A, O, K.) — And قَنَبُوا is said to mean They journeyed, or travelled, far: (O:) [or] so قَنَبُوا: (T, TA.) and قَنَبُوا نَحْوَ قَوْمٍ They journeyed towards a people, or party. (JK.) — See also 1.

4: see 2, in two places. — اَقْنَبَ also signifies †He hid himself from a creditor, or from a Sulṭān. (O, K.) — And It (a plant) put forth the calyxes of its flowers, or blossoms. (AHn, O, TA.)

upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحن.]) It is said of the Prophet, قَنْتَ شَهْرًا فِي صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِجْلِ وَذِكْوَانِ [He stood during a month, in the prayer of day-break, after (the prayers of) the رُكُوعِ (pl. of رُكْعٍ, q. v.), cursing (the tribes of) Riqā and Dhekwān]. (TA.) — Also The act of supplicating [God]: (Zj, Mgh, O, Mgh, K, TA:) this is the signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed دُعَاةُ الْقُنُوتِ, doing so standing. (TA.) — And The divinely-appointed act of prayer; syn. صَلَاةٌ. (Iamb, O, TA.) — And The being silent; (O, Mgh, K, TA;) by which is meant (O, TA) the withholding oneself from talking; (O, K, TA;) in, or during, [the prayer called] الصَّلَاةُ. (O, Mgh, TA.) Hence, (O, Mgh, TA,) accord. to a trad., (O, TA,) the saying in the Kūr [ii. 239], وَقُومُوا لِلَّهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Mgh, TA.) — And The serving of God. (TA.) — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنْتَ and] قَانِتٌ, meaning He continued the performance of the pilgrimage. (IAqr, O, K, TA.) — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنْتَ and] قَانِتٌ, meaning He prolonged the engaging in warring, or warring and plundering. (IAqr, O, K, TA.) — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience [to God], with lowliness, humility, or submissiveness. (Er-Rāghib, TA.) One says, قَنْتَ لَهُ He was, or became, lowly, humble, or submissive, to him. (TA.) And قَنْتَ الْمَرْأَةَ لِرُوجِهَا, (A,) or لِبُعْلِهَا, (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقْرَتْ. (TA.) [See also 4, and 8.] — قَنْتَانَةٌ [is an inf. n., of which the verb is قَنْتَ, like قَنَّ, and] signifies The eating little [like قَنْتَانَةٌ]. (K.)

4. اقنت He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنْتَ has the same, or nearly the same, meaning; as is shown above.] — Also, [like قَنْتَ عَلَى عَدُوِّهِ,] He cursed his enemy. (IAqr,

O, K.) — See also 1, last quarter, in two places. — Also He lowered, humbled, or submitted, himself to God. (IAqr, O, K.)

8. اقنت He was, or became, tractable, or submissive. (TA.) [And اكننت has a similar meaning.]

قَنْوَتْ A woman lowly, humble, or submissive, and obedient [to her husband]. (A.)

قَنْيَتْ A woman who eats little: (O, K:) as also قَنْيَنَ. (O.) — مَسِيكٌ i. q. سَقَاءٌ قَنْيَتْ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مَسِيكٌ thus used is like أَمِيرٌ; and سَقَاءٌ مَسِيكٌ is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مَسَك:) in the present art., in some of the copies of the K, مَسِيكٌ, the act. part. n. from أَسَالَ الْمَاءُ; and thus in a copy of the Tekmilch. (TA in the present art.: in the O, in this art., it is مَسِيكٌ.)

قَانَتْ [part. n. of قَنْتَ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter: its [broken] pl., in all its senses is قَنْتٌ. (ISd, TA.)

قنح

1. قَنْحَهُ (S, K, TA,) aor. قَنْحَ, (K, TA,) inf. n. قَنْحٌ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مِخْنَنَ (S, K, TA,) or صَوْلَجَانِ. (TA.) — And قَنْحَ الْبَابَ He hewed, or cut out, a wooden implement, (called قَنْحَةٌ [q. v.], L,) and with it raised [and opened] the door; as also قَنْحَهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قَنْحَةٌ; and so قَنْحَهُ: (A:) [or] قَنْحَ الْبَابَ (S, K,) inf. n. قَنْحٌ, (K,) He adjusted (أَصْلَحَ) a قَنْحَةٌ to the door. (S, K.) — And قَنْحَ (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (كَارَهُ عَلَى الشُّرْبِ); like قَنْحَ (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like قَنْحَ accord. to AHn, one says, قَنْحَ مِنَ الشُّرْبِ, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, قَنْحَتْ قَنْحَتٌ, which, he says, is the prevailing expression: hence the saying of Umm-Zarā, أَشْرَبَ فَأَقْنَحَ, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ,

is that which is approved by Sh and Az, in opposition to Abū-'Abd-Allah Et-Tuwāl, who thought it to mean I drink by little and little. (TA.) [See also this saying of Umm-Zarā, with another reading of it, in the last sentence but one of art. قنح.]

2: see above, second sentence, in two places: — and see also the third sentence.

4: see 1, second sentence.

5: see 1, third sentence, in three places.

قَنْحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قَنْحَةٌ with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قَانَه [app. a mis-transcription for قَانَه, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قَنْحٌ here is a dial. var. of قَنْحَانٌ [q. v.]. (L.)

قَنْحٌ and قَنْحَةٌ [thus in the L, but app. the ق should be with damm in both words,] A stick, or branch, bent, or curved, [at the end,] like a صَوْلَجَانِ [q. v.]. (L.)

قَنْحٌ A bar (مَتْرُسٌ [or مَتْرُسٌ]) of a door. (IAqr, L.)

قَنْحٌ: see قَنْحَانٌ.

مِفْتَاحٌ قَنْحَةٌ A crooked, or curved, long مِفْتَاحٌ [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.)

قند

4. اقند السويق He put قَنْدَ into the سويق [or meal of parched barley or wheat]. (IKht.)

قَنْدٌ (S, A, L, Mgh, K) and قَنْدَةٌ and قَنْدِيدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبْرَزٌ; with which قَنْدٌ is made: (L:) or that of which sugar is made; so that sugar is to قَنْدٌ like clarified butter to fresh butter: the pl. of قَنْدٌ is قَنْوَدٌ: (Mgh:) it is (as some say, Mgh) an arabicized word, (Mgh, K,) from [the Pers.] كَنْدٌ [or قَنْدٌ]. (TA.)

قَنْدٌ: see قَنْدَةٌ.

قَنْدِيدٌ: see قَنْدِيدٌ.

قَنْدٍ: see قَنْدٌ. — Wine: (AA, IAqr, S, L, K:) or it is not wine, (As, S, IJ,) but like *إِسْفَنْط*, i. e., (As, S,) expressed juice (As, T, S, L, K) of grapes, (T, L,) boiled, (As, T, S, L,) with aromatics put in it, (As, T, S, L, K,) and then rendered more fragrant by an admixture of other perfumes: [so I render يَنْتَقِي:] (T, L, K:) or beverage, or wine, (شَرَابٌ) made of قَنْد: (A:) pl. قَنْدِيدٌ. (IAqr, L.) — Ambergris. (Kr, L, K.) — Camphor. (K.) — Musk. (K.) — A perfume made with saffron, (K,) or with [the plant called] *وَرَس*. (TA.) — [The plant called] *وَرَس*: (K:) or excellent *وَرَس*. (L.) — The state, or condition, of a man, whether good or bad; as also قَنْدِيدٌ: (K:) pl. of the former قَنْدِيدٌ. (IAqr.) — *جَاءَ بِالْأَمْرِ عَلَى قَنْدِيدِهِ* [He did the thing] in its [proper] manner. (K.)

قَنْدَاوٌ is mentioned among the words whose last radical letter is ع. (K.) Abou-Malik says, that *رَجُلٌ قَنْدَاوَةٌ*, of the measure *فَعْلَاوَةٌ*, signifies *A light, or active, man*: and *نَاقَةٌ قَنْدَاوَةٌ* a swift she-camel: (S:) and a bold she-camel: (Fr, S:) and the epithet is with and without ع: (Fr:) and *جَمَلٌ قَنْدَاوٌ* a swift he-camel: and *قَنْدَاوَةٌ* a sharp adz: but others say *قَنْدَاوَةٌ*, with ف. (S.)

مُقَنْدِي: see the next paragraph.

سَوِيْقٌ مُقَنْدٌ, and مُقَنْدٌ, (S, A, L, Mgh, K,) and مُقَنْدِي, (K,) [Meal of parched barley or wheat] prepared [or sweetened] with قَنْد. (L, Mgh.) [See an ex. in art. جَلَقَ.] — *كَلَامٌ مُقَنْدٌ*, and مُقَنْدٌ, † [Sugared speech]. (A.)

مُقَنْدٌ: see the preceding paragraph in two places.

قنص

1. قَنْصَةٌ, (S, M, A, K,) aor. -, (M, A, K,) inf. n. قَنْصَ (S, M,) and قَنْصَ (M); and قَنْصَةٌ; and قَنْصَةٌ; (S, M, A, K:) He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it; syns. صَادَهُ, (S, M, A, K,) and اصْطَادَهُ, (S, K,) and تَصَدَّه; (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, *هُوَ يَقْنِصُ الْفَرَسَانَ*, and يَقْتَنِصُهُ, † He captures the horsemen. (TA.)

5: see 1.

8: see 1, in two places. — As being likened to “the taking” of the object of the chase, *الْقَنْصَ* signifies † The taking anything quickly. (Kull.) — [And hence, † The apprehending quickly.]

قَنْصٌ [originally an inf. n.] What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also قَنْصٌ. (S, M, A, K.)

قَنْصٌ: see قَنْصٌ — and قَانِصٌ, in two places.

قَانِصٌ: see قَانِصٌ.

قَانِصٌ One who takes, captures, catches, in snares, entraps, hunts, or chases, wild animals or the like; as also قَنْصٌ (S, M, A, K) and قَنْصٌ: (S, M, K:) or قَنْصٌ signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to *حَبِيرٌ* and *مَعِيرٌ* and *حَبِيرٌ*: (IJ, TA:) the pl. of قَانِصٌ is قَانِصٌ: (A, TA:) and قَانِصَةٌ signifies the same as the pl.: and also low, vile; or mean, persons. (TA.) [See also طَمْرُورٌ, in an explanation of which the sing. قَانِصٌ is app. used in like manner.] You say, *جَاءَ الْقَنْصُ بِالْقَنْصِ*, The sportsman came with the game taken. (A.) And it is said in a trad., *تَنْخَرِجُ النَّارُ عَلَيْهِمْ قَوَانِصَ*, [And the fire of hell shall send forth against them snatchers]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is قَانِصَةٌ: (K, TA:) or, as some say, the meaning is, sparks like the قَوَانِصَ of birds, i. e., their *حَوَاصِلَ*. (TA.) See what follows.

قَانِصَةٌ: see قَانِصٌ, in two places. — Also, sing. of قَوَانِصَ, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the *مَصَارِينُ* are in other creatures: (S, K:) or the pl. [or sing. (K, art. جَرَأَ)] signifies i. q. جَرِيئَةٌ: (L, TA:) or the قَانِصَةٌ is, in a bird, like the *حَوْصَلَةٌ* [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or cram, of a bird;] in a bird, like the *كَرْشٌ* [in other creatures]: (TA:) [see الجَرِيئَةُ:] or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنِصَةٌ:] or the pl., in relation to a bird, signifies i. q. *حَوَاصِلَ* [pl. of *حَوْصَلَةٌ*]: (TA:) the word is also written with س; but is better with ص. (TA.)

قنط

1. قَنْطٌ, aor. -; and قَنْطٌ, aor. -; and قَنْطٌ, aor. -; (S, Mgh, K;) and قَنْطٌ, aor. -; (K;) and قَنْطٌ, aor. -; and قَنْطٌ, aor. -; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. قَنْطُ, (S, Mgh, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K; [but this is doubtful;]) and قَنْطٌ, which is of the third; (S, K;) and قَنْطَةٌ, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) He despaired (S, Mgh, K) of (مِنْ) the mercy of God, (Mgh,) or, as in the T, of good: or, as some say, he despaired most vehemently of a thing. (TA.) It is said in the *Kur*, [xv. 56,] *وَمَنْ يَقْنِطْ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الصَّالُونَ* (Bd) [And who despaireth of the mercy of his

Lord except those who are in error?] — قَنْطٌ is also syn. with مَنَعَ. (K.) You say, *قَنْطَ مَاءَهُ عَنَّا*, He withheld, kept, or debarred, his water from us. (Sgh on the authority of Ibn-'Abbád.)

2. قَنْطُهُ, (Mgh, K,) inf. n. تَقْنِيطٌ, (K,) He made him to despair; (Mgh, K;) as also قَنْطُهُ. (Mgh.) You say, *شَرُّ النَّاسِ الَّذِينَ يَقْنِطُونَ النَّاسَ*, The worst of men are those who make men to despair of the mercy of God. (TA.)

4: see 2.

قَنْطٌ: } see what follows.
قَنْطُ: }

قَنْطُ, (S, Mgh) and قَنْطٌ, (S, TA) and قَنْطُ, (Mgh, TA,) but the last has an intensive signification, (Bd, xli. 49,) Despairing: (S, Mgh, TA:) pl. of the first with وَن; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.)

قنطر

Q. 1. قَنْطَرُ الشَّيْءِ i. q. عَقَدَهُ وَأَحْكَمَهُ [He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong]. (Zj.) Hence what is called a قَنْطَرَةٌ is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, or *إِحْكَامَ عَقْدِهَا*. (MF.) [It seems to signify He compacted the thing. — Also, He collected the thing together into one aggregate; he aggregated it. See the pass. part. n., below.] — قَنْطَرُ He (a man, TA) possessed property by the قَنْطَارُ: (K:) or became possessed of a قَنْطَارُ of property: (TA:) or possessed large property, as though it were weighed by the قَنْطَارُ. (ISd, TA.)

2. قَنْطَرُهُ, for تَقَنْطَرُ بِهِ: see قَنْطَرُهُ.

قَنْطَرَةٌ [accord. to the Mgh, of the measure *فَنْعَلَةٌ*, belonging to art. قنطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; A bridge;] what is built over water, for crossing or passing over (Mgh, Mgh) upon it; (Mgh;) an *أَرْج* [or oblong arched or vaulted structure], built with baked bricks or with stones, over water, upon which to cross or pass. ver: (Az, TA:) or i. q. جَسْرٌ: (S, K:) or this latter is a more common term; (Mgh, Mgh;) for it signifies that which is built and that which is not built: (Mgh:) a lofty structure: (K:) [pl. قَنْطَارٌ.] See 1.

قَنْطَارٌ [accord. to the Mgh, of the measure *فَنْعَلٌ*, belonging to art. قنطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is

mentioned in the § and some other lexicons; but accord. to the K, the ن is a radical letter;] *A certain مَعْيَار [or standard of weight or measure]:* (§, TA:) or, accord. to some, *a quantity of no determinate weight:* (Msb:) or *a large unknown quantity or aggregate, of property:* (TA:) or *much property heaped up:* (Msb:) or *four thousand deenárs:* (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or *four thousand dirhems:* (Th:) or *one thousand two hundred ookeyehs:* (A'Obeyd, S, K:) so accord. to Mo'adh Ibn-Jebel: (§:) or [which is the same] *a hundred rifl:* (Msb:) [this is its weight in the present day; i. e., a hundredweight, or a hundred pounds:] or *a hundred rifl of gold or of silver:* (Es-Suddee, K:) or *a hundred and twenty rifl:* (S, L:) or *a thousand ookeyehs of gold:* or of silver: (Th:) or *twelve thousand ookeyehs,* accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or *a hundred ookeyehs of gold:* or of silver: (Th:) or *a hundred mithkál:* (I'Ab, Msb, TA:) the mithkál being twenty keeráts: (I'Ab, TA:) or *forty ookeyehs of gold:* (K:) or *one thousand two hundred deenárs:* (K:) or *one thousand one hundred deenárs:* (L:) or *seventy thousand deenárs:* (K:) or, in the language of Barbar, *a thousand mithkál of gold or of silver:* (TA:) or *eighty thousand dirhems:* (I'Ab, K:) or *a hundred dirhems:* (Msb:) or *a hundred menns:* (Msb:) or *a quantity of gold,* (§, K,) or of silver, (K,) *sufficient to fill a bull's hide:* (§, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (§:) pl. قَنَاطِير. (§.)

مَقْنَطَرٌ Collected together into one aggregate; aggregated; made up; or completed; syn. مَمْتَل. (K.) You say قَنَاطِيرٌ مَقْنَطَرَةٌ, (§,) meaning, *Much riches collected together:* (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.)

[قن]

قنف

See Supplement.]

قند

قُنْدٌ i. q. قُنْدٌ. (Ktr, Kr, K.)

قند, or, accord. to some, قنذ

قُنْدٌ [The male hedge-hog;] (§, L, Msb, K;) i. q. شَيْهَر. (N, L, K:) or the male and female: (Msb:) or the fem. is with ة, (§, L, Msb, K,) sometimes; and the male is called شَيْهَر and وَنْدَل. (Msb:) pl. قَنَائِد. (§.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.)

[قنو]

See Supplement.]

قهب

1. قَهَبٌ, aor. قَهَبَ, (K, TA,) inf. n. قَهَبٌ, (TA,) *He, or it, was, or became, of the colour termed قَهَبَةٌ* [q. v.]. (K, TA.)

4. اَقْبَعَ عَنِ الطَّعَامِ *He abstained from food, or the food, and did not desire it.* (O, K.)

قَهَبٌ [and أَقْبَعَ] *White overspread with duskiness:* (A'Obeyd, S, O, K:) fem. [of the former] قَهْبَةٌ and [of the latter] قَهْبَةٌ, (§,) [and] قَهْبَةٌ is a fem. epithet having the same meaning: (K, TA:) or *white:* (TA:) and so قَهَابٌ and قَهَابِي; (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهَبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and أَقْبَعَ signifies *dust-coloured with an inclining to blackness:* (As, S, O:) or *red with an intermixture of dust-colour:* (IAqr, S, O:) or *a dusky white:* (S, O:) or *having a colour inclining to duskiness, with whiteness or blackness* (مع البياض للسواد [which I suppose to be a mistake for مع البياض او السواد]). (TA.) — Also [or app. قَهَبٌ] *A great mountain:* (§, K;) accord. to AA: (§:) or, accord. to him, *a long mountain:* (O:) pl. قَهَابٌ: or this [or قَهَابٌ] signifies *mountains of a black colour intermixed with redness.* (TA.) — And *Advanced in age:* (O, TA;) applied to an elder; like قَهَبٌ and قَهَبٌ: (TA:) and *old in respect of origin:* used in this sense by Ru-beh: (O, TA:) or [or app. قَهَبٌ] signifies *a camel advanced in age* (K, TA) *beyond such as is termed بَازِلٌ:* (TA:) or *a great camel.* (AA, TA.)

قَهَبٌ The colour of that which is termed قَهَبٌ; i. e. *whiteness overspread with duskiness:* (K:) or the colour of that which is termed أَقْبَعَ; i. e. *a dusky whiteness:* or, accord. to As, *dust-colour inclining to blackness:* or, accord. to IAqr, *redness with an intermixture of dust-colour:* (§, O:) or, accord. to IAqr, *blackness inclining to خَضْرَاءُ* [by which word is here app. meant *a dark, or an ashy, dust-colour*]. (TA voce حُسْبَةٌ.)

قَهْبَةٌ: see قَهَبٌ, first sentence.

قَهْبِي The يَعْقُوب (Lth, O, K;) i. e. the male partridge. (Lth, O.)

قَهَابٌ: see قَهَبٌ, first sentence.

قَهْبِيَّة: see قَهْبِي.

قَهْوَبَةٌ (K accord. to the TA,) or قَهْوَبَةٌ (O, and so in the CK and in my MS. copy of the K,) like رَكُوبَةٌ (O,) and قَهْوَبَةٌ (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قَهْوَبَةٌ, but there said to be with fet-h to the ة, and with ة, by which is

meant ة,]) accord. to MF with damm to the ف, but this is a mistake, (TA,) *An arrow-head* (O, K*) *having three شُعَب [i. e. barbs]:* (O, K:) and in some instances *having two pieces, or two small pieces of iron,* (حَدِيدَتَانِ, O, or حَدِيدَتَانِ, TA,) *which sometimes contract, and sometimes diverge, or open:* (O, TA:) or *a small arrow, that hits the butt:* (K:) or قَهْوَبَاتٌ, which is the pl., signifies *short arrows, that hit the butt:* this is said by Az to be the right explanation: and IDrd has mentioned قَهْوَبَةٌ as signifying *broad heads of arrows or the like:* (O:) accord. to Sb, (TA,) there is no other instance [than قَهْوَبَةٌ] of a word of which the [primitive] measure is فَعُولِي. (K, TA. [سَجُوجِي and similar words are of the measure فَعُولٌ.])

قَهْبِيَّة, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قَهْبِيَّة; [accord. to another copy, قَهْبِيَّة; accord. to the CK, قَهْبِيَّة;] and accord. to the L, قَهْبِيَّة [app. a coll. gen. n. of which قَهْبِيَّة is the n. un.]; (TA;) *A certain bird,* (K, TA,) *found in Tihameh, in which are whiteness and خَضْرَاءُ* [here app. meaning, as in an instance mentioned above, *a dark, or an ashy, dust-colour*]; *a species of partridge.* (TA.)

قَهَابِي: see قَهَبٌ, first sentence.

أَقْبَعَ, and its fem. قَهْبَةٌ: see قَهَبٌ, first sentence, in three places. — الأَقْبَعَانِ means *The elephant and the buffalo:* (§, A, O, K:) each of them is termed أَقْبَعَ because of his colour, (O, TA,) or because of his greatness. (A, TA.)

قهد

قَهْدٌ Clear in colour. (L, K.) — *White;* as also قَهَبٌ: (A'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also قَهَبٌ. (§, L.)

قهر

1. قَهَرَهُ, (aor. قَهَرَ, A, K,) inf. n. قَهَرٌ, *He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered, or prevailed or predominated over, him, or it; he was, or became, superior in power or force, to him, or it.* (§, A, Msb, K, TA.) — [He abased him. (See 4.)] — *He oppressed him.* So in the Kur., xciii. 9. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [Therefore, happen what may, the orphan thou shalt not oppress; i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — *He forced, compelled, or constrained, him.* So in the following ex. [He forced, compelled, or constrained, him to do the thing]. (§, K, art. قسر.) — [He coerced him.] — *He took him [by force;] against his will, or approval; and so أَخَذَهُ قَهْرًا.* (A, TA.) — قَهْرُ اللَّحْمِ † *The flesh-meat became,* (§,) or

began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.)

4. اقهر *He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over*: (Msb:) his case became that of one overcome, &c. (S, TA.) — His companions became overcome, conquered, subdued, &c., (K, TA,) and abased. (TA.) — اقهره *He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over.* (S, Msb, K.)

7. انقهر [quasi-pass. of قهره; *He was, or became, overcome, &c.*] (TA in art. ضغط.)

قَهْرًا وَبَهْرًا, with damm to each, [a form of imprecation, meaning, *May he, or they, be overcome and subdued*]. (TA.)

فُلَانٌ قَهْرًا لِلنَّاسِ *Such a one is a person to be overcome, conquered, subdued, &c., by everyone.* (A.) — أَخَذْتُ فُلَانًا قَهْرًا *I took such a one by constraint, or compulsion.* (S.)

قَهْرَةً *A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt*: (K, TA:) pl. قَهْرَاتٌ. (TA.)

قَاهِرٌ: see قَهْرٌ.

قَاهِرٌ *One who overcomes, conquers, subdues, &c.*: and قَهْرًا signifies the same in an intensive sense. (Msb.) — الْقَاهِرُ (TA) and الْقَبَارُ (K, TA) epithets applied to God, (K, TA,) meaning, *The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will*: (TA:) or the former, the Overcomer, or Subduer, of all created beings. (IAth, TA.) — الْقَاهِرُ *The planet Mars*. — جِبَالٌ قَوَاهِرٌ *Lofty mountains.* (A.)

أَقْبَرُ [More, and most, subduing, &c.: and, abasing]. (K voce أَخْضَعَ, q. v.)

قهر

Q. 1. قَهَرَ, (K, TA,) inf. n. قَهْرَةٌ, (TA,) *He (a man) returned by the way by which he had come*: (TA:) or i. q. رَجَعَ الْقَهْرَى, (K,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA:) as also قَهَرَ. (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.)

Q. 2: see 1.

قَهْرَى *A returning backwards*; (S, K;) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is قَهْرَانٌ; (IAmb, K;) like as the dual of خَوَّلَى is خَوَّلَانٌ; (TA;) without ى, (K,) because this letter is deemed difficult to pronounce with the ا and the ى of the dual.

(TA.) When you say رَجَعْتُ الْقَهْرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القَهْرَى is a mode of returning.

(S.) — مَتَى الْقَهْرَى *He reverted from the state in which he was, or from the course which he was following; revolted; apostatized.* (Az, from a trad.)

قهل

قبو

See Supplement.]

قوب

1. قَوَّبَ الْأَرْضَ, aor. يَقْوِبُهَا, (S, O,) inf. n. قَوَّبٌ; (S, O, K;) and قَوَّبَهَا, (S, O,) inf. n. تَقْوِيبٌ; (S, O, K;) *He dug, or made a hollow in, the ground*: (K:) or he dug a round hollow in the ground; (S, O, TA;) thus both phrases are expl. by ISd. (TA.) — And قَابَ بَيْضَهُ, (S, O,) inf. n. as above, (K,) *It (a bird) broke asunder its eggs.* (S, O, K.) — قَوَّبَ is also intrans., signifying جَلَدَهُ *[upp. His skin became pitted, or marked with small hollows: see an explanation of 2, of which قَوَّبَ is quasi-pass.].* (O.) — قَابَتِ الْبَيْضَةُ: see 7. — Also (قَابَ) *He was, or became, near; drew near; or approached: and He fled*: (O, K, TA:) inf. n. قَوَّبٌ: (TA:) thus it has two contr. significations. (K, TA.)

2: see above, first sentence. — One says also, قَوَّبْتُ الْأَرْضَ meaning *I made impressions, marks, or traces, upon the ground, (O, K, TA,) by treading; and made indications [thereby, or thereof,] at its drinking-places.* (TA.) And قَوَّبُوا الْأَرْضَ, (A, TA,) or قَوَّبِ الْأَرْضَ, (O,) *They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground, (A, O, TA,) by their treading and their alighting.* (O.) — And قَوَّبَ الْجَرَبُ جِلْدَ الْبَعِيرِ *The mange, or scab, made pits, or small hollows, here of fur, in the skin of the camel.* (Lth, TA.) See also 5. — قَوَّبَ مِنَ الْغُبَارِ means اغْبَرَّ [i. e., app., *He, or it, became sullied with dust*]. (Th, TA.) — And قَوَّبَهُ, inf. n. تَقْوِيبٌ, *He pulled it out or up, by the root; eradicated, or uprooted, it.* (K,* TA.)

5. تَقَوَّبَ جِلْدَهُ: see 7. — تَقَوَّبَتِ الْأَرْضُ: see 1. — تَقَوَّبَ also signifies *It became peeled, or excoriated, or became so in several, or many, places.* (TA.) One says, تَقَوَّبَ مِنْ رَأْسِهِ مَوَاضِعُ *Some places in his head became excoriated.* (S.) In the saying of Dhn-r-Rummeh,

تَقَوَّبَ عَنْ غُرْبَانٍ أَوْ رَاكِهَا الْخَطَرُ
تَقَوَّبَتْ غُرْبَانًا عَنْ الْخَطَرِ
تَقَوَّبَ may be for قَوَّبَ [q. v.]: or the phrase may be inverted, for غُرْبَانًا عَنْ الْخَطَرِ. (S in art. خطر. [See غُرَابٌ, in art. غراب.]) — It is also said of a place as meaning *It became, in parts, stripped of trees and herbage; and so انقَابَ.* (TA.) — And it signifies also *It*

was pulled out or up, by the root; was eradicated, or uprooted. (S, O, K.*) — تَقَوَّبَتِ الْبَيْضَةُ: see the next paragraph.

7. انقَابَتِ الْأَرْضُ *The ground was hollowed out in a round form*; (S, ISd, O, TA;) as also تَقَوَّبَتْ. (ISd, TA.) — See also 5. — انقَابَتِ الْبَيْضَةُ, and تَقَوَّبَتْ, (S, A, O, K, TA,) and قَابَتْ, (TA,) *The egg broke asunder, (S, A, O, K, TA,) and disclosed the young bird within it.* (TA.) [Hence] one says فُلَانٌ بَنَى فُلَانٍ انقَابَتْ بَيْضَةُ بَنَى فُلَانٍ [lit. *The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state*]: meaning *the sons of such a one revealed, or manifested, their affair, case, or state; a phrase like أَفْرَحَتْ بَيْضَتُهُمْ.* (A, TA.)

8. اِقْتَابَهُ *He chose, made choice of, selected, elected, or preferred, him, or it.* (O, K.)

قَابُ *The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity: to every bow there are قَابَانِ*: (S, O, Msb, K:) or, accord. to El-Khafajee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also قَيْبٌ: (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ, accord. to some, is an inverted phrase, meaning *And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow*: (S, O:) [but] قَابٌ signifies also a measure, or space; and so قَيْبٌ: (S, O, K:) one says, بَيْنَهُمَا قَابٌ قَوْسٍ and قَيْبٌ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادٌ قَوْسٍ and قَيْدٌ قَوْسٍ: (S, O:*) and it is said that قَابٌ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قَابٌ] is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning *A cubit*; which is the measure of each قَاب of a bow, or nearly so.]

قَوْبٌ *A young bird*; (S, A, O, K;) as also قَابَةٌ and قَائِبَةٌ: (K:) or قَائِبَةٌ signifies, (S, A, O,) or signifies also, (K,) an egg; (S, A, O, K;) and so does قَابَةٌ: (K;) قَائِبَةٌ is used in the latter sense as meaning قَوْبٌ, i. o. رَاضِيَةٌ in the phrase رَاضِيَةٌ عَيْشَةٌ [meaning مَرْضِيَةٌ]: (A:) [or as being originally the part. n. of قَابَت in the phrase قَابَتِ الْبَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَت in the phrase قَابَتِ الْبَيْضَةُ said of a hen-bird:] and قَائِبَةٌ signifies an egg from which the young bird has come forth: (Az, TA:) or قَوْبٌ signifies an egg: and قَابَةٌ, a young bird: (AHeyth, TA:) the pl. of قَوْبٌ is أَقْوَابٌ. (K.)

It is said in a prov., **بَرِنْتُ قَائِبَةً** **مِنْ قُوبٍ** (S, A, O,) or **تَخَلَّصْتُ قَائِبَةً** **مِنْ قُوبٍ** (K,) or **قَائِبَةً** **مِنْ قُوبٍ** **‡** *An egg became or has become, freed from a young bird [that was in it]:* (S, A, O, K:) or a young bird, from an egg: (AHeyth, TA:) applied to him who has become separated from his companion. (A, *K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, **إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِنْتُ قَائِبَةً** **مِنْ قُوبٍ**, meaning **‡** *[When I shall have reached with thee such a place,] I shall be clear of obligation to protect thee.* (S, O.) El-Kumeyt says

- **لَهُنَّ وَلِلْمَشِيبِ وَمَنْ عَلاَهُ**
- **مِنْ الْأَمْثَالِ قَائِبَةً** **وَقُوبٌ**

[To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, “An egg and a young bird”]: he likens the fleeing of women from old men to the fleeing of the **قُوب**, or young bird, from the **قَائِبَة**, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Abou-’Ala El-Kálee mentions the saying, **لَا وَالَّذِي أَخْرَجَ قَائِبَةً** **مِنْ قُوبٍ**, as meaning [No, by Him who has produced] a young bird from an egg: but Abou-’Obeyd El-Bekree says that this is inverted. (MF, TA.) — **أُمُّ قُوبٍ** [in the TA said to be **بِالْفَتْحِ**, a mistranscription for **بِالضَّمِّ**,] *Calamity, or misfortune.* (O, K.)

قُوبٌ [in the two phrases here following is probably pl. of **قُوبَة**]. You say, **فِي الْأَرْضِ قُوبٌ** *In the ground are hollows* [app. meaning round hollows: see 1, first sentence]. (A.) And **فِي رَأْسِهِ وَجَدْتُهُ قُوبٌ** *In his head and his shin are pits.* (A, TA.) — And hence **الْقُوبَاءُ**. (A.) See **قُوبَاءُ**, in two places. — It signifies [also] *Egg-shells.* (O, K.)

قَيْبٌ: see **قَابٌ**, in three places.

قَائِبَة: see **قُوبٌ**: in four places.

قُوبَة: see **قُوبٌ**: — and see also **قُوبَاءُ**, in three places.

قُوبَة: see **قُوبَاءُ**, in three places. — Also, (K,) applied to a man such as is termed **مَلِيٌّ** [app. as meaning “rich,” or “wealthy”], *One who remains constantly in his abode, (S, K,) not quitting it.* (S.)

قُوبَاءُ, (S, O, Mgh, K,) fem., and imperfectly decl., (S, O,) and **قُوبَاءُ**, (S, O, Mgh, K,) which is masc., and perfectly decl., as quasi-coordinate to **قُرطاسٌ**, said by ISk to be the only word of the measure **فَعْلَاءُ** except **خُشَاءُ**, (S, O,) both originally of the measure **فَعْلَاءُ**, (O,) but to these may be added **مَزَاءُ**, (S, O,) [and perhaps some other instances,] and **قُوبَة** and **قُوبَاءُ**, (O, K,) both of which are said by Fr to signify the same as

قُوبَاءُ, (O,) [*Ringworm, or tetter; so called in the present day; a well-known disease, (S, O, Mgh,) characterized by excoriation and spreading, and cured by spittle, (S, O, TA,) or by the spittle of one who is fasting or hungry; (TA; [see an ex. in a verse cited voce فَلَقٌ];) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see قُوبٌ, above: قُوبٌ is [also] pl. of قُوبَاءُ [like as نَفْسٌ is of نَفْسَاءُ], (S,) [and] so is قُوبَائِي: (KL:) ISd says, accord. to IAqr, **قُوبَاءُ** is sing. of **قُوبَة** and **قُوبَة**; but I know not how this can be: and he [i. e. IAqr] also says that **قُوبٌ** is pl. of **قُوبَة** and **قُوبَة**; and this is clear. (TA) The dim. of **قُوبَاءُ** is **قُوبِيَاءُ**; and that of **قُوبَاءُ** is **قُوبِيَاءُ**. (S, O.)*

قُوبِيٌّ *Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed اقُوب [pl. of قُوب]. (TA.)*

قُوبِيٌّ and **قُوبِيَّاءُ**: see **قُوبَاءُ**, concluding sentence.

قَائِبَة and **قُوبَة**: see **قُوبٌ**; the former in eight places, and the latter in one place. **قَائِبَة قُوبٌ** means *An empty egg*: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.)

أَرْضٌ مَقُوبَة [i. e. **مَقُوبَة** or **مَقُوبَة**, being written without any syll. signs,] *Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away: mentioned by AHn. (TA.)*

مَقُوبٌ *Peeled, or excoriated; or so in several, or many, places. (K.) — And One from whose skin scabs have peeled off, (A, K, TA,) leaving upon it marks, (A,) and whose hair has come off [at those places]. (K, TA.) — And A serpent (S, O, K) of the species termed **أَسُودٌ** (S, O) that has cast off its skin. (S, O, K.)*

قوت

1. **قَاتٌ**, (S, Mgh, O, Mgh, K,) aor. **يَقُوتُ**, (S, O, Mgh,) inf. n. **قُوتٌ** (S, O, Mgh, K) and **قُوتٌ** (Sh, K) and **قَائِتَةٌ**, (S, O, K,) the last originally **قَوَاتَةٌ**, (O,) *He fed, nourished, or sustained, (S, Mgh, TA,) or fed with what would sustain the body, (S, O, K, *TA,) [or with food sufficient to sustain life,] or with a small supply of the means of subsistence, (TA,) him, (Mgh, TA,) or them, (K, TA,) or his family; (S, O;) he gave him [or them] what is termed قُوت [q. v.]: (Mgh:) and **اقَاتَهُ** signifies [in like manner] *he gave him his قُوت.* (TA.) It is said in a trad., **كَفَى بِالْمَرْءِ قُوتٌ** *i. e. [It suffices the man as a sin, or crime, that he destroy] him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, مَنْ يَقِيْتُهُ*; using a dial. var. [of **يقوت**]. (TA.) [And **اقَاتَهُ** app. signifies, primarily, *He supplied to him food.* (See this verb below, near the end of the paragraph.)] — And **قَاتٌ** and **قُوتٌ** and **أَقُوتٌ** [sometimes] signify *He**

straitened his household, by reason of niggardliness or poverty. (TA in art. **زَنْقٌ**) — **قُوتُوا طَعَامَكُمْ** *يُبَارِكُ لَكُمْ فِيهِ*, a trad., thus related by some, by others **قُوتُوا**, [loosely expl. in the TA,] means, accord. to some, *Measure ye your corn, [and] He will bless you in it: or, accord. to others, make ye small round cakes (أَقْرَاصُ) of your corn, &c.* (El-Jámi' es-Sagheer, and scholia thereon.) — See also 8, in the middle of the paragraph.

2: see the preceding paragraph, in two places.

4. **اقَاتَهُ**: see 1, first and second sentences. — Also *He kept, preserved, guarded, or protected, him.* (TA.) — And **اقَاتَ عَلَى الشَّيْءِ**, (S, O, K, *) and **اقَاتَهُ**, (K,) *He had power, or ability, to do, effect, accomplish, attain, or compass, the thing.* (S, O, K.) — See, again, 1, latter half, in two places.

5. **فُلَانٌ يَتَقَوَّتُ بِكَذَا** [*Such a one feeds, nourishes, or sustains, himself with such a thing*], (S, O,) or **بِالْقَلِيلِ** [*with that which is little*]: (Mgh:) or **تَقَوَّتَ بِالشَّيْءِ** *he made the thing his قُوت [or food];* and **اقَاتَهُ** and **اقَاتَ بِهِ** signify thus likewise: (TA:) or **اقَاتَ بِهِ** signifies *he ate it*; (Mgh;) and so does **اقَاتَهُ**. (TA.)

8. **اقَاتَ** signifies *He was, or became, fed, nourished, or sustained*; being quasi-pass. of **قَاتٌ** signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — And it is trans. by means of **بِ**, and by itself: see 5, in four places.

One says, **عَمْرٌ يَتَقَاتُونَ الْحَبَّ** [*They feed upon, or eat, grain*]. (A.) — The saying, of Tufeyl,

يَتَقَاتُ فَضْلَ سَامِيَا الرَّحْلِ

is held by ISd to mean, **‡** *The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself: accord. to IAqr, he says, the meaning is, takes it away thing after thing [or piecemeal]; but I have not heard this [meaning] in any other instance: hence, says IAqr, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] لَا وَقَائِتُ نَفْسِي الْبَصِيرَ مَا فَعَلْتُ, for, he says, **الْقُوتُ** [the inf. n. of **اقَاتَ**] and **قَاتٌ** [inf. n. of **قَاتٌ**] are one [in signification]; and AM says that the meaning of this is, [No, by] *Him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:] and the saying of Tufeyl means the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught.* (TA.) — One says also, **الْحَرْبُ تَقَاتُ الْإِبِلَ** [*War makes the camels to be food*]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — And **فُلَانٌ يَتَقَاتُ الْكَلَامَ** [*Such a one retrenches, or curtails, speech, or talk*; [said of one who speaks, or talks, little:] syn. **يَقْلُهُ**. (A.) — See also 1, latter half. [Hence,] one says, **إِقْتِ نَارَكَ قِيَةً** [*Supply to thy fire ali-**

ment;] *feed thy fire with fuel.* (§, O, K.) And **أَتَفَخَّ فِي النَّارِ نَفْعًا**, and **أَتَفَتِ النَّارُ نَفْعَكَ قَبْتَةً** **فُوتًا**, † *Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment].* (L.)

10. **اسْتَقَاتَهُ** *He asked of him قُوت* [i. e. *food, or victuals*]. (§, A, O, K.)

[**قَات** *A species of tree, of the class Pentandria, order Monogynia, of the Linnean system; belonging to the natural order of Celastraceae; mentioned in botanical works under the name of Catha edulis; and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: "In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor:" &c. — And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قَاتُ الثُّغْيَانِ) as the name of A species of lettuce, lactuca mermis. — Respecting the former plant, see also De Sacy's Chrest. Arab., sec. ed., i. 462, 463.]*

قُوت *Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained; (§, A,* O, K;*) as also قَيْتٌ and قَيْتَةٌ, (§, O, K,) as used in phrases here following, (§, O,) with kesr to the ق, and the و changed into ي, (§,) and قَوَاتٌ and قَوَاتٌ, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قُوت: (TA:) what is eaten for the purpose of retaining the remains of life; (A,* O,* Mgh, TA;*) thus expl. by Az and IF: (Mgh:) or food sufficient to sustain life: (TA:) pl. أَقْوَاتٌ. (Mgh, TA.) One says, مَا عِنْدَهُ قُوتٌ, (Mgh, TA.) قَيْتَةٌ قَيْتَةٌ, (S, O, TA) قَيْتَةٌ قَيْتَةٌ, (S, O, TA) He has not a night's food sufficient to sustain life. (TA.) And جَدُّ أَمْرِي فِي قَائِتِهِ, a prov., meaning A man's lot in life is manifest in his food. (Meyd.) — See also 8, last sentence.*

قَيْتٌ: see **قُوت**, in two places.

قَيْتَةٌ: see **قُوت**, in two places: — and see also 8, last two sentences.

قَوَاتٌ: see **قُوت**, first sentence.

قَائِتٌ [act. part. n. of **قَات**; *Feeding, &c. — And hence, Sufficing*]. **القَائِتُ مِنَ الْعَيْشِ** means *What is sufficient [of the means of subsistence]*. (K.) And one says, **هُوَ فِي قَائِتٍ مِنَ الْعَيْشِ**, *He is in a state of sufficiency [in respect of the means of subsistence]*. (§, O.) — See also **قُوت**, in two places. — See also 8, former half. — **القَائِتُ** is an appellation of *The lion*. (O, K.)

مُقَيْتٌ [*Giving, or a giver of, food, nourishment, or sustenance.* (See 1, first sentence.) — And hence,] *Keeping, preserving, guarding, or protecting; or a keeper, &c.; syn. حَافِظٌ* [as signify-

ing thus; and app. as signifying also *watching; or a watcher*]: (§, A, O, Mgh, K;) and *witnessing; or a witness; syn. شَاهِدٌ*; (§, O, Mgh, K;) or **شَيْهَدٌ**: (A:) and AO says that it signifies, with the Arabs, one *acquainted* (**مُؤَقِّفٌ**) with a thing (**عَلَى شَيْءٍ**). (TA) Th cites the following verses (of Es-Semow'al Ibn-Adiyà, O):

- لَيْتَ شِعْرِي وَأَشْعُرَنَّ إِذَا مَا
- قَرَّبَهَا مَنْشُورَةً وَدُعِيَتْ
- أَلَى الْفَضْلِ أَمْ عَلَى إِذَا حُوسِ
- سَبْتُ إِيَّيَ عَلَى الْحِسَابِ مُقَيْتٌ

[meaning *Would that I knew, but I shall assuredly know when they shall have set it (namely, the صحيفة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning*]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (§, O, TA:) IB says that, accord. to Seer, the correct reading is, **رَبِّي عَلَى الْحِسَابِ مُقَيْتٌ** [meaning *my Lord is able to make the reckoning*] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that **مُقَيْتٌ** is here used as meaning **مُقْتَدِرٌ**; and that if it be understood as syn. with **شَاهِدٌ**, the former reading is not objectionable. (TA.) — **الْمُقَيْتُ** is one of the best names of God: (TA:) and [as such] signifies *The Possessor of power*; (Fr, Zj, S, O, Mgh, K, TA;) as *He who gives to every man his قُوت* [or food], (F, S, O, K, TA,) and likewise to everything: (TA:) or (as one of those names, TA) the Preserver, or Protector, (Zj, TA,) who gives to everything such preservation, or protection, as is needful. (TA.) It is said in the Kur [iv. 87], **وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقَيْتًا** [For God is] a possessor of power [over everything, or is omnipotent], (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or a witness, [and] a preserver, or protector, or watcher. (Ksh, Bd.)

قوح

1. **قَاح**, aor. **يَقْوَحُ**, said of a wound, i. q. **قَاح**, inf. n. **قَاح**, q. v.; as also **تَقْوَحُ**. (K.) — And **قَاح**, (K, TA,) inf. n. **قَوَحٌ**, (TA,) *He swept a house, or chamber; (K, TA;) a dial. var. of قَاح*; mentioned by Kr; (TA;) as also **قَوَحٌ**. (K, TA.)

2: see what next precedes.

4. **اِقَاح** *He (a man, TA) kept constantly, or perseveringly, to refusing, after the act of asking, or begging; (K, TA;) mentioned by IAar, but in art. قَبَح. (TA.)*

5: see 1, first sentence.

قَاحَةٌ *The court of a house; a spacious vacant part, or portion, thereof, in which is no building; syn. سَاحَةٌ*; (§ in art. قَبَح, and L, K, in the present art.); and **بَاحَةٌ** and **ب** being interchangeable in this case, as in **لَارِبٌ** and **لَارِبٌ** and in **نَبِيئَةُ الْبَيْتِ** and **نَبِيئَتُهَا**: and the middle of a house: (TA:) pl. **قَوَحٌ**; (K, TA;) like [its syn.] **سَاحَةٌ** pl. of **سَاحَةٌ**. (TA.) It is related of 'Omar that he said, **قَاحَةٌ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَّرَ** [He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses]. (TA.) And [the pl.] signifies *Lands giving growth to nothing*. (TA.)

قود

1. **قَادَهُ**, aor. **يَقْوُدُ**, inf. n. **قَوْدٌ** (§, Mgh, L, Mgh, K) and **قَبَادٌ** (Mgh, Mgh) and **قَبَادَةٌ** (Mgh, K) and **قَبَادَةٌ** and **قَبَادَةٌ** (§, L, K) [originally **قَبَادَةٌ**, of the measure **قَبَادَةٌ**, like **دَيْمُومَةٌ** &c.,] and **تَقْوَادٌ**, (K,) [an intensive form; or, accord. to some, inf. n. of **قَوْدٌ**;] *He led him; (namely, a horse &c., L;) contr. of سَاقَهُ*; **قَوْدٌ** being from before, and **السَّوْقُ** from behind; (Kh, L, Mgh, K;) *he drew him (a camel) after him*; (L;) as also **تَقْوِيدٌ**, (S, L, K;) and **قَوْدَهُ**, inf. n. **قَوْدَهُ**; (K;) or **اِقْتَادَهُ** signifies *he led him for himself*: (Mgh:) and **قَوْدَهُ**, *he led him much*: (§, A, L:) you say **قَوْدَ فَرَسِهِ** *he led his horse much*. (A.) [One says also **قَادَ بِهِ**; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رَضَع.] **أَصْبَحْتُ يَقَادُ بِي الْبَعِيرُ** [lit., *I have become in such a state that the camel is led with me; i. e.,*] *I have become old and decrepit*. (A.) — **قَادَتِ الرِّيحُ السَّحَابَ** *The wind led on the cloud, or clouds*. (L.) — **قَادَ**, inf. n. **قَبَادَةٌ** (Mgh, Mgh) and **قَوْدٌ**, (L,) † *He led an army*. (Mgh, L, Mgh.) — **اِقْتَادُ النَّبْتِ الشَّوْرُ** [The herbage attracted the bull by its odour;] he perceived its odour and rushed upon it. (A.) — **قَادَ**, aor. **يَقْوُدُ**, inf. n. **قَبَادَةٌ**, † *He acted the part, or performed the office, of a pimp, or band; or, of a pimp to his own wife, or of a contented cuckold*. (Mgh.) Ex. **قَادَ عَلَى الْفَاجِرَةِ**, inf. n. as above, [He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress]. (A. [Not given there as tropical.]) — **قَادَ**, aor. **يَقْوُدُ**, inf. n. **قَبَادَةٌ**, † *It extended along the surface of the ground; said of a mountain, and of a dyke [&c.]*: (T, L;) and so **اِنْقَادَ**; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and **اِقْتَادَ** and **تَقَاوَدَ** (L.) You say, **ظَهَرَ مِنَ الْأَرْضِ يَقْوُدٌ كَذَا وَكَذَا مِثْلًا**, and **يَنْقَادُ**, and **يَنْقَاوَدُ**, *A rugged and elevated tract of*

land that extends such and such a number of miles. And هَذَا مَكَانٌ يَقُودُ مِنَ الْأَرْضِ كَذَا وَكَذَا This is a place which stretches along (بجانب) such and such measures of ground. (L.) — قُودٌ, [aor. يَقُودُ,] (L.) inf. n. قُودٌ, (S, L, K,) + He (a camel, and a horse, S, L, or other beast of carriage, and a man, L) had a long back and neck. (S, L, K.) See أَقُودُ. It (flour) became compacted together in a mass; syn. تَكْتَلُ and تَكْتَبُ. (K.) [See also art. قيد, to which it probably belongs.]

2: see 1.

3. مَرَّ وَفُلَانٌ يَقَاوِدُهُ وَيَسَاوِفُهُ [He passed by, or along, such a one vying, or contending, with him in leading on and in driving on]. (A.) [See also 6 in art. سوق.]

4. اِقَادَهُ خَيْلًا He gave him horses to lead: (S, L, K:) and in like manner, مَلَا [camels]. (TA.) — اِقَادَ الْغَيْثُ † The rain spread wide: (L, K:) or, had a cloud, or clouds, leading it on. (L.) — † He (a man) advanced; went forward: (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) — اِقَادَنِي مِنَ الْقَاتِلِ (L,) and اِقَادَنِي (Mgh,) He retaliated for me upon the slayer. (L, Mgh.) اِقَادَهُ السُّلْطَانُ مِنْ أَخِيهِ [The Sultan retaliated for him upon his brother]. (S.) — اِقَادَ الْقَاتِلَ بِالْقَتِيلِ (inf. n. اِقَادَةٌ, TA,) He slew the slayer for the slain. (S, L, K.)

6. تَقَاوَدَا † They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. سوق.] — تَقَاوَدُ † It (a place) became even. (A.) See also 1.

7. اِنْقَادَ, [inf. n. اِنْقِيَادٌ,] He (a beast) suffered himself to be led; (Mgh, K;) as also اِقْتَادَ (K) and اِسْتَادَ. (A, TA.) You say اِنْقَادَ لِي, and اِسْتَادَ لِي, He was, or became, tractable to me; gave me the means of leading him. (S, L.) — اِنْقَادَ (A, K,) inf. n. اِنْقِيَادٌ, (S, L,) † He was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also اِسْتَادَ. (TA.) — اِنْقَادَ السَّحَابُ, and اِسْتَادَ لِلرَّيحِ, † The cloud, or clouds, became led on by the wind. (A.) — اِنْقَادَ † It (a road) was easy and direct. (TA.) — اِنْقَادَ لِي الطَّرِيقُ إِلَيْهِ † The road to him, or it, was, or became, plain, or obvious, or manifest, to me. (L, K.) — اِنْقَادَتْ إِلَيْهِ الْمَوَارِدُ † The roads, or ways, continued uninterruptedly to it. (As, AM; from a verse of Dhu-r-Rummeh.) See also 1.

8: see 1 in three places. — And see 7.

10: see 7 in three places — اِسْتَادَ الْأَمْرَ مِنْهُ He retaliated the thing upon him. (Lth, L.) — اِسْتَادَ He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Mgh.)

Bk. I.

قَادَ: see قَيْدَ.

قُودٌ Horses: (S, L, K:) or a number of horses together: (A:) or led horses; horses led by their leading-ropes, not ridden, (Az, L, Mgh, K,) but prepared for the time of want. (L.) You say, قُودٌ مَرَّ بِنَا قُودٌ [A number of horses together, or of led horses, passed by us]. (S, L.)

قَيْدَ, contr. from قَيْدَ, see مُنْقَادٌ.

قَيْدَ [originally قُودٌ, if belonging to this art.,] and قَادٌ, Measure; syn. قَدْرٌ. (L, art. قيد; and K in the present art.) Ex. هُوَ مِثْلِي قَيْدَ رُمْحٍ, and قَادٌ رُمْحٍ, He is [distant] from me the measure of a spear. (L, art. قيد.)

قُودٌ The slaying of the slayer for the slain: (Lth, L:) or i. q. قِصَاصٌ [which signifies the retaliation of slaughter, and of wounding, and of mutilation;] (S, L, Mgh, K;) or slaughter for slaughter, and wounding for wounding. (TA, art. قص.) Ex. طَلَبَ الْقُودَ مِنَ الْقَاتِلِ [He sought retaliation upon the slayer]. (A.)

قُودٌ He slew him for him (i. e. for the slain) in retaliation. (Mgh.)

قِيَادَ see مَقُودٌ in three places.

مُنْقَادٌ and قُودٌ see مُنْقَادٌ.

قِيَادَةٌ Tractableness; † submissiveness; easiness; in a horse or camel. (L.)

قَيْدَ: see مُنْقَادٌ.

قُودَا † A pimp; a hawd: fem. with ة: (Mgh:) a pimp to his own wife; or a contented cuckold; syn. دَبَّوْهُ. (Mgh, TA.) — الْقُودَا The nose; in the dial. of Himyer. (K.) — In the following words of Ru-beh,

* اَتَلْعُ يَسُو بِسَلِيلِ قُودَا *
[Long-necked, elevating himself, with advancing neck], قُودَا is explained as signifying مُسَقِّدٌ. (L.)

قَيْدَةٌ A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd;) i. q. دَرِيَّةٌ; (A, L;) as also سَيْفَةٌ. (A.)

قَائِدٌ A leader of horses: (L:) and † of an army: (Mgh, Mghb:) pl. قُودَا and قَادَةٌ. (S, Mgh, L, Mgh, K) and قُودٌ; (K;) and pl. of قَادَةٌ قَائِدَاتٌ. (Mgh.) — قَائِدَةٌ [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L.) — سَكَابٌ قَائِدٌ † A cloud, or clouds, leading on rain. (L.) — قَائِدَةٌ † A wind [ريح] leading on a cloud, or clouds. (A.) — قَائِدٌ † Extending along the surface of the ground; applied to a mountain, and

a dyke, (T, L,) and a tract of land [&c.]: (K:) and so مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK.) — قَائِدَةٌ A hill of the kind termed أَكْبَةٌ extending upon the surface of the ground: (L, K:) or a hill cleaving to the ground. (IAar, in TA, art. خُشَع.) — قَائِدٌ The largest of the channels for irrigation (فُلْجَان) of a land ploughed for sowing. (L, K.) [In the CK, الْحَارِثُ is put for الْحَرْث.] ISd says, that he assigns it to this art. only because و is more common than ي. (L.) [Pl. قَوَائِدُ, occurring in the L and TA, voce اَعْرَافُ.] — الْقَائِدُ The last star [η] in the tail of Ursa Major, نَبَاتٌ نَعَشٍ الْكُبْرَى in the K, الصَّغْرَى, but this is a mistake. (TA.) [The star (ζ) which is the middle one of the three in the tail of that constellation is called الْعَنَاقُ, and by the side of it is the obscure star called السَّهْبَى, and also called الصَّيْدَقُ, and, as is said in the TA, نَعَشٍ; and the third of those three, next the body, is called الْحَوْرُ. In the K, a strange description is given of these stars: it is there said, و [القَائِدُ] الْأَوَّلُ مِنْ نَبَاتٍ نَعَشٍ الصَّغْرَى الَّذِي هُوَ آخِرُهُمَا قَائِدٌ وَالثَّانِي عَنَاقٌ وَإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ وَثَانِيهِ عَنَاقٌ وَإِلَى جَانِبِهِ الصَّيْدَقُ وَهُوَ السَّهْبَى وَالثَّلَاثُ الْحَوْرُ.] — The قَوَائِدُ, among the northern stars, are, it is said, four stars forming an irregular quadrilateral figure, distant one from another, [as though ε, ζ, η and π, of Hercules,] in the midst of which is an obscure star, resembling a soil, and called الرَّبْعُ, they being likened to she-camels with a young one such as is called رُبْعٌ: they are on the left of النَّسْرِ الْوَاقِعِ [α Lyrae], between it and نَبَاتٍ نَعَشٍ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِدُ.]

قِيدُودٌ, originally قِيدُودٌ because from قَادَ, aor. يَقُودُ accord. to the Baqrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ي is substituted for و; A mare easy to be led. (IKtt, MF.) — قِيدُودٌ † A long, or tall, she-ass, (S, L, K,) &c.: (K:) pl. قِيَادِيدُ. (S, L, K.) See also art. قِيدُودٌ † A mare having a long and curved neck: (L:) not applied to a male. (ISd, L.)

أَقُودٌ A man (S, L) strong-necked: (S, L, K:) so called because he seldom turns his face aside. (S, L.) — Hence, † One who is niggardly, or tenacious, of his travelling-provision: (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) — † A man who does not turn aside his face. (L.) — † A tall, or high, mountain; (S, L, K;*) as also مَقُودٌ. (K.) — قُودَا † A road of a difficult place of ascent of a mountain (نَبْتَةٌ) extending to a great length upwards, (S, L,) or, reaching high. (K.) — قُلَّةٌ قُودَا † A tall

mountain-top. (A.) — أَقْوَدُ + A man who, when he applies himself to a thing, can hardly turn his face away from it. (T, L, A, K*) — + A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) having a long back and neck: (S, L:) or a long-necked horse, (A,) or camel: (R:) or long, or tall, absolutely, applied to a camel: (R, TA:) fem. قَوْدَاءُ; and pl. قُود: (S, L:) or a horse having a long and large neck. (ISh.) See شَفَبَ. — See also مُنْقَادٌ. — More, or most, addicted to the conduct of a pimp, or band; or, of a pimp to his own wife, or a contented cuckold. (Mghb.)

جَعَلْتُهُ مَقَادَ الْمَرْبِ + I placed him on the right hand: (L, K:) because the colt (مَرْب) is in most instances led (يُقَاد) on the right hand. (L.)

مَقُودٌ A leading-rope; (L, Mghb;) that with which one leads [a horse &c.]; (K:) a rope or the like with which one leads [a horse &c.]; (Mghb;) a rope upon the neck, for leading [a horse &c.]: (A:) as also قَبَادٌ; (L, Mgh, Mghb, K:) a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led; (S, L;) a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led: (L:) pl. مَقَاوِدُ.

(A, Mghb.) — أَعْطَى الْقِيَادَ † [lit., He gave the leading-rope; i. e.,] he was, or became, submissive, or obedient, willingly or unwillingly. (Mghb.) — فَلَانٌ † [lit., Such a one has an easy leading-rope; i. e.,] such a one will follow thee agreeably with thy desire; (A;) [is submissive, obsequious, or obedient]: and صَعَبَ الْقِيَادَ † [signifying having a difficult leading-rope; i. e., refractory]. (L.)

مَقُودٌ and مَقُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage led. (K.)

غِيَتْ مُقِيدٌ † Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.)

أَقْوَدُ: see مَقُودٌ.

أَعْطَاهُ مَقَادَتَهُ He gave him the means of leading him; he was, or became, tractable to him. (S,* L,* K.)

مَقُودٌ: see مَقُودٌ.

قَوْدٌ (S, L, K) and قَوْدٌ, without (Ks,) and قِيدٌ and قِيدٌ, [the last but one originally قِيدُ, and the last contracted from it,] like مَيْتٌ and مَيْتٌ, and أَقْوَدُ, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) tractable; † submissive; easy. (Ks, S, L, K.) Ex. اجْعَلْ فِي أُوْلٍ قِطَارِكَ بَعِيرًا قِيدًا [Place thou at the head of thy string of camels a camel that is tractable]. (A.) — مُنْقَادٌ: see قَائِدٌ. — † A direct road. (A.)

قور

1. قُورٌ, aor. يَقُورُ, inf. n. قُورٌ, It (a thing) was,

or became, wide: whence دَارُ قُورَاءٍ, q. v. (JK.) — قَارَةٌ, (A, K,) aor. يَقُورُ, inf. n. قُورٌ; (TA;) and قُورَةٌ, (S, A, Mgh, Mghb, K,) inf. n. تَقُورُ; (Mgh, Mghb;) and اِقْتَوْرَةٌ; and اِقْتَارَةٌ; (S, K;) [of all which the second is the most common;] He cut a round hole in the middle of it; (A, Mgh, Mghb, K;) as one cuts a جَنْب [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Mghb;) [he hollowed it out; he scooped it out; he cut out a piece of it, generally meaning in a round form:] he cut it in a round form. (S.) You say قُورًا الْجَنْبِ [He cut out, or hollowed out, the opening at the neck and bosom of the shirt]. (TA.) And قُرْتُ قُورَتَهَا, and قُورَتَهَا, [I cut a round hole in the melon]. (TA.) And قُرْتُ خُفَّ الْبَعِيرِ, and قُورَتُهُ, and اِقْتَرْتُهُ, [I cut a round hollow in the foot of the camel]. (TA.) — قُرْتُ عَيْنَهُ, and قُرْتُه, I put out, or pulled out, [or scooped out,] his eye; syn. فَعَاتُ عَيْنَهُ. (TA.) — قَارَ الْمَرْأَةَ He circumcised the woman. (L, K.)

2. قُورٌ He widened a house; made it wide. (A,* TA.) — See also 1, in four places.

5. تَقُورٌ It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7.

7. انْقَارٌ It (the side of a cloud) became as though a portion fell from it, by reason of much water pouring [from it]. (TA.) See also 5.

8. اِقْتَارَةٌ and اِقْتَوْرَةٌ: see 1, in two places.

قَارٌ i. q. قِيرٌ [Tar: or pitch]. (S, K.) See مَقُورٌ.

قَارَةٌ A small mountain separate from other mountains: (K:) or a small mountain upon another mountain: such [or a knoll of a mountain] seems to be meant by قَارَةٌ جَبَلٍ (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an أَكْمَةٌ: or a black أَكْمَةٌ: (TA:) or i. q. أَكْمَةٌ [i. e. a hill, or mound, &c.]: (S:) or the smallest of mountains and the largest of أَكَامٍ; scattered, rough, and abounding with stones: (Lth:) or a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round: (ISh:) or a great rock, (K,) smaller than a mountain: (TA:) or a black rock: (K:) or a tract of ground containing black stones; (K, TA;) i. e., a حَرَّةٌ: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قِيرَانٌ. (Lth, K.)

قُورَةٌ What is cut in a round form (مَا قُورٌ) from a garment or piece of cloth, &c.; (K;) as the قُورَةُ of a shirt, (S, A, Mghb,) and of a جَنْب [or the opening at the neck and bosom of a

shirt], (TA, [but there written, by mistake, جَنْب]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K;) what is cut in a round form (مَا قُورٌ) from the middle of a hide, or tanned hide, for a target to shoot at, like the قُورَةُ of a جَنْب. (JK.) — Also, What one cuts from the sides of a thing (K, TA) that is مَقُورٌ [or cut in a round form]. (TA.) — And, contr., A thing of which the sides have been cut. (K.)

أَقُورٌ: fem. قُورَاءُ: Wide in the inside; capacious. [A house that is wide (S, K, TA) in the inside. (TA.)

مَقُورٌ [Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] — A camel smeared with قَطِرَان [or tar]. (Sgh, K.) See قَارٌ.

مَقُورٌ A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.)

قوس

1. يَقُوسُهُ, عَلَى غَيْرِهِ, and قَاسَ الشَّيْءَ بِغَيْرِهِ, inf. n. قُوسٌ (S, K*) and قِيَاسٌ (S,) i. q. قَاسَهُ, aor. يَقِيسُهُ, inf. n. قِيسٌ (S, K*) and قِيَاسٌ (S;) i. e., He measured the thing by another thing like it; [both in the proper sense and mentally; but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so اِقْتَسَسَ الشَّيْءَ بِغَيْرِهِ (S, K*) but you should not say اِقْتَسَسَهُ for قَسَسَهُ or قَسَسَهُ. (S.) — قُوسٌ: see 5.

2: see 5, in two places. — قُوسُهُ, inf. n. تَقُوسُ, He made it bowed, or bent. (KL.)

4: see 1: — and see 5.

5. تَقُوسُ It (a thing) became bowed, or bent; as also اِسْتَقُوسَ: (TA:) the latter is also said, tropically, of the moon when near the change [&c.]. (A, TA.) — † He (an old man, S, A) became bowed, or bent; (A,* K;) as also قُوسٌ, inf. n. تَقُوسُ; (S, A,* Mghb, K;) and اِسْتَقُوسَ; (S;) and اِقُوسَ: (A:) or he became bowed, or bent, in the back; as also قُوسٌ; and اِسْتَقُوسَ; (TA;) and so قُوسَ, aor. =, inf. n. قُوسٌ. (K.) — تَقُوسَ قُوسَهُ He put his bow upon his back. (TA.)

8: see 1. — يَقْتَسِسُ بِأَبِيهِ (S, K,) inf. n. اِقْتِسَاسٌ (S,) + He follows the way of his father, and imitates him. (S, K.)

10: see 5, in four places.

قُوسٌ رُمُجٌ: see قُوسٌ رُمُجٌ.

قُوسٌ [A bow:] a certain thing, well known, (A, K,) with which one shoots: (M, TA:) of the fem. gender: (IAmb, M, Mghb:) or masc. and

fem.: (§, Mgh:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسُ (IAmb, §, A, Mgh, K) and أَقْيَاسُ, (TA, and so in some copies of the K, in the place of the former,) the ي being interchangeable with the و, (TA,) and [of mult.] قَيْسِي, (§, A, Mgh, K,) originally قُوسُ, (§, TA,) which is not used, (TA,) of the measure قُوسُ, (§, Mgh,) first changed to قُوسُ, of the measure قُوسُ, and then to قَيْسِي, of the measure قَيْسِي, like عَيْسِي, (§,) and قَيْسِي, (Fr, §gh, K,) from the same original, (TA,) [like عَيْسِي,] and قَيْسِي, (IAmb, §, A, Mgh, K,) which is more agreeable with analogy than قَيْسِي. (TA.) The dim. is قُوسِي, (IAmb, M, Mgh, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوسِي, (IAmb, Mgh, K,) sometimes: (IAmb, Mgh:) or the former accord. to those who make قوس to be masc., (§,) and the latter accord. to those who make it to be fem. (§, Mgh.) It is prefixed to another word to give it a special signification. Thus you say, قُوسُ نَتَابٍ *An Arabian bow.* And قُوسُ حُسْبَانٍ *A bow for shooting a certain kind of short arrows.* And قُوسُ نَدْفٍ *A cross-bow.* And قُوسُ جَلَاهِقٍ *A bow for loosening and separating cotton.* (Mgh.) — [Hence the saying,] فَلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [Such a one, no one will pull his bow;] i. e., *no one will vie with him, or compete with him.* (A, TA.) And رَمَوْنَا عَنْ قَوْسِي وَاحِدَةٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., *They shot at us from one bow:* meaning, *they were unanimous against us;*] a proverb denoting agreement. (Mgh.) [In the Mgh, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ قَوْسِي سَهْمًا *خير قَوْسِي سَهْمًا*; (§, L, K; except that in the L and K, for قَوْسِي, we find قَوْسِي;) [He is of the best of a little bow, as an arrow; i. e., *he is one of the best arrows of a little bow;*] or صَارَ خَيْرَ قَوْسِي سَهْمًا (A, K) [He became the best of a little bow, as an arrow; i. e., *he became the best arrow of a little bow:*] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ *And he was at the distance of two Arabian bows:* or *two cubits* [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَوْسِي] (K:) or the meaning is, قَابِي قَوْسِي, i. e., [at the distance of the measure of] the two portions between the part of a bow that is grasped by the hand and each of the curved extremities. (TA.) See also art. قَوْس. — [The Sign of Sagittarius; also called الرامي;] one of the signs of the zodiac; (§, K;) namely, the ninth thereof. (TA.) — قُوسُ الرِّجْلِ *The rainbow:* the two words are inseparable. (TA.) See قَوْسُ الرِّجْلِ.

† *The bowed, or bent, part of the back of a man.* (IAqr.) — أَقْوَاسُ الْبَعِيرِ † *The anterior ribs of the camel.* (A) — Also قُوسٌ † *What remains, of dates, (§, A, * K,) in the [receptacle called] جِلَّةٌ, (§,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kuthweh, the fourth part of the جِلَّةٌ, of dates; like رَزْمَةٌ (TA in art. رزم): in this sense, also, it is fem.: or a number of dates collected together: pl. as above. (TA in the present art.)* — Also, *A cubit: (§, K:) sometimes used in this sense: (§:) because a thing is measured (يُقَاسُ) with it. (K.)*

قَاسٌ رُمُحٌ and قَيْسٌ رُمُحٌ *The measure of a spear.* (Mgh, in this art.; and §, K, in art. قَيْس.)

قَوَّاسٌ *A hemer, or fashioner, of bows; and so, perhaps, قَيَّاسٌ. (TA.)*

قُوسِي is the rel. n. from قَيْسِي, [pl. of قُوسُ] because it is [before its last change] of the measure قُوسُ changed from the measure قُوسُ. (§.)

أَقْوَسٌ *Having a bowed, or bent, back. (§, K.)* — *Sand that is elevated (K, TA) like a hoop or ring. (TA.)*

مَقْوَسٌ *A bow-case. (§, K.)* — *A horse-course; a race-ground: (Ibn-'Abbād, K:) a place whence horses run (K) for a race; (TA;) i. e., (so in the K accord. to the TA,) a rope at which the horses are placed in a row (§, A, K) on the occasion of racing, (§, K,) in the place whence they run: (A:) or the extended rope from which the horses are started: (JK:) also called مَقْيَسٌ: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عَرِضَ فَلَانٌ عَلَى الْبَقْوَسِ [Such a one has been put to the starting-rope]; meaning, *such a one has been tried, or proved, by use, practice, or experience.* (A, TA.) And فَلَانٌ عَلَى مَقْوَسٍ, i. e., *حَافِظٌ* [app. meaning, *Such a one is intent upon defending his honour or the like.*] (Lth, L.)*

مَقْوَسٌ and مَقْوَسٌ: see مَقْوَسٌ.

مَقْوَسٌ † *An eyebrow [or other thing] likened to a bow; as also مُسْتَقْوَسٌ (K) and مَقْوَسٌ (TA:)* † the second of these epithets is also applied, in the same sense, or *like a bow*, to a gutter round a tent, and the like. (TA.) — Also, *A man bowed, or bent; and so مَقْوَسٌ. (TA.)* — Also, (K,) or مَقْوَسٌ قَوْسُهُ, (§,) *A man having with him his bow. (§, K, *.)*

مَقْوَسٌ: see مَقْوَسٌ, in two places.

قوس

1: see 2: and see also 1 in art. قَيْس.

2. قَوْسُهُ, (§, A, Mgh, K,) inf. n. تَقْوَسُ, (Mgh, K,) *He demolished it; destroyed it; threw it down; namely a building; as also قَاثَهُ (K,)*

eor. يَقْوَسُ, inf. n. قَوْسُ: (TA:) or *he took it to pieces, without demolishing or destroying or throwing down; (§, A, Mgh, K;) namely a building. (§, A, Mgh,) and a tent: (A:) or he pulled up, or out, its poles, or pieces of wood, and its tent-ropes: (IDrd, K:) or he pulled it up, and removed it; namely a tent. (TA.)* — [Hence,] قَوْسُ الصُّفُوفِ, and الْمَجَالِسِ, (A, TA,) *He separated, or dispersed, the ranks, and the assemblies. (TA.)* — [Hence also,] بَنَى فَلَانٌ ثَمَرًا قَوْسًا [lit. *Such a one built, then demolished, or took to pieces;*] i. e. *did well, then did ill. (A, TA.)*

5. تَقْوَسُ *It (a house, and a tent, TA) became demolished, destroyed, or thrown down; (§* in art. قَيْس; and K;) and in like manner تَقْوَسَ (TA;) as also انْقَاضٌ [which see also in art. قَيْس]: (K; and in a copy of the § in art. قَيْس) or it was, or became, taken to pieces, without being demolished or destroyed or thrown down: (A, TA:) and انْقَاضَتْ, said of a well (بئر), it fell; fell in ruins, or to pieces; or collapsed. (Mgh: see also art. قَيْس.)* — [Hence,] تَقْوَسَ الْمَجَالِسِ, (A,) and تَقْوَسَتِ الْحُلُقُ, (§, TA,) and الصُّفُوفُ, (§, Mgh, TA,) [The assembly, and] the rings of men, (§, TA,) and the ranks, became separated, or dispersed. (§, Mgh, * TA.) — Also, † *He (a man, K, and a bird, Az, TA) came and went, (Az, K, TA,) and would not be still, or remain at rest. (Az, TA.)*

7: see 5, in two places.

هَذَا قَوْسًا بِقَوْسٍ *This is for that, as a substitute for a substitute. (K.)* And هُمَا قَوْسَانِ [They two are substitutes, each for the other]: mentioned by §gh: but Z says, هُمَا قَيْسَانِ [q. v. in art. قَيْس]: (TA:) or both signify *they are ex-changers, each with the other. (JK.)*

مَقْوَسٌ Anything demolished, destroyed, or thrown down: [&c.: see 2.] (TA.)

قوس

قوف

قول

قوم

قوى

See Supplement.]

قونج

قُونَجٌ, (Mgh, * K,) with fet-ḥ to the ج, (Mgh,) and sometimes قُونَجٌ, with kesr to the ج, or thus and قُونَجٌ, i. e. with kesr to the ج and with fet-ḥ and ḍamm to the ق, (K,) a foreign word, (TA,) [from the Greek κολικός, The colic;] a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty; (K;) a violent griping in the intestine called the colon. (Mgh.)

قبا

1. قَبَا, eor. يَقْبِي, inf. n. قَبَى: (§, Mgh, O, Mgh,

ق, &c.) *He vomited* (Mgh, TA) what he had eaten. (Mgh, Msh, TA.) — [Hence one says,] قَاءَ نَفْسُهُ [lit. *He vomited his soul*], meaning †he died: like نَفْسُهُ قَاءَتْ. (A, TA.) And قَاتَتِ الطَّعْنَةُ الدَّمَ †[The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوَّبَ الصَّبْغَ †A garment that is saturated with the dye. (S, A, O, K.) And تَقَى الْأَرْضَ أَفْلَادُ كَبِدِهَا [lit. *The earth will vomit the pieces of her liver*], meaning †the earth will cast forth upon her surface her treasures. (TA, from a trad.) And قَاتَتِ الْأَرْضُ أَكْلَهَا [lit. *the earth vomited her food*], meaning †the earth disclosed her herbage and her treasures. (TA, from a saying of 'Alishch.) And تَقَى الْأَرْضَ تَقَى الشَّدَى †[The earth exudes the moisture]. (TA.)

2. قَيَّاهُ *He*, (a man, S, Mgh, O, Msh,) or *it*, (medicine, K,) caused him to vomit; (S, * Mgh, O, * Msh, K, *) and قَيَّاهُ signifies the same. (S, O, K.)

4: see what immediately precedes.

5. تَقَيَّأَ *He constrained himself to vomit*; (S, Mgh, O, Msh, TA;) and *he vomited intentionally*. (TA.) See also 10, in two places. — And تَقَيَّأَتْ *She addressed, or presented, herself to her husband, and threw herself upon him*: (K:) or, accord. to Lth, *she affected languor, or languidness, to her husband, and threw herself upon him*: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تَقَيَّأت, [q. v.,] with ف. (TA.)

10. اسْتَقَاءَ (S, Mgh, Msh, K, TA,) or اسْتَقَيَّأَ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and تَقَيَّأَتْ, (S, Mgh, O, Msh, K, TA,) *He constrained himself to vomit*: (S, Mgh, O, Msh: [see the latter verb above: in the K neither is expl.]) or the former is an instance of اسْتَفْعَلَ from الْقَى [i. e. it signifies *he desired to vomit*]: and †the latter signifies more than the former, i. e. *he made what was in the جَوْفَ [here meaning stomach] to come forth, intentionally*. (TA.) It is said in a trad., تَوَيْعَلُمُ الشَّارِبِ قَائِبًا مَا ذَا عَلَيْهِ لَاسْتَقَاءَ مَا شَرِبَ [If the person drinking in a standing posture knew what would be the effort upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.)

قَيَّ originally an inf. n.: then applied to signify *Vomit*; i. e. vomited food. (Msh.) It is said in a trad., الرَّاجِعُ فِي هَيْبَتِهِ كَالرَّاجِعِ فِي قَيْبِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.)

قَبَا a subst. (K, TA) similar to عَطَاسٌ and دَوَارٌ [and many other words of the same form applied to maladies; indicating that it signifies *A complaint that causes much, or frequent, vomiting*]. (TA.) One says, بِهِ قَبَا, meaning [In him is a

complaint in consequence of which] he is vomiting much, or frequently. (ISk, S, O.)

قَبَوٌ One (a man, IAr) who vomits much, or frequently; as also قَبُو; (IAr, K, TA;) the latter formed from the former, like مَقَرُو from مَقَرُو. (L, TA.) — Also, [دَوَاءٌ قَبَوٌ], *Medicine that is taken to cause vomiting*; (ISk, S, O;) and so دَوَاءٌ مُقَيٌّ (K, TA) and مُقَيٌّ. (TA.)

مُقَيٌّ and مُقَيِّنٌ: see what immediately precedes.

قبح

1. قَاحٌ, said of a wound, (S, A, Msh, K, &c.) or. يَفِجُ, (S, Msh,) inf. n. قَيْحٌ; (Msh, K;) like قَاحٌ, or. يَقْوُحُ; (K;) and قَيْحٌ, (S, A, Msh, K,) inf. n. تَقْيِجٌ; (A;) and قَاحٌ; (A, Msh, K;) and تَقْوِجٌ; (S, A, Msh, K;) and تَقْوِجٌ; (Msh, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْحٌ [meaning as expl. below]: (S, * A, * K in art. قَوْح, and Msh in explanation of قَيْح: or its قَيْح ran, or flowed: or became in a state of readiness [to do so]. (Msh in explanation of قَاحٌ and قَاحٌ and تَقْوِجٌ.)

2 and 4 and 5: see the preceding paragraph.

قَيْحٌ Thick purulent matter (مِدَّةٌ) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Msh:) or, as some say, [contr. to the generality of the lexicographers,] thin matter (صَدِيدٌ) like water, in which is a شُكْلَةٌ [or small admixture, or tinge of the red and white hue,] of blood. (L.)

قَاحَةٌ, mentioned in this art. in the S, see in art. قَوْح.

قيد

1. قَيْدٌ: see 2.

2. قَيْدُهُ, inf. n. تَقْيِيدٌ, *He put a قَيْدٌ [or pair of shackles] upon his (a horse's) [fore-]legs; he shackled his [fore-]legs*. (Msh.) قَيْدَتِ الدَّابَّةَ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) قَيْدٌ (inf. n. قَيْدٌ, TA) and قَيْدٌ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. — قَيْدُهُ بِالْأَثَرِ †[Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. الت.) — أَقْبَدُ جَبَلِي, (inf. n. تَقْيِيدٌ, K.) [lit., I shackle the fore-legs of my camel; meaning,] †I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs. (IAth, L, K, * from a trad.) — †It (fatigue) kept a she-camel from action. (A.) — †It (beneficence) shackled, or restrained, a person. (A.) — قَيْدُ الْإِيمَانِ الْفَتْكُ †[The giving assurance of

safety] inhibits assassinating, or assaulting, the مَوْمَن [i. e. the person to whom assurance of safety has been given (بِالْمَوْمَن in the CK is a mistranscription for بِالْمَوْمَن)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فَتَكَ; where this trad. is cited in full.]) — قَيْدٌ, (inf. n. تَقْيِيدٌ, K,) †He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables: (S, A, L, K:) he pointed a letter: (L:) he restricted a word or phrase [in its signification or application] by that which prevented equivocation and removed ambiguity. (Msh.) — †He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ. (L.)

5. قَيْدٌ quasi-pass. of قَيْدٌ [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.)

قَادٌ: see قَيْدٌ.

قَيْدٌ [A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters]: (S, K, &c.) pl. [of panc.] أَقْيَادٌ (L, Msh, K) and [of mult.] قَيْوَدٌ. (S, L, Msh, K.) — إِنَّ قَيْوَدَ الْأَيَادِ أَوْثَقُ الْأَقْيَادِ †[Verily the shackles of benefactions are the firmest of shackles]. (A.) [الْأَيَادِي is for الْيَادِي.] — What binds together [the two pieces of wood in a camel's saddle which are called] the عَصَدَانِ of [the two broad pieces of wood called] the مَوْخَرَتَانِ, (L, K [in the former of which, however, instead of مَوْخَرَتَانِ من المَوْخَرَتَيْنِ, the reading in the K, is put مَوْخَرَتَيْنِ المَوْخَرَتَيْنِ, which I suppose to be a mistake]) at their upper part, being a thong. (L.) — A plaited thong between [the two pieces of wood called] the حَنْوَانِ of a camel's saddle of the kind called رَحْلٌ, at the upper part; and sometimes, of a horse's saddle. (L.) — The thong that binds together [the two pieces of wood called] the عَرَفَتَانِ of a camel's saddle of the kind called قَتَبٌ. (S, L, K.) — Anything that binds one part of a thing to another part. (L.) — The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكْرَاتِ. (L, K.) — قَيْدَا الْبَازِي The jesses of the hawk or falcon; syn. سَبَاقَاهُ (S, O, K, all in art. سبق.) — قَيْدُ الْأَسْنَانِ The gum wherein the teeth are set: (K:) قَيْوَدُ الْأَسْنَانِ the gums: (L:) or the portions of the flesh of the gums that rise between the teeth; likened to the red قَيْوَدٌ which are marks upon camels, made with a hot iron. (ISd, L.) — قَيْدُ الْفَرْسِ A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْدٌ [for the legs], (S, L,) or of two rings with a line extending between them. (Nh, L.) —

قَيْدُ الْأَوَابِدِ † [lit. *Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.*; or, accord. to the L, of the wild asses]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to a fleet, or swift, and excellent horse, because, by its swiftness, it overtakes the wild beasts, (T, K,) and prevents their escaping. (T, S.) قَيْد is here a proper subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ham, p. 455.] — † A wife: as also غُل. (TA.) — مَا عَلَى هَذَا قَيْدُ الْحَرْفِ قَيْدٌ † There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables. (A.) — الْقَيْدُ وَالرَّتْعَةُ (A.) — See also قيد. — ا prov.: see art. رتع. — See also قيد.

قَيْدٌ A whip made of skin. (MF.) — قَيْدٌ and قَادٌ (S, L, K) and قَيْدٌ (K) Measure. (S, L, K.) Ex. قَادُ رَمَحَ, and بَيْنَهُمَا قَيْدٌ رَمَحَ, Between them two is the measure of a spear. (S.) See also art. قود.

قِيَادٌ A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدٌ Tractable; easy to be led. (S, K.) [But this belongs to art. قود, q. v.]

قَيْدَةٌ: see art. قود.

مَقْيَدٌ: see قيد.

مَقْيَدٌ The place of the قَيْد in the leg of a horse; (S, K;) [i. e., the pastern]. Ex. قَرَسَ عَيْلُ الْمَقْيَدِ طَوِيلٌ [A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck]. (A.) — The place of the anklet in [the leg of] a woman; (S, K;) [i. e., the ankle]. — مَقْيَدٌ [and مَقْيَدٌ] A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] مَقْيَدَاتُ. (K.) You say هَؤُلَاءِ مَقْيَدَاتُ [These are camels having their legs shackled]. (S.) — نَاقَةٌ مَقْيَدَةٌ [A jaded she-camel that will not be roused to action. (A.) — And مَقْيَدٌ A place in which a camel is left with his legs shackled. (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.)

مَقْيَدَةُ الْحِمَارِ (L) [in the CK, مَقْيَدَةُ الْحِمَارِ, and in most copies of the K, accord. to the TA, مَقْيَدَةُ الْحِمَارِ] † A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ. (L, K: [in a copy of the K, حَرَّةٌ] so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — Hence, (L,) بَنُو مَقْيَدَةِ الْحِمَارِ (L,) in the K, بَنُو مَقْيَدَةِ [with fet-h to the ي, and without the حمار], (TA,) [and in the

CK, بَنُو مَقْيَدِ,] † Scorpions: (L, K:) so called because they are in a tract such as is called مَقْيَدَةُ الْحِمَارِ. (L.) [See an ex. in some verses cited voce رَمَحَ.]

تَقْيِيدٌ A note which determines the correct reading or meaning of a word or phrase or the like: and hence, any marginal note: pl. تَقْيِيدَاتُ. [

قير

2. قِيرٌ He smeared a ship, or boat, (S, A, Mgh,) or a jar [for wine], and a skin for wine or the like, (K,) with قِير or قَار. (S, A, Mgh, K.)

قِيرٌ i. q. قَارٌ [Tar: or pitch]: (S, A, Mgh, K:) a certain black thing with which are smeared ships, (K, TA,) to prevent the water from entering, (TA,) and camels, also, (K, TA,) for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from [the] صَعْدُ: (TA:) [صَعْدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زَيْتٌ (A, K, TA:) and the best thereof is of the colour termed شَقْرَةٌ. (TA.) [See also كَفَرٌ.]

قَارٌ A possessor, (K,) or seller, (A,) of قِير or قَار: (A, K;) or a maker of it. (So in a copy of the S, but not mentioned in another copy.)

قَارَةٌ A place where قَار is generated. (Mgh, in art. نَفط.)

قَيْرَوَانٌ, an arabicized word, (K,) from [the Persian] كَارَوَان, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قَافِلَةٌ: (K:) or the main part of a قَافِلَةٌ: and of an army: (A, IATH, and so in a copy of the S:) or of [such a collection of soldiers as is called] a كَتِيْبَةٌ: (ISK:) and the companions and assistants of the devil. (IATH.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ الْعَرْشُ [The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of the assertions that God knoweth what He knoweth not]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money:"] يَغْدُو being a form of asseveration. (IATH.) قَيْرَوَانٌ is written قَيْرَوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قرو, in the K: in the S, only in the latter art., and part of the above trad. is there cited.]

قيس

1. عَلَى غَيْرِهِ, قَاسَ الشَّيْءَ بِغَيْرِهِ. (S, A, Mgh, K:) the first and last in this art. and in art. يَقِيْسُهُ (A, TA,) aor. يَقِيْسُهُ and قَوَسَ; (S, A, Mgh, K,) inf. n. قَيْسٌ (S, A, Mgh, K) and قَيَّاسٌ (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Mgh, K) by another thing (S, Mgh, K) like it; (S, K:) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also قَاسَهُ, aor. يَقُوْسُهُ, inf. n. قَوَسٌ (S, Mgh, K; the first and last in art. قوس;) and قَيَّاسٌ (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so اقْتَاَسَهُ; (A, K,) and قَيْسَهُ; (TA;) and so قَاسَهُ بِه, (Mgh,) and اِلَيْهِ, (TA,) inf. n. مَقَايَسَةٌ and قَيَّاسٌ: (Mgh:) the first of these verbs is said to be trans. by means of عَلَى because implying the meaning of founding [a thing upon another thing]; and by means of إِلَى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمَقْيَاسِ [He measured it with the measure]. (A.) And قَاسَ الشَّحَّةَ, قَاسَ الطَّبِيبُ قَعْرَ الْجِرَاحَةِ, (TA,) and قَاسَ الشَّحَّةَ, (TA,) inf. n. قَيْسٌ, (TA,) The physician measured the depth of the wound, (TA,) and the depth of the wound in the head, (A,) بِالْمَقْيَاسِ with the probe. (A, TA.) And جَارِبَةٌ تَخْطُو قَيْسًا † A damsel that steps with even, or equal, steps: (A:) or قَيْسًا signifies with measured steps, at a moderate and just pace, as though with equal steps: (IATH:) or قَيْسٌ signifies the walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) And فَلَانٌ يَأْتِي بِهَا يَأْتِي قَيْسًا † [Such a one does what he does, or says what he says, by measure, or by rule]. (A.) — [Hence, † He determined, or judged of, the thing by comparing it with another thing; i. e., by analogy: and he compared the thing with another thing. And قَاسَ عَلَيْهِ He judged by comparison therewith. And He copied it as a model.]

2: see 1.

3. قَبَّرَ, قَاسَهُ بِه, and اِلَيْهِ: see 1. You say, قَبَّرَ اللَّهُ قَوْمًا يَسُودُونَكَ وَيَقَايِسُونَ بِرَأْيِكَ [May God remove far from prosperity a people who make their lord, or chief, and who measure things by thy judgment, or by thine opinion]. (A, TA.) — الشَّيْئَيْنِ, (S, K,) or قَايَسْتُ بَيْنَ الْأَمْرَيْنِ, inf. n. مَقَايَسَةٌ and قَيَّاسٌ (S,) I measured, or compared, the two things, or cases, together; syn. قَايَسْتُهُ. (L.) — قَادَرْتُ بَيْنَهُمَا (L.) — قَادَرْتُ فِي الْقِيَاسِ i. q. قَايَسْتُ فَلَانًا, (K,) [I vied, or contended, with him, namely, such a one, in measuring, or comparing; app. meaning, in measuring, or comparing, myself, or my abilities, with him, or his: see قَادَرْتُهُ.] — [This verb is mentioned in the S in art. قوس.]

6. قَايَسَ الْقَوْمَ The people mentioned [and app. compared] their several wants (مَارَبَتُهُ) [but I

think it probable that this is a mistranscription for *مَاتَرُهُمُ* their generous qualities or the like). (TA.)

7. انقاس *It was, or became, measured by another thing like it.* (§, in art. قوس; and K, in the present art.) — † [It was, or became, determined, or judged of, by comparison, or analogy.] You say, *هَذِهِ مَسْأَلَةٌ لَا تَنْقَاسُ* † [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.)

8: see 1. — *هُوَ يَقْتَسِي بِأَبِيهِ* He follows the way of his father, and imitates him. (§, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ى. (K.)

قيس رُمُج: see قاس رُمُج.

قاس رُمُج (S, A, K*) and *بَيْنَهُمَا قَيْسُ رُمُج* (S, K) Between them two is the measure of a spear: (S, K:*) like *قَيْدُ رُمُج* (TA) [and *قَادُ رُمُج*]. And *هَذِهِ الْخَشَبَةُ قَيْسُ إصْبَعٍ* This piece of wood is of the measure of a finger. (A, TA.) [Both are said in the A to be tropical; but wherefore, I see not.]

قياس: see 1 and 3. — [Used as a simple subst., Measurement. — Comparison. — Ratiocination. — The premises of a syllogism, taken together: and also applied to a syllogism entire. — Analogy: rule. You say, *هَذَا عَلَى الْقِيَاسِ* This is according to analogy, or to rule. And *هَذَا عَلَى غَيْرِ قِيَاسٍ* This is contrary to analogy, or to rule. And *عَلَى قِيَاسِ كَذَا* After the manner of such a thing.]

قياسي Mensural. — Comparative. — Ratiocinative — Relating, or belonging, to the premises of a syllogism: and also, syllogistic. — Analogous: regular: as also مقيس, improperly written by some European scholars.

قياس A man who practises قياس [i. e. measurement, or comparison, &c.,] much, or often. (TA.) — Also, i. q. قَوَّاس, q. v. (TA.)

قائس act. part. n. of 1. — One who measures the depth of a wound in the head [&c.] with a probe. (TA.)

هو مقيس pass. part. n. of 1. You say, *هُوَ مَقِيسٌ* [and *بِهِ*, meaning, He, or it, is a person, or thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar, or a standard]. (A, TA.) — See also قياسي.

مقياس A measure, or thing with which anything is measured; syn. مَقْدَار. (§, Mgh, K:*) pl. مَقَائِيس. (A.) You say, *قَاسَهُ بِالْمَقْيَاسِ* [He measured it with the measuring-instrument]. (A.) And *قَصَرَ مَقْيَاسَكَ فِي مَقْيَاسِي* Thy measure

fell short of my measure. (TA.) — *A probe with which the depth of a wound is measured.* (A, TA.) — *مَقْيَاسُ النَّيْلِ* The Nilometer. (TA.)

قيض

1. قَاض, inf. n. قَيْض: see 7, in two places.

5: see 7, in three places.

7. انقاص, said of sand, (A, K,) and of dust, or earth, (K,) *It poured forth, or down:* (K:) or it fell, fell down, or collapsed; and so when said of a building; (A;) and so انقاصت said of a well (بئر); (§, A, K;) it fell; fell down; fell in ruins, or to pieces; or collapsed; (§, A, K;) as also انقاضت, with ض; (TA;) and † تقطعت: (A, K:) which † last also signifies it (a well) inclined, and became demolished, or fell in ruins; and in like manner [تقطعت said of] a wall. (TA.) — *انقاصت السن* The tooth became broken: (A:) or became cracked, or split, lengthwise: (TA:) or fell out: (Lth, K:) and † قَاضت, (TA,) inf. n. قَيْض, (§, K,) it fell out from its root; (§, K, TA;) and so with ض: (§, TA:) and انقاص الضرس, and قَاض, and † تقطعت, the tooth became cracked lengthwise, and fell out. (TA.) — *انقاص الماء في البئر* The water became abundant in the well (K, TA) so that it nearly demolished it. (TA.)

بئر قِيَاة A well that has collapsed. (A.) And *بئر قِيَاة الجول* A well having its null, or casing, or sides, demolished. (Ibn-'Abbād, K.)

منقاص signifies Uprooted; (§, K;) and منقاض, with the pointed ض, cracked or split, lengthwise; so says As: but AA says, that both signify the same. (§, O.)

قيض

1. قَيْض, (A, TA,) [aor. يَقْيِض,] inf. n. قَاض, (K,) He clave, or broke or rent asunder. (A, K, TA.) You say, *قَاضَ الْبَيْضَةَ* He (a young bird) clave, or broke asunder, the egg: and he (a bird) clave, or broke asunder, the egg from over the young one. (Lth, A, TA.) And it is said in a trad. respecting the day of resurrection, *قِيَاةٌ كَانَ كَذَلِكَ قَيْضَتْ هَذِهِ السَّمَاءُ الدُّنْيَا عَنْ أَهْلِهَا*, i. e., [And when it shall be thus, this lowest heaven] shall be cleft, or rent asunder, from over its inhabitants, meaning the inhabitants of the earth (الأرض), which is previously mentioned in the trad.:] or, as Sh says, shall be dissolved. (TA.) — Also, first pers. قَضْتُ, (AZ, S,) or قَضْتُ, (IAth,) He cracked a glass bottle, without separation of the parts. (AZ, S, IAth.) — And *قَضْتُ الْبِنَاءَ* is a dial. form of قَضْتُ [meaning I demolished, destroyed, or threw down, the building]. (§gh.) — Also, inf. n. as above, It became

cleft, or broken or rent asunder. (K, in which only the inf. n. is mentioned.) You say, *قَاضَتِ الْبَيْضَةُ* The egg became cleft, or broken asunder. (TK.) [See also 7.] — And *قَاضَتِ السِّنُّ* inf. n. as above, The tooth fell out from its root; as also with ص. (§, TA in art. قيس.) — Also, (TA,) inf. n. as above, (K,) He hollowed out a well (K, TA) in a rock. (TA.) And قَيْض signifies It was dug. (TA.) — Also, (TK) inf. n. as above, (K,) He likened, or assimilated. (K, TK.) You say, *قَاضَهُ بِهِ* He likened, or assimilated, him, or it, to him, or it. (TK.) [See also 5; and see قَيْض, below.] — See also 3, in two places.

2. قَيْض لَهُ كَذَا He (God, Mgh) ordained, or appointed, for him such a thing. (Mgh, Mgh.) And قَيْضُ اللَّهِ فَلَانًا لِفُلَانٍ, (§, A, K,) in [some of] the copies of the K, بُلَانًا, which is a mistake, (TA,) God ordained, or appointed, or prepared, such a one for such a one: (A:) or brought such a one to such a one, and ordained, or appointed, or prepared, him for him. (§, K.) Hence the saying in the Kur, [xli. 24.] (§,) *وَقَيْضًا لَّهُمْ قُرْبَاءَ* (§, K) And we have appointed, or prepared, for them associates (A, B, K, TA) whence they do not expect, (A, K, TA,) which shall have possession of them like as the قَيْض, or shell, has possession of the egg. (Bd.) And so in the same, [xliii. 35.] *نَقِيضُ لَهُ شَيْطَانًا* We will appoint, or prepare, for him a devil [as an associate]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Moḥammad, *مَا أَكْرَمَ شَابٌ شَيْخًا لِسِنِّهِ إِلَّا قَيْضُ اللَّهِ* [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.)

3. مَقَايِضَةُ (§, A, K, &c.) inf. n. قَايِضَةٌ (§ Mgh) and قِيَاض (A,) He bartered, or exchanged commodities, with him; syn. عَارَضَهُ, (§, O, L, and so in a copy of the K,) بِمَتَاعٍ (§;) or عَاوَضَهُ; (A, and so in some copies of the K; in the CK, عَايَضَهُ; and بَادَلَهُ; (A, K;) i. e. he gave him a commodity and took another commodity in its stead: (TA:) [as also قَابِضَهُ, with ب:] and قَاضَهُ, aor. يَقْيِض, he gave him a thing in exchange. (TA.) You say, *قَايِضُهُ بِكَذَا* [He gave him in exchange for such a thing]. (Mgh.) Hence, *بَيْعُ الْمَقَايِضَةِ* The selling a commodity for another commodity. (Mgh.) And hence the saying of Moḥammad, *قَايِضَتُكَ بِهِ الْبُخْتَارَةُ مِنْ دُرُوجٍ* [I gave him a horse for two horses in exchange]. (JK.) And *مَا أَقَايِضُ بِكَ أَحَدًا* † [I do not give, or take, in exchange for thee any one]. (A, TA.)

وَأُعْطِيتُ مِلءَ الْعَمْتَاءِ رَجُلًا قِيَاظًا بِفُلَانٍ مَا † [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'awiyah, as said by him, with reference to Yezed. (TA.)

5. تَقِيضُ الْبَيْضَةِ The egg became broken into pieces; and in like manner, الْقَارُورَةُ the glass bottle. (AZ, S.) [See also 7.] — تَقِيضُ الْجِدَارِ The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. اِنْهَدَمَ, and اِنْهَالَ; as also † اِنْقَاضُ: (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) — تَقِيضُ لَهُ It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) — تَقِيضُ اَبَاهُ He resembled his father; (AZ, S, K;) as also تَقِيْلُهُ. (TA.) [See قَيْض.]

6. تَقَابُضَا [They two bartered, or exchanged commodities, each with the other; like تَقَابُضَا: see 3]. (JK.)

7. اِنْقَاضُ الْبَيْضَةِ The egg cracked, without splitting apart; and in like manner, الْقَارُورَةُ the glass bottle. (AZ, S.) [See also 1.] — اِنْقَاضُ الْجِدَارِ i. q. تَقِيضُ: (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تَقِيضُ: (AZ, S:) — Accord. to AA, as related by El-Mundhirc, اِنْقَاضُ and اِنْقَاضُ both signify It split, or cracked, lengthwise: but see مُنْقَاضُ. (TA.) You say, accord. to Aṣ, اِنْقَاضُ السِّنِّ The tooth split, or cracked, lengthwise; and in like manner, الرَّكْبَةُ the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also اِنْقَاضُ. (S, A, K, in art. قَيْص.) اِنْقَاضُ belongs both to this art. and to art. قَوْض. (TA.)

8. اِقْتَاضُهُ He extirpated it; destroyed it utterly. (K, TA.) — [Also, He received it, or took it, in exchange; like اِعْتَاضُهُ: see مُقْتَاضُ; and see also 3.]

قَيْضُ [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S,* IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) — A compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, بَاعَهُ قَرْنَهُ [He sold to him a horse for two horses as substitutes]. (TA.) — هُمَا قَيْضَانِ They

two are likes; they two are like each other; (A'Obeyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هُمَا قَوْضَانِ] — هَذَا قَيْضُ لَهُ, and هَذَا قَيْضُ لَهُ, This is equal, or equivalent, to it. (O, K.)

قَيْضَةٌ A small piece of bone: (AA, K:) pl., accord. to the K, قَيْضُ; but correctly, accord. to AA, قَيْضُ. (TA.)

قَيْضُ A barterer, or an exchanger of commodities: (S, Mṣb:) of the measure فَيْعِلُ. (Mṣb.) You say, هُمَا قَيْضَانِ They two are barterers, or exchangers of commodities; like as you say بَيْعَانِ. (S.)

قَيْضُ: see قِيَاظُ.

مَقِيضُ The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قَيْضُ. (K, TA.) — بَيْضَةٌ An egg cleft, or split. (TA.) — بئرٌ مَقِيضَةٌ A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.)

المُقْتَاضُ in the following verse of Abu-sh-Sheeh,

• بَدَلْتُ مِنْ بُرْدِ الشَّبَابِ مَلَاةً •
• خَلَقًا وَبَشَ مَثُوبَةَ الْمُقْتَاضِ •

[I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قَيْضُ as signifying the “bartering,” or “exchanging commodities,” (TA,) [or rather the “giving in exchange:” see 3.]

بَيْضَةٌ مُنْقَاضَةٌ An egg cracked, without being split apart; and in like manner, قَارُورَةٌ a glass bottle. (AZ, S.) Aṣ says, that مُنْقَاضُ signifies uprooted; and مُنْقَاضُ, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قَيْص.)

قَيْظ

1. قَيْظٌ بِالْمَكَانِ (S, Mṣb, K,) aor. يَقِيظُ, inf. n. قَيْظُ; (Mṣb;) and تَقِيظُ بِهِ (S, K;) and قَيْظُ بِهِ (K;) and اِقْتَاظُ (TA;) He, (a man, Mṣb,) or it, (a people, K,) remained, or abode, in the place during the season called قَيْظُ, (K,* TA,) during the summer, (S,) or during the days of heat. (Mṣb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying تَقِيظُ الرَّمْلُ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — قَاظٌ يَوْمَنَا Our day became vehemently, or intensely, hot. (S, Sgh, K.) — See also 3. — قَيْظَانَا They were

rained upon by the rain of the season called القَيْظُ; similar to رُبِعُوا and صَبُّوا. (TA.)

2: see 1. — قَيْظُهُ (S, K,) inf. n. تَقِيظُ (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قَيْظُ; (S, K;) similar to صَيَّغَهُ and شَتَّاهُ. (TA.)

3. قَايِظُهُ, inf. n. مُقَايِظَةٌ, He remained, or abode, during the season called قَيْظُ with him. (AHu.) — قَايِظُهُ, and قَايِظًا, and قَايِظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of قَاظُ,] He made an engagement, or a contract, with him for the season called قَيْظُ: (TA:) from الْقَيْظُ, like الشَّهْرُ from مُشَاهَرَةٌ. (K, TA.) And اِسْتَأْجَرَهُ مُقَايِظَةً, and قَايِظًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.)

5: see 1, in two places.

8: see 1.

قَيْظُ The most vehement, or intense, heat of summer; (S, K;) from the [aurora] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.:] (K:) or vehemence, or intenseness, of heat: (Mṣb:) pl. [of pauc.] أَقْيَاطُ and [of mult.] قَيْوُظُ. (K.) — Also, The quarter which people [commonly] call the صَيْفُ; (Mṣb;) the summer-quarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صَيْفُ, and the autumnal-quarter the رَّبِيعُ; others [in later times] calling the summer-quarter the صَيْفُ, the spring-quarter the رَّبِيعُ, and the autumnal-quarter the خَرِيفُ; but agreeing with the former in calling the winter-quarter the شَتَاءُ: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْفُ, which is that called رَّبِيعُ الكَلْبِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظُ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the خَرِيفُ, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شَتَاءُ, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (Az, TA.) — لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الْوَدُ غَيْظًا وَالْبَطَرُ قَيْظًا, a saying of Moḥammad, meaning [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قَيْظُ [or most vehement heat of summer]. (TA.) — اِجْتَمَعَ

القَيْظُ is an elliptical and abridged phrase, meaning *The people, or company of men, assembled themselves in the قَيْظُ* [or summer]. (TA.)

قَيْظِيٌّ *What is brought forth [of sheep or goats] in the season called the قَيْظُ.* (K, TA.) [See also صَفَرِيٌّ, in three places.]

قَيْظٌ *Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer].* (JK, TA.)

يَوْمٌ قَائِظٌ *A day vehemently, or intensely, hot:* and قَيْظٌ قَائِظٌ *a summer vehement, or intense [in heat].* (TA.)

مَقِيطٌ *A place where people remain, or abide, in the summer; (IApr, S, K;) as also مَقِيطٌ. (K.) And A place of pasturing in summer. (IApr.)*

— Also, (JK,) or مَقِيطَةٌ, (K,) *A plant, or herbage, that remains green until the قَيْظُ [or summer], (Lth, JK, K,) although the land and leguminous plants be dried up, (Lth, TA,) being*

a means of subsistence for the camels when other herbage has become dry. (Lth, JK, K.)

مَقِيطَةٌ : see مَقِيطٌ.

مَقِيطٌ *A thing that suffices one for the [season called] قَيْظُ. (S.)*

[قَيْل

قَيْن

See Supplement.]

ك

[The twenty-second letter of the Alphabet, called كَاف. It is one of the letters termed مَبْمُوسَة, or non-vocal, i.e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجَرِيَّة. It is a radical letter. — As a numeral it denotes twenty. — ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.]

كَا

R. Q. 1. كَاكَا, (K,) inf. n. كَاكَاة; (TA;) and كَاكَا, (S, K,) as also تَكَعَكَ; (S;) He drew back, or retired, and was cowardly. (S, K.) — كَاكَا, inf. n. كَاكَا, [respecting the form of which see طَاطَا,] He was very impatiently cowardly. (AA, K.) [In the CK., in the explanation of the inf. n., الْجَبِينُ is put for الْجَبِينُ.] — Also, inf. n. as above, He (a thief) ran away. (K, TA.) — See R. Q. 2.

R. Q. 2. تَكَأَكَ He was prevented, or hindered. (Lth.) — تَكَأَكَ فِي كَلَامِهِ He hesitated in his speech, and was unable to speak. (K.) — تَكَأَكَ عَلَيْهِ النَّاسُ, (S, K, °) and كَاكَا, (K,) The people collected around him; (S, K;) crowded, or pressed, upon him. (TA.) — And see R. Q. 1.

مَتَكَأَكَ Short. (S, K.)

كَاب

1. كَاب, aor. ٤, inf. n. كَابَةٌ and كَابَةٌ (S, K,) and كَاب (K) and كَابًا; (TA;) and كَابًا; (S, K;) He was in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) he was in grief, unhappy, sorrowful, or sad. (K.) See also 4.

4. كَابَهُ He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K;) threw him into grief, or mourning, &c. (TA.) — كَابَ He was in grief, or mourning; was unhappy, sorrowful, or sad: (K;) or he entered upon a state of grief, mourning, unhappiness, sorrow, or sadness; or a state of being changed and broken

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in spirit by reason of intense anxiety. (TA.) See also 1. — He fell into destruction, or ruin. (K.)

8. اِكْتَابَ وَجْهَ الْأَرْضِ † [The face of the earth, or land, became of sad aspect]. (TA.) See 1.

كَتِبَ: see كَتَبَ.

كَأَبٌ Grief, mourning, unhappiness, sorrow, or sadness: (K;) [in which sense the inf. n. كَابَةٌ is more commonly used:] or intense grief, &c.: used both as an inf. n. and as an epithet. (TA.) See كَتِبَ.

مَا بِهِ كُوبَةٌ i. q. تُوْبَةٌ, in the following phrase كُوبَةٌ There is nothing in him for which he should be ashamed. (K.)

كَتِبَ (S, K) and كَتَبَ and مُكْتَبٌ (K) A man in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) in grief, unhappy, sorrowful, or sad. (K.) كَتِبَةٌ and كَابًا the same, as applied to a woman. (S.) — الْأَرْضُ كَتِبَةٌ † [The earth, or land, is of sad aspect.] (TA.)

رَمَادٌ مُكْتَبٌ اللَّوْنِ — كَتِبَ see كَتِبَ. Ashes of a colour inclining to black; (S, K;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (S.)

كَاد

1. كَادَ, aor. ٤, He was in an evil state, and broken [in spirit] by grief, or mourning; or was in grief, unhappy, sorrowful, or sad, syn. كَتِبَ. (K.)

5. تَكَادَنِي and تَكَادَنِي It (a thing, or an affair,) was difficult to me; it distressed, troubled, fatigued, or wearied, me. (S, L, K.)

— تَكَادَ الشَّيْءُ He took, or imposed, upon himself, or undertook, the thing, in spite of difficulty, trouble or inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome, or inconvenient, to him. (L, K.)

You say تَكَادْتُ الدَّهَابَ إِلَى فَلَانٍ, meaning, I

[constrained myself to go, and] went to such a one, in spite of difficulty, trouble, or inconvenience. (AZ, L.) — He endured the thing; struggled with, or against, it; contended with its difficulty, or severity; underwent difficulties, troubles, or inconveniences, in doing it; endured, or bore, its heat and severity; syn. كَابَدَهُ, and صَلَّى بِهِ. (IAqr, L, K.)

6: see 5.

كَادَا Difficulty. (IAqr, L, K.) — Grief; sorrow; mourning; syn. حُزْنٌ: so accord. to the K; but accord. to IAqr [and the L] fear; syn. خَوْفٌ: (TA;) and caution: (IAqr, L, K;) or, as some say, terror. (IAqr, L.) — Injustice. (K.) — A dark night. (IAqr, L, K.) — See also كَوُودٌ.

كَادَا, (S, L, K,) and كَادَا, (L, K,) A mountain-road difficult of ascent. (S, L, K, °) Such a road is also termed [simply] كَادَا, and كَوُودَا: [in the K it is said, that كَوُودَا is syn. with صَعْدَا:] and كَوُودٌ [in like manner, as a subst.,] signifies a difficult place of ascent: like صَعُودٌ. (L, TA.)

كَاس

كَاسٌ, (ISk, S, A, Mṣb, K,) and كَاسٌ, with the ٤ suppressed, is allowable, (Mṣb,) and sometimes occurs, (TA,) A drinking-cup: (A, K;) or [a cup of wine; i.e.] a cup containing wine; (S, A, K;) or a cup full of wine: (Mṣb;) when not containing wine, it is not thus called; (IAqr, S, Mṣb;) being in this case called قَدَحٌ: (TA;) or it has the first and the second of these significations: (TA;) or it signifies wine itself: (Aṣ, AHāt, Ibn-'Abbād;) or has this signification also: (K;) and is of the fem. gender: (S, A, Mṣb, K;) pl. [of pauc.] أَكْوَاسٌ and [of mult.] كَوَاسٌ and كَاسٌ, (S, Mṣb, K,) the last with ٤, (TA, [but written without ٤ in the CK,]) and, accord. to AHn, كَاسٌ, without ٤, which, if correct, is originally كَوَاسٌ, from كَاسٌ, with the ٤ changed into ٤ as representing و, (TA,) and

كَأَسَتْ (K.) without . (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, *He gave him to drink a cup of abasement*: and *من الفُرْقَةِ* [of separation]: and *من الموت* [of death]: and *من الحب* [of love]. (TA.) You say also, *سَقَاهُ* [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and *كُؤُوسَ الْمَنَابِ* [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from *كَأَسَ فَلَانَ مِنَ الطَّعَامِ وَالشَّرَابِ*, meaning, "Such a one ate and drank much"; because *ك* and *س* are interchangeable in many words on account of the nearness of their places of utterance. (TA.)

كَأَا

See كَأَا.

كَال

See Supplement.]

كَان

1. *كَانَ فِي خَلْقِهِ* He, (a man) was strong in his make (IAar, in TA, voce كُنْتُ.)

كَانِي A man strong in his make. (IAar, in TA, voce كُنْتُ.)

أَيُّ كَائِنٍ or *كَائِي* in art. *أَيُّ* (p. 134 a.)

كَأَى

See art. كَأَى.

كَب

1. *كَبَّ*, aor. ٢, (inf. n. *كَبَّ*, TA;) and *كَبَّنِي*; (K, TA;) He inverted it, or turned it upside-down. (K.) — *كَبَّ الْإِنَاءَ*, aor ٢, inf. n. *كَبَّ*, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Mab.) — *كَبَّ* He turned over the wooden bowl upon its face. (TA.) — *كَبَّ*, (K,) or *كَبَّهُ*, (S,) [or *عَلَى وَجْهِهِ* (see 4),] and *كَبَّنِي*, (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] *كَبَّ اللَّهُ عَدُوَّ الْمُسْلِمِينَ* [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say *كَبَّنِي*. (S.) See also 4. — *كَبَّ* He cut, or wounded, a camel in the legs. (TA.) — *كَبَّ*, (aor. ٢, inf. n. *كَبَّ*, TA,) *كَبَّنِي* [convolved, or glomerated, thread, and likewise hair (see *فَلِيلٌ*), or he] made thread [etc.] into *كَبَّ* [or balls]: (S, K:) or into a *كَبَّة* [or ball]. (Isd.) [The verb is used in the present day to

signify *He wound thread into a ball, or balls.*] See 5. — *كَبَّ*, [aor., app., ٢,] He, or it, was weighty, or heavy. (K.) See *كَبَّة* — He kindled, or set on fire, *كَبَّ*, which is [a plant, or tree, of the kind called] *حَمَض*. (AA, K.)

2. *كَبَّ*, inf. n. *كَبَّبَ*, *كَبَّبَ* He made *كَبَاب*, or meat cut up, &c. (K.)

4. See 1. — *اَكْبَّ* He bent his head down towards the ground; [as also *اَنكَبَّ إِلَى الْأَرْضِ*, occurring in the TA, art *بَرَزَ*]; bent himself down; stooped. (TA.) [See *Kur*, lxvii, 22.] — *اَكْبَّ*, (K,) or *اَنكَبَّ*, (S,) and *اَنكَبَّ*, (TA,) quasi-pass. of *كَبَّ*; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasi-pass. of *كَبَّ*: see *أَحْجَمَ*, and *أَحْنَجَ*]: [and *اَنكَبَّ*, aor., app., ٢, inf. n. *كَبَّ*, he fell, having stumbled: for] *اَنكَبَّ* is the contr. of *اَتَعَاشَ*. (S, art. *تَعَاشَ*) — *اَكْبَّ لَهُ* (i. e., *بَلَّشَى*, TA) i. q. *اَنكَبَّ* (as in some copies of the K) or *اَنكَبَّ* (as in others): the latter [meaning *He bent down towards it*] is probably the correct reading. (TA.) — *اَكْبَّ عَلَى الشَّيْءِ*, (i. e., TA,) and *اَنكَبَّ*, *اَنكَبَّ* He fell to, or set about, doing it. (K.) *اَنكَبَّ*, *اَنكَبَّ* He fell to, or set about, the thing, to do it. (S.) — *اَكْبَّ*, (i. e., *عَمِلَ*, TA,) and *اَنكَبَّ*, *اَنكَبَّ* He kept, or adhered, to it; (K;) i. e., to a work. (TA.)

5. *تَكَبَّتِ الْإِبِلُ* The camels were prostrated by disease (S, K) or emaciation. (S.) — *تَكَبَّ* *اَنكَبَّ* It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence *كَبَّة* [a ball of spun thread], as indicated by Z in the A. (TA.) — *تَكَبَّ* He wrapped himself up in his garment: (A:) [as also *تَكَبَّبَ* ex.] *جَاءَ مُتَكَبِّبًا فِي ثِيَابِهِ* He came wrapped up in his garment. (S.)

6. *تَكَابَوْا عَلَيْهِ* They pressed together, or crowded together, upon it. (TA.) [See *تَكَابَوْا*, in art. *كَت*.]

7. *اَنكَبَّ* It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce *غَرَبَ*) — See 4, in five places.

R. Q. 1. *كَبَّنِي* He turned him over, one part upon another: or threw him from the top of a mountain or wall. (TA.) See 1, in two places. — *كَبَّنِي*, inf. n. *كَبَّنِي*, He threw him into a deep place, or hollow. (K.) *فَتَكَبَّبُوا فِيهَا* [Kur, xxvi, 9 4.] And they shall be thrown prostrate therein: [i. e., into the fire of hell:] (S:) or they shall be collected together and thrown down into

it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zi:) or they shall be collected together therein. (TA.) — *كَبَّبَ الْمَالُ* He collected together, and brought or put back, the extremities of what was scattered of the wealth or property: [meaning, he collected the camels &c. by driving together those that were dispersed:] like *كَبَّنِي* and *وَبَكَّنِي* &c. (L.)

R. Q. 2. *تَكَبَّبُوا* They collected themselves together. (TA.) — See 5.

كَبَّ, [coll. gen. n., A plant or tree, of the kind called] *حَمَض*; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with ٢: or, accord. to some, it is [a plant, or tree,] of the kind called *الْفَلَاةُ*: but IAar says, among the [plants, or trees, called] *حَمَض*, are the *نَجِيل* and the *كَبَّ*. (TA.)

كَبَّة and *كَبَّة* A charge, an assault, or an onslaught, in war. (K) [And] *كَبَّة* (S, K) and *كَبَّة* (K) A single impetus [in some copies of the S, *دَفْعَةٌ*; in others, and in my copies of the K, *دَفْعَةٌ*: I prefer the former reading:] in fighting and in running [in the CK, *وَالْجَرَى*, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — *كَبَّة* and *كَبَّة* A collision between two troops of horses: in the K, *بَيْنَ الْجَبَلَيْنِ*; but correctly, *بَيْنَ الْخَيْلَيْنِ*, as in other lexicons. (TA.) — *كَبَّة* (S, K) and *كَبَّة* (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here "a single impetus" &c.] — *كَبَّة* (S, K) and *كَبَّة* (K) The vehemence and assault [in some copies of the S, *دَفْعَةٌ*; in others, and in my copies of the K, *دَفْعَةٌ*: I prefer the former reading:] of winter. (S, K.) — *كَبَّةُ النَّارِ* A dash, or dashing of the fire [of hell]. (TA.) — *كَبَّة* and *كَبَّة* and *كَبَّة* and *كَبَّة* and *كَبَّنِي* or (accord. to the TA) *كَبَّنِي* A throwing into a deep place, or hollow. (K.) See *كَبَّنِي*. — See also *كَبَّة*.

كَبَّة: see *كَبَّة* passim. — *الْكَبَّة* [a mistranscription for *الْكَبَّة*, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA) [See also *سَقَاهُ*, voce *سَقَا*.] — Hence, (TA,) *كَبَّة* A *جُرُوفٌ* (which is not an Arabic word, TA, [but arabicized, from the Persian *گروهه* *guróhah*, signifying a ball] of spun thread: (S, K:) or such as is collected together, [or convolved, so as to

form a ball,] of spun thread: (TA: [see 5:]) pl. كَبَب. (S, K.) [And it is likewise of hair: see قَبِيل.] — [Hence,] كَبَّة (S, K) and كَبْكَبَة (S) or كَبْكَبَة (K) † A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) كَبْكَبَة مِنْ بَنِي إِسْرَائِيلَ A company of the Children of Israel. (TA, from a trad.) كَبَّة السُّوقِ The company of the market: said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكَبَّتِهِ [He threw upon them] his troop, or company. (TA.) See also below. — A herd of great camels. (K.) إِنَّكَ لَكَابِنِجُ الْكَبَّةِ بِالْبَهَةِ Verily thou art like the seller of a herd of great camels for wind. A proverb, thus related by AZ: but, as related by some, الكبة بالبهه, without tesheed: see arts. كَبُو and هَبُو. (TA.) — كَبَّة الْحَيْلِ The greater number, or main part, of the troop of horses. (Th.) — I. q. عِيَالٌ: so in the phrase عَلَيْهِ كَبَّةٌ [He has a family, or household, dependant upon him]. (TA.) — كَبَّة (K) and كَبَّة (S, K) † A pressing, or crowding, together. (S, K.) — كَبَّة Weight. (K.) So in the saying رَمَاهُمْ بِكَبَّتِهِ [He threw upon them his weight]. (TA.) (But see above.) And ألقى عَلَيْهِ كَبَّتَهُ He threw his weight upon him. (TA.)

كَبَابٌ i. q. طَبَاحٌ; (S;) i. e., (TA.) † Flesh-meat cut up [into small pieces] (K) and roasted, or broiled; or thrown upon burning coals: (TA:) [small morsels of meat, generally mutton or lamb, roasted on skewers]. Asserted by El-Khafajee to be Persian; and thought to be so by Yaakoob. (TA.)

كَبَابٌ A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. نَعْرُ كَبَابٍ Camels, or camels and sheep or goats, so numerous that one mounts upon another. (TA.) نَعْرُ كَبَابٍ Many camels, or camels and sheep or goats. (TA.) See also كَبَابٌ — Dust; earth. (K.) — Adhesive mud; or clay. (K.) — Moist earth. (K.) — An abundance of moist, or soft, earth, that cleaves together. (TA.) — Sand that is contracted (by reason of its moisture, TA,) into a compact mass: (S:) sand that has become moist, and, in consequence, compact. (TA.)

كَبَابَةٌ A certain medicine (S, K) of China: (K:) [cubeb, or piper cubebae.]

كَبَبٌ and كَبَبٌ, see كَبَّة — A certain game (K) of the Arabs. (TA.)

كَبَابٌ and كَبَابٌ A man (TA) of compact (and strong, TA,) make: pl. كَبَابٍ. (K.)

كَبَّةٌ and كَبَّةٌ, see كَبَّة.

كَبْكَبَةٌ see كَبْكَبَةٌ.

كَبْكَبَاتٌ An excellent kind of thick dates. (K.)

كَبْكَبَةٌ and كَبْكَبَةٌ and كَبْكَبَةٌ A closely congregated body of men. (K.)

كَبْكَبَةٌ A fat woman. (K.)

رَجُلٌ أَكْبٌ A man who is constantly stumbling. (TA.)

مَنْكَبٌ and مَنْكَبٌ One who looks much towards the ground. (K.)

مُكَبَّةٌ A dust-coloured wheat, with thick ears, (K,) like small birds, and a thick straw, the eaters of which [namely the straw, a common fodder in Arabia,] do not become brisk, or sprightly. (TA.)

مَنْكَبٌ see مَنْكَبٌ.

كبت

1. كَبَّتَهُ, aor. ٢, (inf. n. كَبْتُ, TA,) He threw him down prostrate; (K;) as also كَبَّتَهُ لَوَجْهِهِ: (S:) he threw him, or it, down upon his, or its face; like كَبَّ: this is the primary signification. (TA.) — كَبَّتَهُ اللَّهُ لَوَجْهِهِ May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.) — كَبَّتَ الْكَافِرُ He (God) prostrated the unbeliever, and denied him what he desired, or disappointed him, or caused him to fail of attaining his desire. (TA, from a trad.) — كَبَّتَهُ He repelled him (i. e. an enemy) in his rage, or wrath. (K.) — I. q. كَسَرَهُ [here app. signifying He routed him; or put him to flight.] (K.) — كَبَّتَهُ, (inf. n. كَبْتُ, S,) He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K.) Syn. كَبَّتَ اللَّهُ الْعَدُوَّ and أَخْرَأَهُ (K) Ex. كَبَّتَ اللَّهُ الْعَدُوَّ God averted and abased the enemy. (S.) — كَبَّتُوا كَمَا كَبَّتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Kur, [lviii, 6,] signifies, They [who oppose God and his Apostle] have been abased, and punished, by their being overcome, like as those who were before them, of such as opposed God, were abased, &c.: (Zj:) or they have been enraged, and grieved, on the occasion of the war of the Mout, like as those who were before them, who fought with the prophets, were enraged and grieved: (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) — كَبَّتَهُ i. q. كَبَّدَهُ, He smote, or hurt, his liver. (TA.) — كَبَّتَ غَيْظَهُ فِي جَوْفِهِ † He restrained his rage in his inside [or bosom]. You say, مَنْ كَبَّتَ غَيْظَهُ فِي جَوْفِهِ كَبَّتَ اللَّهُ عَدُوَّهُ مِنْ خَوْفِهِ [Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.)

7. انكبت He was thrown down, or fell down, prostrate; or, upon his face. (TA.)

كَبَدٌ [app. كَبْتُ or كَبْتُ or كَبْتُ] i. q. كَبْتُ The liver. Ex. بَرَدَ كَبْتُهُ [His liver became cool: i. e., his rage became assuaged]. ('In'ayeh.)

كَبْتُ Rage or wrath; and grief, or sorrow. ('In'ayeh.)

مَكْبُوتٌ pass. part. n. of 1, q. v. — Also, Affected with violent grief, or sorrow: originally مَكْبُودٌ: i. e., having his liver affected by grief, or sorrow. (TA, from a trad.)

مُكَبِّتٌ Filled with grief, or sorrow; (K;) or with rage, or wrath. (TA.)

كبت

1. كَبَّتَ, aor. ٢, It (flesh meat) became altered and stinking. (S, K.) — كَبَّتَ, (aor. ٢, inf. n. كَبْتُ, TK,) He covered over (غَمَر) flesh-meat, (K,) so that it became altered and stinking. (TK.)

2. كَبَّتَ السَّفِينَةَ, inf. n. تَكْبِيْتُ, He inclined the ship towards the shore, and transferred what was in it to another ship. (K.)

كَبَاثٌ [coll. gen. n.] What is ripe of the fruit of the أَرَاك; (IAar, S, K;) what is unripe thereof being called بَرِير: (S:) or what has become black thereof: (TA in art. بَرِير: [see also مَرْدُ:] or what is unripe thereof: (M:) or, as some say, the fruit of that tree when scattered: n. un. with ة: (TA:) the كَبَاث are, in quantity (مَقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AHn.)

لَحْمٌ كَبِيْتُ, and مَكْبُوتٌ, Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking. (TK.) AA explains كَبِيْتُ by the words لَحْمٌ قَدْ غَمَرَ. (TA.)

كَبَابٌ and كَبَابٌ and كَبَابٌ Hard and strong. (K.) — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كَبَت.]

كَبِيْتُ: see مَكْبُوتٌ.

كبح

1. كَبَحَ الدَّابَّةَ, (aor. ٢, inf. n. كَبَحَ, L,) He pulled in the horse, or the like, by the bridle and bit, (and struck its mouth with the bit, L,) in order that it might stop, (S, L, K,) and not run; (S, L;) as also أَكْبَحَهَا; (Yaakoob, K;) or you say اكبحها and اكبحها [only]; the last alone without ا: (Aq, S:) or he (the rider) pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly: so in the Nh, the explanation in which is incorrectly given by

Mulla 'Alee Káree: (TA:) or كعبه signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Mṣb;) and so كَبَّه. (A.) — كَبَّعَ فَلَانًا عَنْ حَاجَتِهِ † He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K.) — كَبَّعَ الْحَائِطُ السَّهْمَ † The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L.) — كَبَّعَ He struck him with a sword, (K,) upon his flesh, not upon a bone. (Mṣb.)

3. كَابِه: see كَابِه.

4: see 1, in two places.

كَابِحٌ That which presents itself before thee, (K,) or he who presents himself before thee, (T, L,) of such objects as are of evil omen, (T, L, K,) as a he-goat &c.; (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ. (L, K.)

كبد

1. كَبَدَ, (aor. -, AZ, L, K, and -, L, K, inf. n. كَبَدُ, L,) He, or it, hit, or smote, or hurt, his كَبَدُ [or liver]: (AZ, S, IKt, L:) or struck it. (L, K.) — كَبَدَهُمُ الْبَرْدُ, (aor. - and -, K,) + The cold affected them severely; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, from a trad.) — كَبَدَ, aor. -, (L, K,) inf. n. كَبَدُ, (L,) He had a pain in his liver: (L, K) and (A, L:) or كَبَدَ, (K,) inf. n. كَبَادُ, (TA,) he had a complaint of his liver. (L, K.) — كَبَدَ, aor. -, (L,) inf. n. كَبَدُ, (S, L, K,) He was big in the belly, (L, K,) in its upper part: (L:) he (a man) was bulky in the middle, and therefore slow in his pace. (S, L.) — It (anything) was big, or large, and thick, in the middle. (L.) — See 5.

2: See 5.

3. كَابَدَ الْأَمْرَ, (inf. n. مَكَابَدَةٌ and كَبَادُ, L, K,) † He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. قَاسَاهُ, (L, K,) or قَاسَى شِدَّتَهُ; (S;) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. عَانَى مُشَقَّتَهُ: (L:) he underwent difficulties, troubles, or inconveniences, in doing it. (Mṣb.) — كَابَدَ اللَّيْلَ † He (a man) braved (وَكَبَّ) the terribleness and difficulty of the night. And كَابَدَتْ ظُلُمَةُ هَذِهِ I braved the darkness of this night with a mighty braving. (Lth, L.) — كَابَدَ بَعْضُهُمْ بَعْضًا † [One party of them struggles, contends, or strives, against the opposition of the other]: said of adversaries in a contest, litigation, or the like. (A.)

5. تَكَبَّدَ † He tended, or betook himself, or directed himself or his course, to, or towards, it,

namely, an affair, (L, K,) and a town or country; syn. قَصَدَهُ; (L, K;) as also كَبَدَهُ, aor. - and -, (K, TA.) — تَكَبَّدَ † It (milk) became thick; (S, A, L, K;) as also any other beverage; (L;) and (the former) became thick like liver, so as to quiver. (L.) — تَكَبَّدَتِ الشَّمْسُ, (S, A,) or تَكَبَّدَتِ الشَّمْسُ السَّمَاءَ, (L, K,) † The sun became in the كَبَدُ, (S, L,) or كَبِيدًا, (K,) of the sky; (S, L, K;) became in the middle of the sky; culminated; (A;) as also كَبَدَتِ, inf. n. تَكْبِيدُ: (K:) and التَّجْمُرُ السَّمَاءَ the star, or asterism, [or the Pleiades,] culminated. (S, L.) [See an ex. in a verse cited voce خَشَفَ.] — تَكَبَّدَ الْفَلَاةُ † He directed his course to, or towards, the middle and main part of the desert. (L.)

كَبَدٌ and كَبْدٌ: see كَبَدٌ.

كَبْدٌ † Difficulty; distress; affliction; trouble. (S, A, L, Mṣb, K.) Ex. وَقَعَ فِي كَبَدٍ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ Verily we have created man in difficulty, &c., (S, L, Jel,) in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come: (Zj,* Jel:) or فِي كَبَدٍ here signifies, in a right and just state: (Aboo-Tálib, L:) or in an erect state, and in just proportion: (Fr, L:) or in an erect state, and walking upon his two legs; whereas other animals are not erect: or in the belly of his mother, with his head towards her head; in which state the child remains until near the birth, when it becomes inverted. (L.) — And see كَابَدَ and كَبَدَ.

كَبْدٌ, (S, L, Mṣb, K, &c.) the most chaste and best known form of the word, (TA,) and كَبْدٌ, (S, L, Mṣb, K,) a contraction of the former, (Mṣb,) and كَبْدٌ, (S, L, K,) also a contraction of the first, (S,) [The liver;] a certain black piece of flesh on the right of the lungs: (L:) fem., and sometimes masc.; (Fr, L, Mṣb, K;) or fem. only: (Lh, ISd, L, Mṣb:) pl. أَكْبَادُ (S, L, Mṣb, K) and كُبُودُ; (L, Mṣb, K;) the latter seldom used. (Mṣb.) — Also, [the first,] † The place of the liver, outside: (L;) the side. (K.) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبْدِي, meaning, And he put his hand upon my side externally; or, upon the external part of my side, next the liver. (L.) — † The inside of an animal, altogether. (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) — † The inside, meaning a cave, or ravine, of a mountain. (L.) — كَبْدُ الْأَرْضِ † The interior of the earth: (Mṣb:) or the minerals (مَعَادِنُ) of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L:) pl. أَكْبَادُ (A, L) and كُبُودُ. (L.) It is said in a trad. وَتَلْقَى الْأَرْضُ أَقْلَادَ كَبِيدِهَا † And the earth shall cast

forth what is hidden in her belly, of treasures and minerals. (L.) — † The middle of anything, (A, L, Mṣb, K,*) and its main part. (L, K.) — † The middle of the sea. (L.) — † The middle of a butt for archers. (A, L.) — كَبْدُ نَجْدٍ † His house is in the middle of Nejd. (A.) — كَبْدٌ; (L;) in the K, كَبْدٌ; but none [except F] says so; (MF;) The middle of a tract of sand, (L, K,) and its main part. (L.) — كَبْدٌ; (S, A, L, Mṣb;) in the K, كَبْدٌ; but none [except F] says so; (MF;) and كَبْدٌ, and كَبِيدًا, (K,) and كَبِيدَاتُ, (S, A, L,) as though they had formed the dim. كَبِيدَةٌ from كَبْدٌ, and then formed the pl.; (S, L;) in the K, كَبِيدَةٌ; but this is wrong; (TA;) and كَبِيدَةٌ, (L, Mṣb, K,) dim. of كَبْدٌ, contr. to rule, like سَوِيدَةٌ; (Mṣb;) [or dim. of كَبْدَةٌ;] † The middle of the sky, (S, A, L, K,) and its main part: (L;) or [the meridian of the sky;] the middle of the sky, wherein is the sun at the time of its declining from the meridian: (L:) or the part of the middle of the sky which faces the spectator. (Lth, L, Mṣb.) — كَبْدٌ (Lh, L; in the K, كَبْدٌ;) † The air; (Lh, L, K;) as also كَبْدَةٌ. (L.) — كَبْدٌ † of a bow, The handle: (S, A, Mṣb:) or the part a little above the handle, (Az, L, Mṣb,) against which the arrow goes: (Az, L:) or the part between the two extremities of the handle, and that along which the arrow runs: (S, L:) or the part [midway] between the two extremities of its suspensory string or cord or the like: (Aṣ, L, K:) [see رَجُلٌ:] or the space of a cubit from its handle: (L, K:) or each part where the thong of its suspensory string or the like is tied: (L:) in the bow is its كَبْدٌ, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كَلْبَةُ; then, next to this, the أَنْبَرُ; then, next to this, the طَائِفُ; then, the سَكَّةُ, which is the curved part of each extremity. (Aṣ, L.) — فَلَانٌ تُضْرَبُ إِلَيْهِ أَكْبَادُ الْإِبِلِ Such a one is a person to whom men journey seeking knowledge &c. (S, L, K.) [See an ex. in the first paragraph of art. ضَرْبٌ.] — سَوْدُ الْأَكْبَادِ [Black-livered men;] a designation of enemies, (Aṣ, S, L, K,) similar to صُحْبُ السَّبَالِ [q. v.]: (Aṣ, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.)

أَكْبَدٌ: see كَبْدٌ, and كَبْدٌ.

كَبَادُ Pain of the liver: (S, L, K:) or a disease, or complaint, of the liver. (L.) The only known word, signifying a disease, derived from the name of the member affected, except نَكَافٌ and قَلَابٌ. (Kr.) It

is said in a trad. **الْكَبَادُ مِنَ الْعَبِّ**, (S, L,) i.e., *The pain, or disease, of the liver is from drinking water without sipping.* (L.)

كَبِدَات and **كَبِيدَات**: see **كَبِدٌ**.

كَبَادٌ *A certain species of the لَيْمُون*; [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.)

كَابِدٌ † a subst. from **كَابَدَ**, (ISd, L, K,) [in the sense of **مُكَابِدَةٌ**: see 3:] as also **كَبْدٌ**. (MF.) Ex. of the former,

- **وَيْلَةٌ مِنَ اللَّيَالِي مَرَّتْ**
- **بِكَابِدٍ كَابَدَتْهَا وَجَرَّتْ**

[Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long]. Said by El-Ajjaj. **طالَت جَرَّتْ** signifies **طالَت**. (L.) — You also say, of adversaries in a contest, litigation, or the like, **إِتْمَرُوا فِي كَبِدٍ** † **مِنْ أَمْرِهِمْ**, [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.)

أَكْبَدٌ Anything big, or large, and thick, in the middle. (L.) — **كَبْدَاءٌ** A she-camel large in the middle: (L:) and in like manner, a tract of sand, **رَمْلَةٌ**. (L, K.) — **أَكْبَدٌ** Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. **كَبْدَاءٌ**. (S, L, K.) — **كَبْدَاءٌ** — Having the place of his liver rising, or prominent. (K.) — **كَبْدَاءٌ** † **قَوْسٌ** of which the handle fills the hand: (S, A, L, K:) or, of which the part called the **كَبِد** is thick and strong. (L.) — **كَبْدَاءٌ** † A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) — See **مَكْبُودٌ**. — **أَكْبَدٌ** A certain bird. (K.)

مَكْبُودٌ Hit, or hurt, in his liver. (S.) See **مَكْبُوتٌ** — Having a complaint of his liver: (TA:) and **أَكْبَدٌ** signifies the same: (A, L:) or this latter, having a pain in his liver. (L.)

كبر

1. **كَبَرٌ**, aor. 2, (S, A, Msh, K,) inf. n. **كَبَرٌ** (A, Msh, K) and **كَبَرٌ** and **كَبَارَةٌ**, (A, K,) *He*, (TA,) or it, (Msh,) *was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty;) and in estimation or rank or dignity;] contr. of ضَعُرٌ*; (A, K;) syn. **عَظُمَ**, (S, Msh, K,) and **جَسِمَ**. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of **ضَعُرٌ**, the above inf. ns. are mentioned, as in the A: where it is explained by

عَظُمَ and **جَسِمَ** in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of **عَظُمَ** it relates to an affair or case, and that the inf. n. is **كَبَرٌ** and **كَبَارَةٌ**; and that in the sense of **جَسِمَ** it relates to anything.] — **كَبَرُ الْأَمْرِ** [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — **كَبَرُ عَلَيْهِ الْأَمْرُ** The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. **شَقٌّ**. (A, TA.) In this sense the verb is used in the Kur, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the Kur again, xvii, 53, **أَوْ خَلَقًا مِمَّا يُكْبَرُ فِي صُدُورِكُمْ**, (TA,) meaning, **أَوْ خَلَقًا مِمَّا يُكْبَرُ عِنْدَكُمْ عَنْ قُبُولِ الْحَيَاةِ** [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.]

كَبَرٌ, aor. 2, inf. n. **كَبَرٌ** and **مَكْبَرٌ**, *He* (a man, S, a human being, and a beast, TA, and a child, Msh,) *became full-grown, or old, or advanced in age.* (S, K.) Hence the prov., **كَبَرُ عَمْرُو عَنْ الطُّوقِ**: see art. **طُوقٌ**. — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies *He became big; (said of a boy, or child, in the TA in art. رَعَى, &c.;*) i.e. attained to full growth: and to adolescence: and to puberty: see **كَبِيرٌ**.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — See **كَبَرَةٌ**, below. — **كَابَرْتَهُ فَكَبَرْتَهُ**, aor. of the latter, 2: see 3. — **كَبَرَهُ بِسَنَةٍ**, aor. 2, *He exceeded me in age by a year.* (K.) And **مَا كَبَرْنِي إِلَّا بِسَنَةٍ** *He did not exceed me in age save by a year.* (LAar.)

2. **كَبَرٌ**, inf. n. **تَكْبِيرٌ**, *He made a thing great.* (K.) — *He magnified, or honoured; syn. عَظَّمَ*. (S) — Also, inf. n. as above, and **كَبَارٌ**, (Sgh, K,) which latter is of the dial. of Belhārith Ibn-Kaṣb and many of the people of El-Yemen, (Sgh,) *He said أَكْبَرُ* (K.) See **أَكْبَرُ**, below.

3. **كَابَرْتَهُ فَكَبَرْتَهُ**, aor. of the latter 2, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say **كَابَرُ فُلَانٌ فُلَانًا** *Such a one disputed with such a one for superiority in greatness, and said I am greater than thou.* (A.) — **كَابَرَهُ**, inf. n. **مُكَابَرَةٌ**, *He vied with him; or contended with him for superiority; syn. غَالَبَهُ*: and *he contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn.*

عَانَدَهُ: (Msh:) or *he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true.* (Kull, p. 342.) — It is said in a trad., **لَا تُغَابِرُوا الصَّلَاةَ**, meaning, **لَا تُغَابِرُوا** [app., *Contend not ye against prayer.*] (TA.) — **كُوبِرَ قَائِي** [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — **كَابَرَهُ عَلَى حَقِّهِ** *He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جَاعَدَهُ وَغَابَهُ*. (A, TA. [See 1 in art. جَعَدَ]) — **كُوبِرَ عَلَى مَالِهِ** *He had his property taken from him by force.* (A, TA.)

4. **إِكْبَارٌ**, (S, Msh, K,) inf. n. **إِكْبَارٌ**; (Msh;) and **اِسْتِكْبَارٌ**; (K;) *He deemed it great [or formidable; see an ex., voce فُطِعَ]; it was great in his estimation; (IJ, K;) syn. اِسْتَعْظَمَهُ*. (S, Msh.) — **اِكْبَرَتْ** *She brought forth a great child, or young one.* (IKtt.) — **أَصْغَرَتِ النَّاقَةُ** — **وَأَكْبَرَتْ**: see art. **صَغُرَ**.

5. **تَكَبَّرَ** and **اِسْتَكْبَرُ** (S, K) and **تَكَابَرُ** (K) *He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ*. (S.) or **تَكَبَّرَ** signifies, as used in the Kur, vii. 143, *he considered himself as of the most excellent of the creation, and as having rights which others have not*: (Zj:) or this verb has two significations: one of them, *he did really good and great actions, exceeding the good actions of others; and hence اِسْتَكْبَرُ* [applied to God] in the Kur, lix. 23: the other, *he affected to do such actions, and boasted of great qualities which he did not possess; as do the generality of men; and hence, مُتَكَبِّرٌ* in the Kur, xl. 37; and the verb itself in the Kur, vii. 143: and **اِسْتَكْبَرُ** is nearly syn. with **تَكَبَّرَ**, and likewise has two significations: one of them, *he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, he boasted of qualities which he did possess, and feigned such qualities; and to do so is blameable; and in this sense the verb is used in the Kur, ii. 32: (El-Baṣā'ir:) and تَكَابَرُ signifies he feigned himself great in estimation or rank or dignity, or in age.* (A, TA.) — **تَكَبَّرَ عَلَى اللَّهِ** *He magnified himself against God, by refusing to accept the truth.* (El-Baṣā'ir.) — **تَكَبَّرَ عَنْ كَذَا** *He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَعَاظَّمَ and تَرَفَّقَ and تَجَالَلٌ*

6: see 5, in two places.

10: see 4: — see also 5, in two places.

كَبَرٌ: see **كَبَرٌ**, in two senses: — and see **كَبَرَةٌ** in three places.

كِبَرٌ *Greatness* [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Mgh.) — *Nobility; eminence; highness*; (K, TA;) as also **كِبَرٌ**: (K:) *eminence, or highness, in, or with respect to, nobility*; (K;) as also **كِبَرٌ**, with two dammehs. (TA.) — *I.q. عَظَمَةٌ* [which, as an attribute of God, signifies *greatness, or majesty, or the like*: (see **مُتَكَبِّرٌ**): and as an attribute of a man, *pride*]: (S, Mgh, K:) a subst. from **التَّكَبَّرَ**: (Mgh:) as also **كِبَرِيَّةٌ**; (S, Mgh, K;) a word, says Kr, of which there is not the like [in measure], except **سَبِيحَةٌ** and **جَرِيَّةٌ**; for, he adds, as to **كِبَرِيَّةٌ**, I think it a foreign word: (TA:) the latter [**كِبَرِيَّةٌ**] occurs as an attribute of God, in the sense of *عَظَمَةٌ*, (A, Mgh, Jel,) in the Kur, xlv. 36: (Jel:) and as an attribute of men, in the Kur, x. 79, where it is said to signify *proud behaviour towards others*, (Bd,) or *dominion*: (IAmb, Bd, Jel:) and both signify *pride, haughtiness, or insolence*: (K:) or the former, *self-admiration, or self-conceit*; and the latter, *disdain of submission*; an attribute to which none but God has a right. (El-Baṣīr.) — *Unbelief: the association of any other being with God*. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of **كِبَرٌ** shall not enter paradise. (TA.) — See also **كِبَرَةٌ**. — The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also **كِبَرٌ**, (Fr, Mgh, Sgh, K,) like **عَظْمٌ**; (Fr;) thought by Ibn-El-Yezdeedee to be a dial. form; but Az says, that the Arabs used the other form [**كِبَرٌ**]. (TA.) So in the Kur, xxiv. 11, **وَالَّذِي تَوَلَّى كِبْرَهُ** (Fr, S) *And he who took upon himself, or undertook, the main part thereof*; namely, of the very wicked lie against 'Aishah: (Jel:) thus accord. to the "Seven Readers": and **كِبْرَهُ**, which is an extr. reading, (Mgh,) the reading of Hameyd Ibn-El-Aṣraj, (Fr, Sgh,) and of Yaḥkoob. (Sgh, Bd.) **كِبَرٌ بَيَاسَةٌ النَّاسِ فِي الْحَالِ**, [app. signifies *The main part of men's management is with respect to property, or camels, &c.*]. (S.)

كَبَرٌ [The caper, or *capparis* of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [**كَبَرٌ**]; (S;) called in Arabic **لَصَفٌ**, (Mgh,) or **أَصَفٌ**: (S, K:) the vulgar say **كَبَارٌ**. (K.) A beverage is described as made of **كَبَرٌ** and barley: **كَبَرٌ** is a mistranscription. (Mgh.)

كَبَرٌ: see **كَبَرٌ**.

كَبَرٌ inf. n. of 1: — see also **كَبَرَةٌ**.

كَبَرٌ: see **كَبَرَةٌ**.

كَبَرَةٌ, a subst. from **كَبَرٌ**, (S,) *Oldness; age*;

old age; (S, Mgh, K;) as also **كَبَرَةٌ** and **كَبَرَةٌ** and **كَبَرَةٌ** (K) and **كَبَرٌ** (S, K) and **كَبَرٌ**. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of **كَبَرٌ**.] You say **عَلَتْهُ كَبَرَةٌ**, (S, Mgh, K,) and **كَبَرَةٌ**, and **كَبَرَةٌ**, and **كَبَرَةٌ**, (K,) and **عَلَاهُ الْمَكْبَرُ**, (S,) or **مَكْبَرٌ**, (K,) and **كَبَرٌ**, (TA,) [*Age overcame him*;] *he became old, or advanced in age*. (Mgh.) **عَلَتْهُ كَبَرَةٌ** is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And **كَبَرَةٌ** is used by AHu with respect to dates and the like. (L.) [See also an ex. voce **حَلَقَةٌ**.]

كَبَرَةٌ: see **كَبَرَةٌ**. — **هُوَ كَبَرْتُهُ**, (K,) and **كَبَرْتُهُ**, (Az, K,) so in the handwriting of AHeyth., (TA,) and **كَبَرْتُهُ**, and **كَبَرْتُهُ**, and **كَبَرْتُهُ**, and **كَبَرْتُهُ**, (K,) *He is the greatest of them* (K, TA) *in age, or in headship*: (TA:) or *he is the nearest of them in kin to his chief, or oldest, ancestor*; (K, TA;) *his intermediate ancestors being fewer in number*: (TA:) but some of these epithets are differently explained, as follows: [**هَذَا كَبَرَةُ أَبِيهِ** *this is the greatest, or oldest, (أَكْبَرُ) of the children of his father*; *contr. of صَغَرَةُ أَبِيهِ*: (A:) and **هُوَ كَبَرَةٌ** *he is the greatest, or oldest, (أكبر) of the children of his parents*: (Ks, Az:) or *he is the last of the children of his parents*; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like **عَجَزَةُ وَلَدِ أَبِيهِ**: (Sh, A'Obeid, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that **كَبَرَةٌ** means otherwise, namely, **أَكْبَرُ**: (TA:) and **فَلَانٌ إِكْبَرَةُ قَوْمِهِ** *such a one is the greatest, or oldest, (أَكْبَرُ) of his people*; and the like is said of a female, and of a pl. number: (S:) and **أَكْبَرُ قَوْمِهِ**, (S,) or **هُوَ كَبَرُ قَوْمِهِ**, (S,) and **أَكْبَرُ قَوْمِهِ**, of the measure of **أَفْعَلُ**, and applied to a woman as to a man, (TA,) *he is the nearest of his people in kin to his chief, or oldest, ancestor*; (S, TA;) in which sense, **كَانَ كَبَرُ قَوْمِهِ** is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Hášim more nearly related to him than he: (L:) and in another trad. it is said, **الْوَلَاةُ لِلْكَبَرِ**, (S, Mgh, Mgh) *the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipator]* (Mgh, Mgh) *of the sons of the emancipator*; (Mgh;) i.e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.)

كَبَرَةٌ: see **كَبَرَةٌ**.

كَبَرَةٌ: see **كَبَرَةٌ**.

كَبَرِيَّةٌ: see **كَبَرٌ**.

كَبَرِيَّتٌ: see art. **كَبَرَتٌ**.

كَبَارٌ: see **كَبَرٌ**.

كَبِيرٌ *Great* [in body, or corporeal substance, and in estimation or rank or dignity; *contr. of صَغِيرٌ*, but see **عَظِيمٌ**]; (S, K;) as also **كَبِيرٌ**, as asserted by En-Nawawee and others, (TA,) and **كَبَارٌ** (S, K) [in an intensive sense, like **عَظَامٌ**,] and **كَبِيرٌ** and **كَبَارٌ**: (K:) or the last signifies *excessively great*: (S, TA:) and **كَبِيرٌ** is an epithet applied to a man, and signifying *great in dignity and nobility*; (S, TA;) or *great and noble*; (Mgh;) or *one overcoming in greatness*; (A;) or *a lord, or chief*; and the *greatest, or oldest, ancestor*: (AA:) the fem. [of **كَبِيرٌ**] is with ة: (K:) and the pl. is **كَبَارٌ** (S, K) and **كَبَرَاءٌ**, applied to men, (TA,) and **مُتَبَرِّئَةٌ**, (S, K,) [or rather the last is a quasi-pl. n.,] like **مُتَبَرِّئَةٌ**; [see **شَيْخٌ**]; (TA:) and [of **كَبَارٌ**] **كَبَارُونَ**. (K.) [See also **أَكْبَرُ**, and **مُتَكَبِّرٌ**.] You say **تَوَارَثُوا** **أَلَمَجْدَ كَبِيرًا عَنْ كَبِيرٍ** *They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility*: (S:) or *one great and noble from another great and noble*: (Mgh:) or **عَنْ** is here used in the sense of **بَعْدَ** [after]: (TA voce **طَرَقَ**;) or *one overcoming in greatness from another overcoming in greatness*. (A.) [In the A and Mgh, instead of **تَوَارَثُوا**, I find **وَرِثُوا**.] — *Great, or advanced, in age; old*: (A, Mgh, TA:) and also *big*; meaning *full-grown*; and *adolescent*: (see **كَبَرٌ**;) occurring in apposition to **بَالِغٌ** in art. **بَرَكٌ** in the S; and often, like **بَالِغٌ**, when applied to a human being, signifying *one who has attained to puberty*; opposed to **صَغِيرٌ**: fem. with ة: and pl. **كَبَارٌ**. (Mgh.) — [Hence,] *A teacher, and master*: so in the Kur, xx. 74, and xxvi. 48: (Ks:) and the *most knowing, or learned, of a people*: so in the Kur, xii. 80. (Mujáhid.) — *Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome*: (TA:) fem. with ة; occurring in this sense in the Kur, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, *An affair, or a matter, that is difficult, severe, grievous, &c.*] — **الْكَبِيرُ** as an epithet applied to God is *syn. with العَظِيمُ* [signifying *The Incomparably-great*]. (TA in art. **عَظِيمٌ**.)

كَبِيرَةٌ *A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or forni-*

كَبْرِيت [*Brimstone, or sulphur*;] a thing well known; (§, art. **كَبَر**;) one of the kinds of stone with which fire is kindled, or it (red **كَبْرِيت** TA) is a mineral whereof the mine is beyond *Et-Tubbat*, [or the country of *Et-Tibbet*, in *Tartary*,] in the Valley of the *Ants*, (**ك**), by which *Solomon* passed, (TA,) [as related in the *Qur*, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, **كَبْرِيت**: (Lth, in the T:) *MF* says, I have seen it in several places; among these, in one which is near *El-Maldée*, between *Fās* and *Miknās*; by swimming in which, persons are cured of the venereal disease, and other disorders: also in *Africa Proper*, in the midst of *Barkah*, in a place called **البرج**; and in other places: (TA:) *Aristotle* says, that, among the different kinds of **كَبْرِيت** are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league (or leagues, as in the TA,) from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured by them of wounds, and swellings, and scab, and wind in the womb, and [the leprosy called] **سَلْع**, that arises from black bile: *Ibn-Seenā* [*Avicenna*] also says, that **كَبْرِيت**, untouched by fire, is one of the remedies for the leprosy (**بَرَص**): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprosy-like discolouration of the skin called] **بَهَق**, and the ringworm, or tetter, (**قَوْبَاء**), especially with the gum of the turpentine-tree: that, with nutron and water, it is an embrocation for the **بَرَص** [or, as in the TA, for the **نَقْرَس**, or gout]: and that fumigation therewith stops a rheum: and others say, that, if yellow **كَبْرِيت** be pondered, and sprinkled upon a place affected with **سَلْع**, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citron-tree of the kind called **أَنْرَج** causes all the fruits of it to fall. (*El-Kazweenee*.) Several authors say, that the ت in **كَبْرِيت** is an augmentative letter, and that the proper place of the word is in art. **كَبَر**. *IDrd* thinks it to be not genuine Arabic. (TA.) [*Golius* thinks it to be from the Persian **کُوکَرْد** (or **کُوکَرْد**): or rather, he adds, from the Hebrew **נַפְרִית** Gen. xix. 24.]

أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الْأَنْوَاقِ (S, art. كبر). — كِبْرِيتٌ also signifies gold: (K:) [see above:] or red gold: or red [as an epithet applied to gold]: (TA:) or pure, as an epithet applied to gold. (S, art. كبر.) Ru-beh says,

- هَلْ يَنْفَعَنِي كَذِبُ سَخْتِيَتِ
• أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتِ

[Will vehement lying profit me, or silver, or pure gold?] (S, art. كبر.) IAAr says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — كِبْرِيتٌ also signifies The red jacinth, or ruby; syn. ياقوت أحمر. (K.)

كش

1. كَشَسَ (S, A, K,) aor. َ, (K,) inf. n. كَشْسٌ, (S,) He filled up with earth a well, (S, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — † He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — [And He spread earth upon a roof &c. (See دَكَّ)] — Also, aor. and inf. n. as above, † He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غمز:) and كَشَسَ, inf. n. كَشْسٌ, [signifies the same, accord. to present usage: and] † he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — And, aor. as above, † Inivit und vice feminam. (K.) — † They made a sudden attack upon the house of such a one, (S, IKtt,* K,) and surrounded it. (K.) And كَشَسُوا عَلَيْهِمْ, † They threw themselves upon them suddenly and without consideration. (A.) And in like manner, كَشَسُوا عَلَى الشَّيْءِ, and كَشَسُوا عَلَيْهِ, † They threw themselves upon the thing suddenly and without consideration. (TA.) — كَشَسَ رَأْسَهُ, [aor. as above,] He put his head within his garments: (S:) and كَشَسَ رَأْسَهُ فِي ثَوْبِهِ, he hid his head in his garment, and put it within it: (K:) or he put it on in the manner of a قِنَاعَ, (تَقَنَعَ), and then covered himself with part

of it. (TA.) You say also, كَشَسَ رَأْسَهُ فِي جَيْبِ قَبِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so تَكَشَسَ alone. (TA.) And يَكْشِسُ الرَّجُلُ ثَوْبَهُ فِي رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.)

2: see 1, in three places.

3. مُكَابَسَةٌ, inf. n. كَابَسَ, app. syn. with تَأَيَسَ, or دَافَعَهُ: see تَأَيَسَ.]

5. [quasi-pass. of 2, It was, or became, pressed, or squeezed]. — See also 1, in two places.

7. انكس It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.)

Earth with which a well, (S, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (S, K, TA:) earth that occupies the place of air. (TA.)

A kind of dates, (S, Mgh, K,) said to be of the best kind; (Mgh;) thus called when dry; but when fresh, called أَمْرُ جِرْدَانٍ, which is also the name of the tree that bears them. (TA.) — A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) — السَّنَةُ الْكَبِيرَةُ, (S, K,) and عَامُ الْكَبِيرِ, (L, Az, in TA, voce سَبَاطُ, q.v.) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the S and K, but properly, for which, (لَهَا,) as in the work entitled الْمَأْنُوسُ, a day is stolen (يُسْتَرْقَى) [and intercalated]; which is [once] in every four years; as in the S and K; for the said day is an addition thereto; (MF, TA;) the year in which the Syrians, following the Greeks, add a day to the month سَبَاطُ, [which corresponds to February, O.S.,] making it twenty-nine days instead of twenty-eight, which they do once in four years; (L;) [and that in which the Copts intercalate, at the end, six epagomena instead of five, which, in like manner, they do once in every four years.]

A raceme, (S, A, Mgh, K,) or large raceme, (TA,) of a palm-tree, (A,* Mgh, K,*) or of dates, like the عُنُقُودُ of grapes, (S,) complete, with its شَعَارِيخَ, [or fruit-stalks, pl. of شَعْرَاخَ,] (A, TA,) and its dates: (TA:) pl. كَبَائِسُ. (A, Mgh.) [A كِبَاة of moderate size has about one hundred شَعَارِيخَ; the longest having about fifty dates, and being about

two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — Also applied by AHn, to † A raceme of [the fruit called] فُوَيْلٌ. (TA.)

Charging, attacking, or assaulting. (K,* TA.) You say, جَاءَ كَابِسًا, He came charging, attacking, or assaulting: (K,* TA:) as also مُكَبِسًا, and مُكَابِسًا. (TA.) — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) — A man putting himself within his garment, covering his body with it. (TA.)

[Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (S, K,) preventing his moving while it lasts; (K;) accord. to some, (S,) the forerunner of epilepsy. (S, K.) Some think that this is not Arabic, and that the proper word is نَبْدَلَانٌ, and جَانُونٌ, and جَانُونٌ. (TA.) Hence, app., (TA.) † Modus certus coeundi: (K:) or rather, † coitus itself. (TA.)

مُكَبَسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. ظرب.)

Hanging down his head in his garment: (K,* TA:) or one who throws himself suddenly and without consideration upon others, and assaults them. (K.) See also كَابِسٌ.

كَابِسٌ: see مُكَابِسٌ.

كش

1. كَشَسَهُ, [aor. َ, accord. to present usage,] inf. n. كَشْسٌ, He took it with his hand having the fingers contracted; (TA;) [he took by the hand-ful, so used in the present day.]

A ram, or male sheep, whatever be his age: (M, TA:) or a male sheep [that has entered his third year,] when he has cast his central incisors: or when his tooth that is next to the central pair of incisors has come forth: (Lth, K:) [also applied in the present day to the wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:] pl. [of pauc.] كَبَاشٌ and أَكْبَاشٌ (K) and [of mult.] أَكْبَاشٌ (S, A, K) [and app. كَبُوشٌ] and كَبُوشَةٌ, like صَفُورَةٌ from صَفَّرَ. (TA.) The female is not called كَبْشَةٌ, but نَعَجَةٌ. (IJ. [See رَاجِلَةٌ]) — [Hence,] † The chief, or lord, of a people, or company of men; (S, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبْشُ الْقَبِيلَةِ (A, TA); He is the leader of the army, or troop: (TA:) and كَبَاشٌ هُمُ الْكَتَائِبِ † [They are the leaders of the armies, or troops]. (A, TA.) And كَبَاشٌ also signifies

† *Heroes, or brave men.* (TA.) And † *Aged and learned persons.* (TA in art. **كُفَر**.) — [Hence also, † *A buttress: and a corbel which puts out from a wall to support a superstructure: so in the present day: pl. كُفُوش.*] You say, **كُفُوشًا** [They built a strong town-wall, and made it firm with the buttresses]. (A, TA.) [See also another ex. voce **كُفُوشًا**.]

كُفُوشًا [A handful: a heap: so applied in the present day. — And hence, † *A gang, or crew: thus, also, applied in the present day.* Whence the sayings,] **كُفُوشًا** [The sons of such a one are a gang of vile persons]: and **كُفُوشًا** [a gang of dirty, or filthy, persons]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.]

كُفُوشًا An owner, [or a tender] of **كُفُوشًا** [or rams]. (TA.)

[**كعب**

See Supplement.]

كعبت

كعبت The [thing termed] **كعبت** of a woman: (K:) a dial. form of **كعبت**. (TA.)

كعب

See art. **كعب**.

[**كبل**

كبن

كبو

See Supplement.]

كت

1. **كَتَّ** **الْقِدْرُ**, (S, K,) aor. **كَتَّ**, (TA,) inf. n. **كَتِّ**, (K,) The cooking-pot boiled: (S, K:) or, made a sound in boiling: (K:) or, made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said **كَتَّ كَتَّ**. (TA.) — Also, **كَتَّ** **الْجَرَّةُ الْجَدِيدُ**, (S,) aor. and inf. n. as above, The new jar made a sound (like **كَتَّ كَتَّ**, TA) when water was poured into it. (S.) — **كَتَّ**, aor. **كَتَّ**, inf. n. **كَتِّ** (TA) and **كَتِّ**, (K,) It (نَبِيذ, K, or another thing, TA,) made a sound in boiling: (K:) or began to boil, before it boiled vehemently. (TA.) — **كَتَّ**, aor. **كَتَّ**, (S,) inf. n. **كَتِّ**, (S, K,) He (a **بَكْر**, or young camel,) uttered a cry, or a

Bk. I.

kind of braying, louder than that which is termed **كُشِيش**: (S:) or began to utter the kind of braying termed **هَدِير**: (K:) As says, that when a male camel has attained the age when he makes the braying cry termed **هَدِير**, his first kind of braying is termed **كُشِيش**; and when it is a little louder, it is termed **كَتَّ**: Ith says, that he first makes the kind of braying termed **كَتَّ**; then, that termed **كُشِيش**; and then, that termed **هَدِير**: but Az observes, that the correct saying is that of As (TA.) — **كَتَّ**, aor. **كَتَّ**, (inf. n. **كَتِّ**, S,) He (a camel, S, K, or, as in the L, a **بَكْر**, or young camel,) uttered a gentle cry, (S, L, K,) between that termed **كُشِيش** and that termed **هَدِير**. (TA.) — He (a calf) lowed. (Nh.) — **كَتَّ**, aor. **كَتَّ**, (inf. n. **كَتِّ**, K,) [He (a man) made a sound like the gentle braying of a camel,] by reason of rage, or wrath: (S:) or he (a man) made a sound in his chest like that made by a **بَكْر**, or young camel, by reason of vehement rage, or wrath. (K, TA.) — **كَتَّ** **الْكَلَامَ فِي أُذُنِهِ**, aor. **كَتَّ**; and **أَكْتَتَهُ**, and **إِكْتَتَهُ**; He whispered the words in his ear. (K.) — **كَتَّيْ** **الْحَدِيثَ**, and **أَكْتَتِيهِ**, Tell me the story as thou heardest it. (TA.) — **كَتَّ**, [aor. **كَتَّ**,] inf. n. **كَتِّ**, † He walked gently; at a gentle pace: or he walked with short steps, but quickly; as also **كُكَّتْ**, inf. n. **كُكَّة**; and **تَكَنَّتْ**. (K.) — **كَتَّ**, [aor. **كَتَّ**,] He angered him; provoked him to anger; syn. **أَرَعَمَهُ**. (TS, K.) — **كَتَّ**, [aor. **كَتَّ**,] He displeased him; grieved him; did to him what he disliked, or hated; did evil to him. (TS, K.) — **كَتَّ** **مَا كَتَّ** He did to him what displeased him, or grieved him. (TA.) — **كَتَّ**, aor. **كَتَّ**, inf. n. **كَتِّ**, He numbered, counted, or computed, a people. Mostly used in negative phrases. (TA.) You say **أَتَانَا بِجَيْشٍ** **مَا يَكْتُ** He came to us with an army not to be numbered, or counted, (IAqr, S,) or computed, or of which the number could not be conjectured, and of which the end could not be reached. (IAqr, TA.) — **لَا تَكُنْ أَوْ تَكُنْ الشُّجُومَ**, [in the CK, erroneously, **لَا تَكُنْ أَوْ لَا تَكُنْ الشُّجُومَ**,] Thou canst not number it, [unless thou canst number the stars]. A proverb. (K.)

4: see 1.

6. **كَتَّ** **تَكَتُّوْا عَلَيْهِ** They pressed together, or crowded together, upon it, with crying, or noise: from **الْكَتِّ**. Occurring in a trad., as related and explained by Z; but the word commonly known is **تَكَتُّوْا**, with **ب**. (TA.)

8. **اِكْتَتَ**, inf. n. **اِكْتَتَاتُ**, He listened; syn. **اِسْتَمَعَ**. (K.) — **اِكْتَتَ** **الْحَدِيثَ مِنِّي** He heard the story from me like as I heard it. (TA.) See 1.

R. Q. 1. **كُنْتُتْ**, inf. n. **كُنْتُتْ**, (in the K, **كُنْتُتْ**, which is a mistake, TA,) It (a **حَبَارَى**, or bustard,) uttered its cry. (L, K, &c.) — **كُنْتُتْ**, inf. n. **كُنْتُتْ**, (S, &c,) He laughed gently, or lowly: (K:) **كُنْتُتْ**, in laughing, is less than **قَهْقَهَة**: (S:) or like what is termed **حَنِين**. (Th, El-Ahmar.) — **كُنْتُتْ فِي ضَحِكِهِ** He laughed vehemently, immoderately, or excessively; i. q. **أَغْرَبَ**, q. v. (A.) — See also 1.

R. Q. 2. **تَكَنَّتْ**: see 1.

كَتَّ A man or woman having little flesh: you say **كَتَّ رَجُلٌ** and **كَتَّ امْرَأَةٌ**. (TA.)

كَتَّ Green produce of land. (TS, K.)

كَتَّ The worst, or vilest, of camels, or similar property; syn. **رُذَالُ الْهَالِ**. (Fr, K.) — **كَتَّ** a [gen?] proper name of A bad she-goat. (Fr, K.)

كَتِّيتْ: see 1. — † A niggardly, stingy, man: (K:) as also **كَتِّيتْ الْبَدِينِ**: (TA:) from **كَتِّيتْ الْقَدْرُ**: [see 1:] (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.)

كَتِّيتْ i. q. **عَصِيدَة** [q. v.] (TS, K.)

كُنْتُتْ and **كُنْتُتْ**, both imperfectly declinable, A certain game. (TS, K.)

كُنْتُتْ † One who walks gently; at a gentle pace: or who walks with short steps, but quickly. (TA.) — A man who talks much (K) and quickly. (TA.)

كُنَا

Q. Q. 1. **كُنَاتِ اللَّحْمَةِ**: see **كُنَاتِ**.

كُنَا A plant resembling the **جُرْجِير**, [or rocket], (K,) which is cooked and eaten. (TA.) But AM says it is **كُنَا**, with **ث**; and it is also called **نَبَق**, accord. to Abou-Malik and others. (TA.)

كُنَاوُ (but accord. to some, this is from **كُنْتُتْ**) A strong rope. (K.) [But see art. **كُدَا**.] — Also, A man having a large and thick, or a handsome, beard. (K.) Said to be a dial. form of **كُنَاوُ**. (TA.)

كُنْب

1. **كُنْب**, aor. **كَنَّبَ**, inf. n. **كُنْبٌ** and **كُنَابٌ** and **كُنَابَةٌ** (S, K) and **كُنْبَةٌ** (Mab); the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like **لِبَاسٌ**; (Lh;) or originally an inf. n., and afterwards used in the senses given

below; (MF;) as also **كَتَبَ**, and **كُتِبَ**: (TA:) and **كُتِبَ** (K) and **اُكْتُبَ**; (S, K;) *He wrote it*: (S, K:) or **كُتِبَ** has this signification; and **اُكْتُبَ**, as also **اُسْتُكِبَ**, signifies *he asked [one] to dictate it* (إِسْتَمْلَاهُ): (K:) **اُكْتُبَ** in the Kur, xxv. 6, signifies *he hath written them* (S) *for himself*: (Bd:) or *he hath asked [one] to write them for him, or to dictate them to him.* (TA, Bd.) — **كُتِبَ عَنْهُ** [*He wrote what he had heard, or learned from him.*] A phrase of common occurrence in biographies. — **كُتِبَ** [*He was a writer, or scribe, and a learned man.* (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii. 47, in illustration of **كَاتِبٌ** as signifying “a learned man.”)] — **كُتِبَ**, aor. 2, inf. n. **كُتِبَ**, q. v., + *He* (God) *prescribed, appointed, or ordained*, (TA,) and *made obligatory*. (Msb.) **كُتِبَ عَلَيْكُمُ الْقَضَاءُ** *The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you.* [Kur, ii. 173.] **كُتِبَ عَلَيْكُمُ الصِّيَامُ** *Fasting is prescribed as incumbent on you.* [Kur, ii. 179.] (TA.) — **كُتِبَ عَلَيْهِ كَذَا** † *He judged, passed sentence, or decreed, against him that he should do such a thing.* (A.) **كُتِبَ الْقَاضِي بِالْفَقْهَةِ** *The judge gave sentence that the expenses should be paid.* (Msb.) — **كُتِبَ**, aor. 2, inf. n. **كُتِبَ**, *He drew together; brought together; conjoined.* (S.) — Hence, **كُتِبَ الْبَغْلَةُ**, aor. 2 and 3, inf. n. **كُتِبَ**, *He conjoined the ora of the mule's vulva by means of a ring or a thong*; (S;) as also **كُتِبَ عَلَيْهَا**. (A.) **كُتِبَ النَّاقَةُ**, aor. 2 and 3, (K,) inf. n. **كُتِبَ**; and **كُتِبَ عَلَيْهَا**; (TA;) *He closed the camel's vulva, (K,) and put a ring upon it*: (TA:) or *he put a ring of iron or the like upon it, (K,) conjoining the ora, in order that she might not be covered.* (TA.) — **كُتِبَ**, aor. 2, inf. n. **كُتِبَ**; (S;) and **اُكْتُبَ**; (K;) *He sewed a قِرْبَةً*, (S,) or a **بِقَاءَ**, (K,) or a **مَزَادَةَ**, (TA,) *with two thongs*: (K:) or, accord. to some, *he closed it at the mouth, by binding it round with a وَكَاءَ*, so that nothing [of its contents] should drop from it; (TA;) [as also **اُكْتُبَ**:] or **كُتِبَ** signifies *he sewed a قِرْبَةً*; and **اُكْتُبَ**, *he bound it with a وَكَاءَ*, i. e. bound it round the upper part. (Lh.) — **كُتِبَ**, aor. 2, inf. n. **كُتِبَ**; (S;) and **اُكْتُبَ** (S, K) and **اُكْتُبَ** (TA) † *He bound a قِرْبَةً with a وَكَاءَ*; (S;) *he bound it round the head, or upper part*: (K:) or the first of these verbs signifies *he sewed a قِرْبَةً*. (Lh.) See above. I Aqr says, I heard an Arab of the desert say, **اُكْتُبْتُ فَمَ السَّاءِ فَلَمْ يَسْتَكْبِبْ** *I bound the mouth of the ass, but it did not become fast bound, or closed, because of its hardness and thickness.* (TA.) — **كُتِبَ النَّاقَةُ** *He used art to make the she-camel take a*

liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the بَوِّ, (in some copies of the K, **بَوِّ**; but this is a mistake; TA,) *and not have a fondness for it.* (TA.) — **كُتِبَ** † *He collected a كُتَيْبَةً*. (TA.) See also 2.

2: See 1 and 4 — **كُتِبَ النَّاقَةُ**, inf. n. **تُكْتَبُ**, *He tied the udder of the camel.* (AZ, S.) — **كُتِبَ الْكُتَائِبُ**, inf. n. **تُكْتَبُ**; (S, K;) and **اُكْتُبَ**; (TA;) † *He prepared the troops*; (K;) *he disposed the troops in order, troop by troop.* (S.)

3. **مُكَاتَبَةٌ** and **تُكَاتَبُ** are syn.: (S, K:) you say, **كَاتَبَ صَدِيقَهُ** *He wrote to his friend*: and **اُكْتُبَا** *They wrote, one to the other.* (TA.) — **كُتِبَ**, inf. n. **مُكَاتَبَةٌ** (Az, K, Msb) and **كُتِبَ**, (Az, Msb,) † *He* (a slave) *made a written [or other] contract with him* (his master), *that he* (the former) *should pay a certain sum as the price of himself, and on the payment thereof be free*: (K, &c.): also *he* (a master) *made such a contract with him* (his slave): (Az, Msb, &c.): and **اُكْتُبَا** *They two made such a contract, one with the other.* (Msb.) The slave in this case is called **مُكَاتَبٌ** (S, Msb) and also **مُكَاتَبٌ**; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave **الْمُكَاتَبُ** only; and the master, **مُكَاتَبٌ**, signifying “what is written,” is tropically used by the professors of practical law as syn. with **الْمُكَاتَبُ**, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islām, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for **الْمُكَاتَبُ**, adding the **ة** by a slip of the pen. (Msb.)]

4. **اُكْتُبَ** *He dictated.* (S, K.) Ex. **اُكْتُبْنِي** *Dictate to me this ode.* (S.) — **اُكْتُبَ** and **اُكْتُبَ** *He taught the art of writing.* (K.) — See also 1, in three places.

5. **اُكْتُبَ** † *He girded himself, and drew together his garments upon him.* (TA.) — **اُكْتُبَ** † *It* (an army, S) *collected itself together.* (S, K.)

6: see 3.

8. See 1. — **كُتِبَ** [is a quasi-inf. n. of 8; syn. with **اُكْتُبَ**; and is explained as signifying] *The writing a book, transcribing it [from another book]*: (K.) — **اُكْتُبَا** *كُتَابًا تَسْخُهُ*. (K.) — It also signifies, [as a quasi-inf. n. of 8,] *The writing one's name in [the list of those who receive] stipend and maintenance* (الْاُكْتُابُ فِي) (اصحاب) *الفرض والرزق*. (TA.) — **اُكْتُبَ** *He registered himself in the book of the Sultān's army-list, or stipendiaries.* (S, K.) **اُكْتُبْتُ فِي**

غَزْوَةٍ كَذَا *I wrote down my name in the list of the soldiers of such an expedition.* (TA, from a trad.) — **اُكْتُبَ كُتَابًا** *He asked for a book (or the like) to be written for him.* (TA.) See also 10. — **اُكْتُبَ** † *His urine was suppressed.* (TA.) — **اُكْتُبَ بَطْنُهُ** † *He was constipated, or costive*; (TA;) *his belly was constipated.* (K.)

10. **اُسْتُكِبَ شَيْئًا** *He asked him to write a thing for him.* (S.) See also 1 and 8. — With reference to a **بِقَاءَ** (or skin), see 1.

اُكْتُبَ † *A thong with which one sews* (K) *a مَزَادَةَ* or a **قِرْبَةً**: pl. **كُتَبٌ**. (TA.) — *That with which the vulva of a camel (or of a mule, TA,) is closed in order that she may not be covered*: (K:) pl. **كُتَبٌ**. (TA.) — *A seam or suture, (KL, Pš,) in a skin or hide*; (KL;) [app. made by sewing together two edges so that one laps over the other;] a **خُرْزَةٌ** (S, Mgh, K) *whereof the thong conjoins the two faces [or sides]*: (K:) or a **خُرْزَةٌ** *that is joined together with a thong*: (Lth:) or *that whereof the thong conjoins each of the two faces [or sides]*: (Lsd, TA:) pl. **كُتَبٌ**. (S, Mgh.)

كُتِبَ: see 1 and 8. — [Also, agreeably with analogy, *A mode, or manner, of writing.*]

[**كُتِبِي**, meaning *A bookseller*, is a vulgar term, like **صُحْفِي**: by rule it should be **كُتَابِي**.]

كُتَابٌ [inf. n. of 1, q. v. — as a subst.,] *A thing in which, or on which, one writes*: [*a book*:] *a written piece of paper or [a record, or register; and a written mandate;] of skin*: (K:) *a writing, or writ, or thing written*; as also **كُتَيْبَةٌ**: and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning *صَحِيفَةٌ*: AA says, I heard an Arab of the desert, of El-Yemen, say, **فُلَانٌ لَعُوبٌ جَاءَتْهُ كُتَابِي فَأَحْقَرَهَا** *Such a one is stupid: my letter came to him, and he despised it*: so I said, Dost thou say, **جَاءَتْهُ كُتَابِي**? and he replied, Is it not a **صَحِيفَةٌ**: (Msb.) Pl. **كُتَبٌ** and **كُتَبٌ**. (S.) — *A revealed scripture.* (Msb.) [Whence **أَهْلُ كُتَابٍ** *People having a revealed scripture*: and **أَهْلُ الْكِتَابِ** *The people of the Bible.* See also **أَهْلُ**.] **الْكِتَابُ** signifies *The تَوْرَةُ*, or *Pentateuch*, or *Mosaic Law*: (K:) and *the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians*: (Expositions of the Kur, passim:) and *the Kur-ān.* (TA.) — See also 3. — **كُتَابٌ** [inf. n. or subst.: see 1] *Divine pre-script, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination.* (S, K.) **لَا قُضِينَ بَيْنَكُمَا بِكِتَابِ اللَّهِ** *I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath*

been revealed in his book. A trad., not relating to the Kur-án. (TA.) El-Jaadee says,

- يَا أَبْنَتُ عَيْي كِتَابُ اللَّهِ أَخْرَجَنِي
• عَنْكُمْ وَهَلْ أَمْنَفَنَ اللَّهُ مَا فَعَلَا

[O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?]

(S.) [Hence,] الْكِتَابُ الْأَوَّلُ [The first writing; meaning the register of God's decrees]. (M and K voce مَحْبَلٌ, q. v.) — A receptacle for ink. (K.)

قِرْبَةُ كَتَبٍ A skin that is sewed (S) with two thongs: (TA:) and the same, and مَتْنَبٌ, (S,) and مَتْنَبٌ, (TA,) † A skin bound with a وِكَاءٌ; (S;) closed at the mouth, by its being bound with a وِكَاءٌ, so that nothing [of its contents] may drop from it. (TA.)

كِتَابَةٌ subst. from 1; signifying The art of writing. (IAar, Msh.) — See also 3.

كَيْبَةٌ see كِتَابٌ. — An army; a military force: (S, K:) or a collected portion thereof; (Msh;) [a body of troops; a corps:] or a troop: or a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand: (K:) pl. كِتَابِبٌ. (S.)

كُتَابٌ, see مَتْنَبٌ — The same, (S, K,) as also كُتَابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كُتَابٌ, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.)

كَاتِبٌ [A writer; a scribe; a secretary]: pl. كَاتِبُونَ and كُتَابٌ and كَيْبَةٌ. (S, K.) — A learned man (S, K) was so called by the Arabs, (IAar,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.)

مَتْنَبٌ (S, K) and مَتْنَبٌ (Lth, S, &c.) A school; a place where the art of writing is taught: (S, K, &c.): accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the boys of a school: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharh esh-Shifa, that it occurs in this sense in the classical language, and is not to be regarded as a post-classical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَتْنَبَاتٌ; (TA;) and of the latter مَتْنَبَاتٌ. (S.)

مَتْنَبٌ: see مَتْنَبٌ.

مَتْنَبٌ A teacher of the art of writing. (S.)

بَغْلَةٌ مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, A mule that has the ore of her vulva conjoined by means of a ring or a thong. (A.) See also 1.

مَكْتَبٌ A bunch of grapes and the like of which a part has been eaten. (K, TA.)

مَكْتَبٌ: see كَيْبَةٌ.

مَكْتُوبٌ Scrolled, and full. (K.)

كند

كَنْدٌ and كَنْدٌ [The upper part of the back, above, or between, the shoulders:] the part where the two shoulder-blades come [or approach] together; in a man and a horse (L, K) and a lion: (L:) or the part between the base of the neck and the shoulder-blades: (A:) or the part between the كَاهِلٌ [app. here signifying the base of the neck] and the back; (S, L, K;) as also تَبِجٌ: (L:) or the part between the مَتَبِجٌ [or place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,] and the middle of the كَاهِلٌ [which app. here signifies the portion of the back comprising its six upper vertebrae]: or the part from the base of the neck to the bottom of the shoulder-blades, comprising the كَائِبَةٌ and نَبِجٌ and كَاهِلٌ: (L:) or the كَاهِلٌ itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. أَكْثَادٌ and كُتُودٌ. (L, K.) — نَحْمِلُهُ عَلَى الْأَكْثَادِ فَضْلًا عَنِ الْأَكْثَادِ [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) — وَتَوَهَّرَ أَكْثَادَهُمْ They turned their backs upon them, retreating and routed. (A.) — الْكَتْدُ † A certain star, (S, L, K) [γ] in the part called the كَنْدٌ of the constellation Leo. (L.) — هُمْ أَكْثَادٌ — They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also أَكْثَادٌ: (L:) or, like each other; (L, K:) not differing, one from another: (TA:) or, quick, or swift, one party of them following immediately after another: (L, K:) أَكْثَادٌ has no sing.: (K:) it is said to be either أَكْثَادٌ mispronounced, or a dial. form of this latter word. (MF.)

أَكْتَدٌ Having the place called the كَنْدٌ prominent. (L, K.)

كُتَعٌ

كُتَفٌ

كُتَلٌ

كُتَمٌ

كُتَنٌ

See Supplement.]

كث

1. كَثٌ, [aor. - ,] inf. n. كَثَانَةٌ, It (a thing)

became thick, or dense. (S.) — كَثٌ, aor. - , inf. n. كَثَانَةٌ and كَثَانَةٌ; and كَثٌ, originally كَثٌ, aor. - , inf. n. كَثٌ; It (hair) became thick, or dense, without being long. (Msh.) — كَثَانَةٌ, (aor. - , TA, or - , A.) inf. n. كَثَانَةٌ and كَثٌ and كَثٌ, (and كَثٌ, TA,) The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.) — كَثٌ بِسَلْجِهِ Alveum dejerit. (K.)

4. كَثٌ and كَثٌ He became thick, or dense, in the beard. (K.)

R. Q. 1: see 4.

لَحْيَةٌ كَثَّةٌ Thick, or dense. (K.) — كَثٌ (IDrd, S, K,) and كَثٌ (S, K,) A thick, or dense, beard. (IDrd, &c.) — رَجُلٌ كَثٌ اللَّحْيَةِ, (S, K,) and كَثٌ اللَّحْيَةِ, (K,) and رَجُلٌ أَكْثٌ (Lth,) and كَثٌ (Lth, K,) A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.) You say كَثٌ, A thick-bearded people: (S, K:) [كَثٌ being pl. of كَثٌ:] like as you say رَجُلٌ صَدَقَ اللَّقَاءَ, and كَثٌ is also pl. of كَثٌ. (K.) — إِمْرَأَةٌ كَثَّةٌ, and كَثٌ, A woman having thick, or dense, hair. (IDrd.) — By اللَّهْمُ الْكَثَّ, occurring in a verse cited in art. حَوْثٌ, is meant [The thick, or dense,] plants. (TA.) — Thuqlabeh Ibn-'Obeyd El-'Aduwee applies the epithet كَثَّةٌ to palm-trees, using the expression كَثَّةُ الْأَوْبَارِ; thus likening them to camels. (TA.) — قُدُومُهُ عَلَى كَثٍ مَنْخِرِهِ i. q. عَلَى رَغْمِ أَنْفِهِ [His coming is in spite of himself]. (TA.)

كُثَاثٌ [so in the L and TA: in the former, in a restored portion of a leaf:] Dust: mentioned by El-Khattábee as being considered by him not of established authority. (TA.)

كُثَاتَا Land (أَرْضٌ) abounding in dust. (K.)

كَثٌ What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also زَرْيَعٌ.]

كَثٌ بِسَلْجِهِ Alveum dejiciens. (TA.)

كُثْكُثٌ and كُثْكُثٌ Crumbled particles of stone; and dust: (S, K:) like أَثْلَبٌ and أَثْلَبٌ: (S:) or fine dust; and crumbled particles of stone: or dust in general. (TA.) One says يَغِيهِ الْكُثْكُثُ [In his mouth are crumbled particles of stone, and dust: app. meaning he is dead and buried]. (S.) [See also كُثَاثٌ.]

كُثْكُثٌ and كُثْكُثٌ A certain game played with dust. (K.)

كَثٌ: see أَكْثٌ.

كُتِبَ

1. كُتِبَ, aor. ٤, (AZ, S, K,) inf. n. كُتِبَ; (S;) (as also كُتِبَ; TA;) and كُتِبَ, inf. n. كُتِبَ; (S, L, K;) *It (the milk) rose above the water, and the latter became clear beneath it:* (AZ, S, K;) *it (the milk) became thick, or coagulated, and its oily matter floated upon its surface.* (TA.) — كُتِبَ الْقَدْرُ, (S, K,) inf. n. كُتِبَ; (S;) *The pot frothed, or raised a scum, in boiling.* (AZ, S, K.) — كُتِبَ الْقَدْرُ *He skimmed the pot.* (K.) — كُتِبَ, (K,) inf. n. كُتِبَ; (TA;) and كُتِبَ, inf. n. كُتِبَ; (K;) *It (a plant, S, K, and the soft kind of hair called وَرْدٌ, S) grew forth, or became dense and thick and long:* (K;) *it (standing corn, &c.) became thick and tangled.* (TA.) — كُتِبَتِ اللَّحْيَةُ, and كُتِبَتِ, and كُتِبَتِ, (K,) or, accord. to some, كُتِبَتِ, (TA,) *The beard became long and large* (K.)

2. كُتِبَ, inf. n. كُتِبَ; *He ate what is called كُتِبَ, (K,) i. e. what is on the top of milk.* (S, TA.) — And see 1 in three places.

Q. Q. 1: see 1, last sentence.

كُتِبَ. A kind of أَقَطٌ; *what rises (from the milk) above the water, the latter becoming clear beneath it; or what becomes thick, or coagulated, its oily matter floating upon the surface, (كُتِبَ,) in the pot, and is poured out; the upper part whereof is gross, or thick.* So says AHât; and he adds, *What is termed مَصْرَعٌ [evidently, I think, a mistranscription for مَصْرَعٌ,] is what becomes thick, or coagulated, and almost thoroughly cooked: عَاقِدٌ is that of which the water has gone, and which is thoroughly cooked: كَرِيسٌ is that which is cooked with نَبَقٌ or حَمِصِصٌ: مَصْلٌ is a kind of أَقَطٌ cooked again: and تَوْرٌ is a great piece of it.* (TA.)

كُتِبَ and كُتِبَ (like كُتِبَ, TA) *Oily scum, or floating curd, of milk; or what floats above the water:* (S, K, TA:) *scum of a pot, after boiling.* (TA.) — خُذْ كُتِبَ قَدْرِكَ *Take the scum of thy pot.* (S.) [See 2.] — كُتِبَ and كُتِبَ (K) *The leek, syn. كُرَاتٌ: or, as some say, the wild carrot, syn. جَنْزَابٌ: (TA:) or the rocket, syn. جَرْجِيرٌ: (K:) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. جَرْجِيرٌ بَرِّي; (K;) not that which is cultivated in gardens.* (TA.) Aboo-Múlik says, that it is also called نَبَقٌ. (TA.) [See also كُتِبَ.]

كُتِبَ. A long and large beard. (TA.) — كُتِبَ اللَّحْيَةُ *Having a long and large beard.* (TA.)

كُتِبَ. i. q. كُتِبَ, [q. v. in art. كُتِبَ]. (K.)

كُتِبَ

1. كُتِبَ, aor. ٤ and ٤, inf. n. كُتِبَ, *He collected it together, (S, K,) from a near place.* (TA.) كُتِبَ بَيْنَنَا [It (referring to a quantity of dates, sent by Muhammad,) was collected together among us;] meaning, it was left collected together before us. (TA, from a trad.) كُتِبَ الْقَوْمُ *He collected together the people.* (Msb.) — كُتِبَ, aor. ٤ and ٤, inf. n. كُتِبَ, *He poured it out, or forth.* (K.) *He collected it together from a near place, and poured it out, or forth.* (TA.) — *He scattered dust, or earth, part over part.* (Lth.) — كُتِبَ, aor. ٤, inf. n. كُتِبَ, *He scattered corn or other food.* (AZ.) — كُتِبَ كِنَاتَهُ *He turned his quiver upside down, and scattered its contents.* (K.) In one copy of the K, explained by نَكَبَا; but this is a mistake: the right reading is نَكَبَا. (TA.) — كُتِبَ, aor. ٤ and ٤, inf. n. كُتِبَ, *It (a people, TA,) collected itself together, or congregated.* (K.) — كُتِبَ, aor. ٤ and ٤, inf. n. كُتِبَ, *He entered.* (K.) Ex. كُتِبُوا لَكُمْ *They entered among you.* From [كُتِبَ] as signifying "nearness." (TA.) — كُتِبَ عَلَيْهِ *He charged upon him, and returned against him after retiring from him:* (K:) *or he drew near to him, and charged upon him, &c.* (TA.) See also 4. — كُتِبَ لَبَنُهَا *Her milk became little;* (K:) either in a case of [usual] copiousness or paucity. (TA.)

2. كُتِبَ, inf. n. كُتِبَ, *It [a number of things, or a quantity,] was, or became, few, or little.* The inf. n. is explained in the K by the word قَلَّةٌ; but this, says SM, I do not find in the [other] lexicons. (TA.)

3: see 4.

4. اِكْتَبَهُ, and اِكْتَبَ لَهُ, and مِنْهُ, (K,) اِكْتَبَهُ, (K,) and اِكْتَبَهُ, (TA,) and اِكْتَبَهُ, (K,) *He drew near to, or approached, him or it.* (K.) إِذَا اِكْتَبُوا كُتِبُوا فَارْمُوهُمْ بِالنَّبْلِ *When they draw near to you, shoot at them with arrows.* (TA, from a trad.) [You say] اِكْتَبَكَ الصَّيْدُ قَارِمِهِ, (S, * K,) and اِكْتَبَ لَكَ, (TA,) *The game hath enabled thee [to shoot it];* (S;) *or made thee to have its advantage of it;* (TA;) [so shoot at it]. In some copies of the K, for اِكْتَبَ, we read كُتِبَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) — اِكْتَبَهُ *He gave him to drink a كُتِبَ of milk.* (TA.)

7. اِكْتَبَ *It (sand) collected.* (S.) — اِكْتَبَ *It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and*

collected. (TA.) — اِكْتَبَ *It (dust, or earth,) was, or became, scattered, part over part.* (Lth.)

كُتِبَ *Nearness [with respect to place].* (S, K.) The ب in this word is sometimes changed into م. (Msb.) هُوَ كُتِبَكَ *He is near thee.* Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ كُتِبَ يَرْمِي *He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit.* (TA.)

كُتِبَ *A portion, or quantity, of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K,) after it has been little.* (TA.) — *Anything collected together, (K,) of corn or other food, &c., after it has been little.* (S.) — *A little of milk, &c.: (A'Obeid) or a little of water and of milk: or a gulp, or draught, remaining in a vessel: (K:) or the quantity of one milking: (S:) or the quantity that is contained in a bowl or cup of the kind called قَدَحٌ, of milk, (AZ, S, K,) and of water: (K:) pl. كُتِبَ. (S.)* اِكْتَبُوا كُتِبًا *They milked a little from each ewe.* (AHât.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَخْطُبُ كُتِبَةً [Verily he sues for a little milk, &c.] (IAqr.) — *A depressed tract of land between mountains.* (K.)

كُتِبَ *Dust, or earth, (تُرَابٌ): (K, as in the Calc. ed. and in a MS. copy:) or one of the names of شَرَابٌ [by which, app., is here meant wine].* (So accord. to the TA, which does not mention the former reading in the K.)

كُتِبَ *Many, or much: (K:) a syn. of كُتِبَ, q. v.: you say نَعَمَ كُتِبَ, meaning Many camels, or camels and sheep or goats.* (TA.)

كُتِبَ: see كُتِبَ.

كُتِبَ *A thing collected together.* (Msb.) — *A hill, or heap, of sand: (S, K:) or an oblong and gibbous hill of sand: or an extended gibbous hill [or an elevated expanse] of sand: or what has collected, of sand, and assumed a gibbous shape: (TA:) or what has poured down, of sand, into a place, and collected there: (S:) [less than what is called عَقَنْقَلٌ, q. v.:] pl. كُتِبَانٌ (S, K) and كُتِبَ and كُتِبَ: (K:) [the last a pl. of pauc.] — وَكَانَتِ الْجِبَالُ كُتِبًا مِهْبَلًا [Kur, lxxiii. 14,] signifies *And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above.* (Fr.) — ثَلَاثَةُ عَلَى كُتِبِ الْمَسْكِ, or كُتِبَانِ الْمَسْكِ, [Three (descriptions) of men shall be, on the day of resurrection,) *on hills, or heaps, of mush.* (TA, from a trad.)*

كُتِبَ: see كُتِبَ.

كُتَابٌ (S, art. كتب, and K) and كُتَابٌ (K,) as also كُتَابٌ, q.v., *An arrow having neither head nor feathers, (A, K,) with which boys play: (A, TA:) or a common arrow. (TA.)* [You say,] مَا رَمَاهُ بِكُتَابٍ *He did not shoot at him with an arrow: or, as some say, a small arrow is here meant. (L.)* A proverb, which is related as above: but accord. to the K., مَا رَمَى بِكُتَابٍ *He did not shoot, or throw anything; an arrow or other thing. (TA.)*

كُتِبَ and كُتِبَ: see arts. كُتِبَ and كُتِبَ.

كَاثِبَةٌ The مَنْسَج (or part below the حَارِك, which latter is the withers, or the upper part thereof, &c.,) of a horse: (K:) or the fore part of the مَنْسَج of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the مَنْسَج: or the part from the root of the neck to the part between the shoulders: or the place where the shoulders unite, before the saddle; [i.e. the withers]: pl. كَوَائِبُ (TA) and أَكْثَابُ (K:) but of the latter pl. Isd remarks, I know not how this is. (TA.) يَضْعُونَ رِمَاحَهُمْ عَلَى كَوَائِبِ خَيْلِهِمْ [They put their spears upon the withers of their horses]. The last of the above explanations is here assigned to كَوَائِبُ. (TA, from a trad.)

كثر

1. كَثُرَ, aor. 2, (S, Mgh, K,) inf. n. كَثْرَةٌ (Mgh, TA) and كَثْرَةٌ, or this is erroneous, (Mgh,) [and perhaps كَثُرَ, and كَثُرَ, or these are simple subst., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) *It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated. (S, K, TA.)* كَثُرُوا عَلَيْهِ فَعَلَبُوهُ [They multiplied against him and overcame him.] (TA in art. غرق.) [كَثُرَ مِنْهُ كَذَا Such a thing proceeded from him, or was done by him, much, or often.] See also 4. — كَثُرُوا فَكَثُرُوا: see 3.

2: see 4.

3. كَثُرُوا فَكَثُرُوا, (S, K,) inf. n. of the former, مُكَاثَرَةٌ, (S,) [and aor. of the latter, accord. to analogy, 2,] *They contended with them for superiority in number, and overcame them therein, (S, K, TA,) or surpassed, or exceeded, them in number. (TA.)* — See also 10.

4. اَكْثَرَهُ *He made it much, abundant, many, or numerous, he multiplied it; as also كَثَرَهُ, (Mgh, K, TA,) inf. n. تَكْثِيرٌ. (K.)* — أَكْثَرْتُ مِنْهُ and أَكْثَرْتُ مِنْ الشَّيْءِ signify the same; (S, Mgh;) i.e., أَكْثَرْتُ فَعْلَهُ [I did the thing much; lit., I made the doing of it much]: or

أَكْثَرْتُ مِنَ الْأَكْلِ وَنَحْوِهِ [I ate, and the like, much] presents an instance of pleonasm, [being for أَكْثَرْتُ الْأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofoes: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Bagrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الْعَمَلُ مِنَ الْأَكْلِ: and so in the like cases. (Mgh.) [You say also اَكْثَرُ فِي الْكَلَامِ *He spoke, or talked, much; was profuse, or immoderate, in speech, or talk. And in like manner, اَكْثَرُ فِي الْأَمْرِ He did, acted, or occupied himself, much in the affair.*] — اَكْثَرُ [as an intrans. v.] signifies اَتَى بِكَثِيرٍ [He brought, or he did, or he said, much]. (K.) — Also, [He became rich; he abounded in property;] his property became much, or abundant. (S, Mgh, K.) = اَكْثَرُ It (a palm-tree) produced, or put forth, its طَلْع [or spadix], (S, K,) i.e., مَا أَكْثَرَ مَالَهُ [How abundant is his wealth! or how numerous are his cattle!]

5. تَكْتَرُ [He endeavoured to acquire much, or abundance, of a thing]. You say تَكْتَرُ مِنَ الْعِلْمِ [He endeavoured to acquire much knowledge, in order that he might preserve it in his memory]. And تَكْتَرُ مِنْهُ لِيَقْمَرُ [He endeavoured to acquire much thereof in order that he might understand]. (A.) See also 10. — He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; and invested himself with that which did not belong to him. (TA, voce تَسَبَّعَ, which signifies the same.) You say تَكْتَرُ بِمَا لَيْسَ عَنْدَهُ *He made a boast of abundance, or riches, which he did not possess; syn. تَسَبَّعَ. (Mgh, art. شبع.)* And فَلَانٌ يَتَكْتَرُ بِمَا لَيْسَ عَنْدَهُ [Such a one makes a vain or false show of abundance or riches with the wealth or property of another]. (S.)

6: i.q. 3 [but relating to more than two]. (S.) [You say تَكَاتَرُوا *They contended, one with another, for superiority in number.*] التَّكَاتُرُ in the Kur, ci. 1, signifies *The contending together for superiority in [the amount or number of] property and children and men. (Jel.)* — تَكَاتَرَتْ أَمْوَالُهُ [His riches multiplied by degrees]. (A.) — تَكَاتَرَتْ عَلَيْهِ النَّاسُ فَقَبَّوْهُ [The people multiplied by degrees against him, and overcame him, or subdued him]. (TA.)

10. اسْتَكْتَرُ مِنَ الشَّيْءِ *He desired, or wished for, much of the thing. (K.)* You say اسْتَكْتَرُ مِنَ الْمَالِ [He desired, or wished for, much of the property]. (A.) — اسْتَكْتَرَهُ الْهَاءُ, and اسْتَكْتَرَهُ الْهَاءُ, *He desired of him for himself much of the water that he might drink of it: (K:) and so if the*

water were little. (TA.) — اسْتَكْتَرُ مِنَ الشَّيْءِ also signifies i.q. أَكْثَرَ مِنْهُ, q.v. (S, Mgh.) — Also اسْتَكْتَرَهُ *He reckoned it much, abundant, or many. (Mgh.)* You say هُوَ يَسْتَكْتَرُ الْقَلِيلَ [He reckons little, or few, much, abundant, or many]. (A.)

Q. Q. 2. نَكُوْتَرُ *It (dust) was, or became, much, or abundant. (S.)* See كَوْتَرُ.

كُتِرَ: see كَثِيرٌ. — See also كُتِرَ.

كُتِرَ: see كُتِرَ. — The greater, or greatest, or main, part, of a thing; the most thereof. (K.)

كُتِرَ: see كُتِرَ.

كُتِرَ (S, Mgh, K) and كُتِرَ (Mgh, K) The heart, or path, (syn. جَمَارٌ, S, Mgh, K, and شَحْمٌ, and جَذَبٌ, TA,) of a palm-tree: (S, Mgh, K:) of the dual. of the Anṣār: (TA) or its spadix; syn. طَلْع. (S, Mgh, K.)

كُتِرَ (S, A, K,) and كُتِرَ (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قَلَّةٌ, for the sake of assimilation, (TA,) and كُتِرَ, though the first is the best known, (Ibn-ʿAllān, in his Sharḥ el-Iḫtirāḥ,) or the last is not allowable, (TA,) and كُتِرَ (S, A, K,) and كُتِرَ (S,) *Muchness; much, as a subst.; copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of قَلَّةٌ. (S, A, K.)* [See also كُتِرَ.] You say مَا لَهُ قُلٌّ وَلَا كُتْرٌ *He has not little nor much of property. (S.)* And الْحَمْدُ لِلَّهِ عَلَى الْقُلِّ وَالْكَثْرِ (S, A,) and عَلَى الْقِلِّ وَالْكَثْرِ (S,) *Praise be to God for little and much. (S, A.)* [كُتْرٌ is explained in the S by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — كُتْرَةٌ is also used to signify *Richness, or wealthiness; syn. سَعَةٌ. (Mgh.)*

كُتْرَةٌ: } see كُتْرَةٌ.
كُتْرَةٌ: }

كُتَارٌ: see كَثِيرٌ. — Also, and كُتَارٌ, *Companies, or troops, or the like, (K, TA,) of men or animals only. (TA.)* You say فِي الدَّارِ كُتَارٌ *In the house are companies of men. (TA.)*

كُتَارٌ: see كُتَارٌ.

كُتِيرَ (S, A, Mgh, K) and كُتِيرَ (S, K) and كُوتِرَ and كُتِرَ and كُتِرَ and كُوتِرَ (K)

Much; copious; abundant; many; numerous; multitudinous. (S, A, Msh, K.) You say **كثير**, and **كثير**, *Much, or abundant, good.* (A.) And **قَوْمٌ كَثِيرٌ** *A numerous party, or people: and هم كثيرون They are many.* (S.) And **رِجَالٌ كَثِيرَةٌ**, and **كثيرة**, *Many men: and نِسَاءٌ كَثِيرَةٌ, and **كثيرة**, *Many women.* (Yoo, Ish, Msh.) And **عَدَدٌ كَثِيرٌ**, (S, Msh,) and, as some say, **كُوْنٌ**, (Msh,) and **كثير**, (K in art. بول, &c.) *A large number.* (S, Msh.) And **غَبَارٌ كُوْنٌ** *Much dust: (S:) or much confused dust (K, TA) rising and diffusing itself: of the dial. of Hudheyl. (TA.) — [A large quantity, or number, مِنْ مَالٍ وَغَيْرِهِ of property, or cattle, &c.] — كثيرٌ, as an adv., Much; often. (The lexicons passim.) — رَجُلٌ كَثِيرٌ [in the TA كثر: probably the right reading is كَثِيرٌ, q. v. :] A man whose ancestors are many, and whose high deeds are various. (L.) — See also مَطَرٌ.**

كثيرة, with ة, [as a subst., signifying *Much*,] is used only in negative phrases: like [its contr.] **قَلِيلَةٌ**, q. v. (AZ, in TA, art. قل.)

كثير: see **كثير**, in two places.

كُوْنٌ: see **كثير**, in three places. — *A lord, or master, (S, K,) abounding in good: (S:) a man possessing good, or much good, and who gives much or often; as also كَثِيرٌ. (K, TA.) — A river. (Kr, K.) — And الكُوْنُ A certain river in paradise, (S, Msh, K,) from which flow all the [other] rivers thereof, (K,) pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls. (TA.)*

كثير: see **كثير**, in two places: and **كُوْنٌ**.

أَكْثَرُ *More, and most, in quantity, and in number. (The lexicons passim.)*

أَكْثَرَى *Having relation to the greater number of things or cases.]*

مُتَنَزِعٌ *A man possessing wealth: (K:) or possessing much wealth. (A, TA.)*

مُتَنَزِعَةٌ *A cause of rendering abundant, or multiplying; syn. مُتَزَاةٌ, q. v. (S, K in art. ثرو.)*

مُتَنَزِعٌ (A, K, TA) and **مُتَنَزِعَةٌ** (K, TA,) applied to a man, and to a woman, (A, TA,) *Loquacious; talkative; a great talker; (K, TA;) a great bubbler. (A.)*

مُتَنَزِعٌ *Overcome in number: (S,* A:) one against whom people have multiplied by degrees (تَكَاثَرُوا عَلَيْهِ) so that they have overcome or subdued him. (TA.) — مُتَنَزِعٌ عَلَيْهِ [A place*

thronged]. — فَلَانٌ مُتَنَزِعٌ عَلَيْهِ Such a one has spent what he had, and claims upon him have become numerous: (S:) or such a one has many seekers of his beneficence. (A.) See also مَشْفُوفٌ.

مُتَنَزِعٌ: see **مُتَنَزِعٌ**.

[كنع]

See Supplement.]

كنع

كَنْعَبٌ (as also **كَنْعَبٌ**, TA,) *A woman having a large pubes, (K,) or pudendum. (TA.)*

رَكْبٌ كَنْعَبٌ (as also **كَنْعَبٌ**, TA,) *A large, (and full, and prominent, TA,) pubes, (K,) or pudendum. (TA.)*

[كنف]

كنل

كنم

See Supplement.]

كنب

كَنْبٌ, as also **كَنْبٌ**, *Hard, and strong, or robust: (K:) but most of the writers on inflexion consider its ن augmentative. (TA.)*

كح

كُحٌ *Anything pure, mere, unadulterated, or genuine; (L;) i. q. نُحٌ, (L, K,) of which it is a dial. form: (S:) [but see what follows, and نُحٌ]. عَرَبِيٌّ كُحٌ A pure, or genuine, Arab: fem. عَرَبِيَّةٌ كُحَةٌ (S, K:) pl. أَكْحَاحٌ: you say أَكْحَاحُ أَعْرَابٍ (L:) [or this is not said: see نُحٌ:] Yaakooob asserts, that the ك in كُحٌ is substituted for the ق in نُحٌ: (L:) [and if so, the former is not a dial. form of the latter]. عَبْدٌ كُحٌ *A mere, or genuine, slave; of purely servile race. (L.)**

كُحْنَجٌ and **كُحْنَجٌ** *A decrepit old woman: (S, K:) a she-camel far advanced in age: (K:) or old and weak: (S:) or far advanced in age, and having lost her teeth: (T:) a she-camel, and cow, and ewe, or she-goat, old and weak, and unable to retain her slaver: or whose teeth are consumed. (L.)*

أَكْحٌ *Toothless. (L.)*

كُحْنَجٌ *Decrepit old women. (K.)*

كح

1. **كَحَبَةٌ**, aor. ٢, *He struck him on his podex. (K.)*

2. **كَحَبٌ**, inf. n. **تَكْحِبٌ**, *The vine put forth its unripe, or sour, grapes: (K:) or its bunches thereof: this is a correct explanation, given on the authority of IAAr: (Az:) or it became abundant in grapes: (K:) or its grapes became pleasant in flavour. (TA.)*

كَحْبٌ *The podex: (K:) of the dial. of El-Yemen. (TA.) — As coll. gen. n. Unripe, or sour, grapes: n. un. with ة: (K:) as also كَحْمٌ: a word of the dial. of El-Yemen. (TA.)*

دَرَاهِمٌ كَاجِبَةٌ, *Many, or much. (K.) كَاجِبَةٌ Many dirhems; or much money. (Fr.) — نَارٌ كَاجِبَةٌ Fire of which the flame rises high. (K.)*

كحت

أَكْحَتٌ *Short, (K,) as an epithet applied to a man. (TA.)*

كحت

1. **كَحَتْ**, aor. ٢, (inf. n. **كَحْتٌ**) *He laded out for him with his hands, (or with his hand, as in some copies of the K, and in the L,) [somewhat] of the property. (L, K.)*

[كحص]

كحل

كخ

See Supplement.]

كد

1. **كَدٌ**, aor. ٢, (L,) inf. n. **كَدٌ**, (S, L, K,) *He toiled; or was, or became, vehement, or severe, (S, A, L, K,) in work; (S, A, L;) he worked laboriously; (TA;) he fatigued himself, and hastened, in his work. (L.) [You say] بِجَدِّكَ لَا بِكَدِّكَ By thy good fortune, not by thy toil, are things attained. A proverb. (L.) And لَا تَجْعَلْ عَيْشَهُمَا كَدٌ Make not the life of them two a toil. (L, from a trad.) — البَسَائِلُ كَدٌ يَكْدُ بِهَا — Petitions are [a cause of] dissipating: a man thereby impairs the brightness of his countenance. (L, from a trad.) — كَدَهُ, (L, K, aor. ٢, inf. n. **كَدٌ**, (L,) *He required of him toil, or vehemence, or severity in work, or persevering or constant exertion in striving to do a thing or in seeking a thing; as also كَدَهُ, and اسْتَكَدَهُ: (L, K:) he fatigued or wearied or jaded him; (S,* L;) namely, a beast, and a man, &c.: (L;) [like دَكَّهُ:] he plied, or pressed him, plied or pressed him hard, or harassed him, in constant work which he imposed upon him, so as to fatigue or weary him. (Az, L.) See also**

كَدَّ — **كَدَّ** † *He fatigued his tongue with speaking and his heart with thinking.* (A, L.) — **كَدَّ**, aor. ٢, (L,) inf. n. **كَدُّ**, (L, K,) *He exerted himself perseveringly, assiduously, constantly, or incessantly, (L, K,) in striving to do, effect, or accomplish, a thing, (L,) or in seeking [a thing].* (K.) — **كَدَّ**, aor. ٢, (L,) inf. n. **كَدُّ**, (S, L,) *He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence.* (L.) — **كَدَّ**, aor. ٢, (L,) inf. n. **كَدُّ**, (S, L, K,) *He pointed, or made a sign, with the finger, (S, L, K,) like as the beggar does. (S.)* [It is also trans.] El-Kumeyt says,

• غَنَيْتُ فَلَمْ أَرُدُّكُمْ عِنْدَ بَغْيَةٍ •
• وَحَجَّتْ فَلَمْ أَكُدُّكُمْ بِالْأَصَابِعِ •

[*I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers.*] (S, L.) — **كَدُّونِي** † *Ask ye of me; for I give [only] when asked.* Said by Ibn-Hubeyreh. (A) [but in my copy of that work, the first word is written **كُدُونِي**.] — **كَدَّ**, [aor. ٢,] † *He scratched, or scraped: (L:) he scraped off a soil from a garment: (TA:) he scratched perseveringly his head, and his skin, with his nails.* (A.) — **كَدَّ**, (TA,) [aor. ٢,] inf. n. **كَدُّ**, (K,) + *He combed his head.* (K, TA.) — **كَدَّ**, [aor. ٢,] † *He (a beast) trod the ground with his hoofs.* (A, * L.) — **كَدَّ**, (aor. ٢, L,) *He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also* † **اَكْتَدَّ**. (L, K.)

2. **كَدَّ** *He (a man) threw coarsely pounded salt (كَدِيد), one portion upon another.* (L.)

4. **اَكْتَدَّ** and † **اَكْتَدَّ** † *He was tenacious, or niggardly.* (L, K.) See also **مَكْدُ**.

8 : see 1, and 4.

10 : see 1.

R. Q. 1. **كَدَّكَدَّ**, inf. n. **كَدَّكَدَّة**, *He ran slowly: (S, IKtt, L:) he affected a heaviness and slowness in his gait.* (K.)

R. Q. 1. **كَدَّكَدَّ عَلَى الْكَدِيدِ** † *He ran upon the dust of the race-course.* (L.)

كَدَّ [inf. n. of 1, q. v. — as a subst.] *A mortar in which things are pounded, or bruised; like هَاوْن, or هَاوُون.* (S, K.)

كَدَّ and **كَدَّة** see **كَدِيد**.

كَدُّود *A man who toils, or works, laboriously, so as to fatigue himself.* (A.) — † *A she-camel whose milk is not obtained without labour, or exertion.* (A.) **بئر كَدُّود** † *A well of which the*

water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (TA.) — † *Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty.* (A.)

أَرْضُ كَدِيدٍ † *Ground trodden with the hoofs of horses or the like.* (S, * A, * L.) — **كَدِيدٌ** † *Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L:) dust of a race-course.* (TA.) — *Coarsely pounded salt.* (L, K.) [Also,] *The sound of coarsely pounded salt when it is poured out, (L, K,) one portion upon another.* (L.) — *A low, or depressed, tract of land, (بَطْن, K, or بَطِين, L, as from A'Obeyd,) of wide extent, (L, K,) formed like a valley, or wider than a valley.* (A'Obeyd, L.) — *A rugged tract of land; (L, K;) as also* † **كَدَّة**, with **كسر**, (K,) or † **كَدَّة**; (L;) so called because it fatigues him who walks upon it. (L.)

كَدَادَة *The cooked food which remains in the bottom of the cooking-pot, and which is drawn out (كُدَّ) with the fingers: (Az, L:) what remains in the bottom of the cooking-pot, (A, S, L, K,) sticking to it, after the ladling out; (L;) as also* **كَدْدَة** (L, K) and **كُدْدَة**: (K:) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) — Also *I. q. قَتْدَة*, (S, L, K,) [i. e.] the dregs, or sediment, of clarified butter. (L.) — *A little that remains of pasture, or herbage.* (L.) See also **أَكْدَة**.

كُدْكُدَة a word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.)

اَكْدَة *The remains in a place of pasture which has already been eaten.* (K.) See also **كَدَادَة** and **أَكْدَاد**.

قَوْمُ أَكْدَادٍ *A quick, or swift, people: (A, S, L:) or a people composing distinct bodies, or parties, or troops; (L. art. كَد; and K;) as also* † **اَكْدَة** and **اَكْدِيد**. (K.) See also **أَكْدَاد**.

مَكْدُودٌ pass. part. n. of **كَدَّ**, q. v. — *A man overcome.* (L.)

مَكْدُ † *One who gives [only] when asked.* (A.) See also **كَدُّود**, and 1, and 4.

مَكْدُ † *A comb.* (K.) — † *An instrument for scratching or scraping.* (TA.)

كدأ

1. **كَدَّ** and **كَدِي**, aor. ٢, inf. n. **كَدُّ** and **كُدُّ**, *It (a plant) was affected by the cold, and thereby made to stick to the earth: or its growth became slow by reason of want of water.* (AZ, S, K.) — **كَدَّ**, aor. ٢; (K;) and † **كَدَّ**, (S, K.) inf. n. **كَدَّة**; (S;) the former the more

common; (TA;) *It (cold) cast down the standing corn &c. upon the earth.* (S, K.) — **كَدَّ** † *It (herbage) was short and bad, (K,) on account of the badness of the soil.* (TA.) — **كَدَّتِ الْإِبِلُ**, aor. ٢, inf. n. **كَدُّ**, *The camels had little hair.* (TA.) — **كَدِي**, (K,) or **كَدَّ**, (L,) the former said to be of an uncommon dial., (MF,) aor. ٢, *It (a crow or raven) croaked roughly, as though it were vomiting.* (L, K.)

2: see 1.

Q. Q. 1. **كُدَّوَا**, (K,) inf. n. **كُدَّوَاة**, (TA,) *He ran in the manner called كُدُّو: (K:) i. e., he hastened in his pace.* (TA.) [See **دَادَا**.]

أَرْضُ كَادَّة *A land that produces plants slowly.* (S, K.) — **إِبِلُ كَادَّةِ الْاَوْبَارِ** *Camels having little hair: pl. كَوَادِي.* (TA.)

كُدَّوْ dial. form of **كُدَّوْ**. (K.) — *A gross, or bulky, camel.* (K.) [But perhaps **جمل** is here put by a mistake of a copyist in the K for **جبل**, and the meaning is a thick rope; for **كُنَّوْ** is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. **كند**. (TA.)

كدب

كُدْب and **كُدْب** and **كُدْب** and **كُدْب** [but the second seems to have been written, in MF's copy of the K, **كُدْب**], coll. gen. ns., also with **د** for **د**, *The whiteness [or white marks] on the nails of young persons: n. un. (of each of the above words, TA.) with ة: as also كُدِّيَا: (K:) but this last, says SM, I have not found in any other lexicon.* (TA.) — **جَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كُدِبٍ**, [Kur, xii. 18,] so accord. to the reading of Ibn-'Abbās, (K,) and 'Aishah, and El-Hasan El-Buṣree, (TA,) *They brought, upon his shirt, blood inclining in colour to white; as though it were blood that had made marks upon the shirt resembling embroidery or the like: (K:) or fresh blood: or, contr. dry blood: or blood of a dingy hue: or blood changed [in colour].* (TA.)

مَكْدُوبَة *A woman of a pure white complexion.* (IAar, K.)

كدح

1. **كَدَحَ**, aor. ٢, (inf. n. **كَدْحٌ**, S,) *He worked or wrought; laboured; employed himself actively; syn. سَعَى; (S, K;) and عَمِلَ: (S:) he wrought for himself good or evil: (K:) he was eager, and strove, laboured, or exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come: (Zj:) he toiled, or laboured hard.*

(S, K.) **كَدَا** *He toils, or labours hard, in such a thing, or affair.* (S.) — **كَدَحَ** *He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family, or household; syn. كَسَبَ (S, K.) or اَكْتَسَبَ (L.)* — **كَدَحَ** *It (a thing, S) scratched, or lacerated, his face: (S, K:) or did to his face that which disfigured it, or rendered it ugly or unseemly: as also كَدَحَهُ (K,) inf. n. تَكْدِيحُ (TA:) or كَدَحَ, inf. n. تَكْدِيحُ, signifies it scratched, or lacerated, much, or many times, or in many places: (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase كَدَحَ وَجْهَهُ signifies كَدَحَ; (K:) you say كَدَحَ وَجْهَ امْرِئِهِ, meaning he marred his affair. (L.) — **كَدَحَ رَأْسَهُ** *He separated his hair with a comb.* (K.)*

2: see 1.

5. **تَكْدَحَ** *It (the skin) became scratched, or lacerated, much, or many times, or in many places. (S, K.)* — **وَقَعَ مِنَ السَّطْحِ تَكْدَحَ** *He fell from the flat top, or roof, of the house, and became much broken [in his shin]. (L.)*

كَدَحَ *A scratch, or laceration, of the skin; e.g. خَدَشَ: (S, K:) or a كَدَحَ is more (or larger, L.) than a خَدَشَ: (S:) any mark made by scratching or biting: (IAth:) pl. كَدَوَحَ. (S, K.) Ex. بِهِ كَدَحَ (S, K.) and كَدَوَحَ (S,) *He has upon him a scratch, &c.* (S, K.)*

إِنَّكَ كَادِحٌ إِلَى رَبِّكَ [Kur lxxxiv. 6.] *Verily thou workest, or labourest, (S,) or, workest for thyself good or evil, (TA,) or, strivest, or labourest, in thy work until the meeting of thy Lord, i. e., until death. (Jel.)*

حِمَارٌ مَكْدَحٌ *An ass much lacerated by the bites of other asses. (S, K.)* A wild ass is termed مَكْدَحٌ because he is lacerated by the bites of other asses. (A'Obeid.)

كدر

1. **كَدَرَ**, aor. ٤; and **كَدَّرَ**, aor. ٤; (S, A, Mgh, K, &c.) and **كَدَّرَ**; (Sgh, K;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. **كَدَرٌ**, (S, A, Mgh, K,) of the first, (S, Mgh,) or second, (TA,) and **كَدُورَةٌ**, (S, A, Mgh, K,) of the second, (S, Mgh,) and **كَدَارَةٌ**, (K,) also of the second, (TA,) and **كَدُورٌ**, and **كَدْرَةٌ**, (K,) or the last is a simple subst.; (TA;) and **تَكْدَرُ**; (S, Mgh, K;) and **اَكْدَرُ**, inf. n. **اِكْدِرَارٌ**; (K;) and **اِنْدَرُ**; (Bd lxxxi. 2;) *It (water, S, Mgh, &c.) was, or became, turbid,*

*thick, or muddy; contr. of صَفَا; (S, A, K;) it ceased to be clear: (Mgh:) or كُدْرَةٌ relates to colour, (K,) specially; (TA;) and كُدُورَةٌ, to water, (K,) and to life, العَيْشُ; in the K, العَيْنُ, but this is a mistake; (TA;) and كَدَرٌ, to all of these. (K.) — **كَدَرٌ**, aor. ٤, (Lh, Mgh,) inf. n. **كَدَرٌ** (S, Mgh) [and كُدْرَةٌ, (see above,)] *It (the complexion of a man, Lh) and he (a horse, &c., Mgh) was, or became, of the colour termed كُدْرَةٌ [i. e. dusky, dingy, or inclining to black and dust-colour]. (Lh, S, Mgh.)* — **كَدَرٌ** **عَيْشٌ** **فُلَانٍ**, (S, A,) [inf. n. **كَدَرٌ** and **كَدُورَةٌ**; (see above;)] and **تَكْدَرُ**, (A,) † [The life of such a one became troublesome, or perturbed, or attended with trouble:] and **مَعِيشَتُهُ** † [signifies the same; or his means of living became attended with trouble]. (S.) — **خَذَمَا صَفَا وَدَعُ** † [Take thou what is free from trouble, and leave what is attended with trouble.] (IAqr, L, Mgh.) — **كَدَرٌ عَلَى** † [His heart, or mind, became perturbed by displeasure against me]. (A, TA.) — [And in like manner you say] **تَكْدَرُ مَذْهَبُهُ فِي الْمَسْأَلَةِ** † [His opinion respecting the question became confounded, or perplexed]. (Mgh.) — **كَدَرٌ**, (K,) aor. ٤, inf. n. **كَدَرٌ**, (TA,) *He poured out, or forth water. (K, TA.)* Said in the L to be the only signification of this form of the verb. (TA.) [But see above.]*

2. **كَدَرَهُ**, inf. n. **تَكْدِيرُ**, *He rendered it (namely water, S, Mgh) turbid, thick, or muddy. (S, Mgh, K.)* — **كَدَرُ عَيْشِ فُلَانٍ** † *He or it, troubled the life of such a one; rendered it troublesome, or perturbed; caused it to be attended with trouble.* — **كَدَرُ عَلَى فَوَادٍ فُلَانٍ** † *He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.* — **كَدَرَتِ الْمَسْأَلَةُ عَلَيْهِ** † [The question confounded, or perplexed, his opinion]. (TA.) — **صَفَا أَمْرِي فَكَدَرَهُ فُلَانٌ** † [My affair, or case, was free from trouble, and such a one caused it to be attended with trouble]. (A.) — **كَدَرُ نِعْمَةٍ** † [He sullied a favour]. (El-Aṣṣhā, quoted in the S, art. نَشَدَ.)

5: see 1, in four places.

6. **تَكَادَرَتِ الْعَيْنُ فِي الشَّيْءِ** † *The eye continued looking at the thing. (S, A.)*

7: see 1. — *He, or it, darted down.* (S, K.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2, **وَإِذَا النُّجُومُ اتَّكَدَّرَتْ**, (S, Bḍ:) or this means, *And when the stars dart down, and fall, one after another, upon the earth:* (Jel:) or *when the stars fall and become scattered.* (El-Baṣā'ir, K.) — **اِنْدَرَ عَلَيْهِمُ الْعَدُوُّ** †

† *The enemy poured down upon them. (A.)* And **اِنْدَرَ عَلَيْهِ الْقَوْمُ** † *The people poured upon him: (K:) or poured down upon him: (TA:) or repaired towards him, scattering themselves upon him. (El-Baṣā'ir.)* — **اِنْدَرُ** † *He hastened: (S, K:) or he hastened in some measure. (TA.)* You say **اِنْدَرُ فِي سَبِيهِ** † *He hastened in his pace. (A.)* And **اِنْدَرُ يَعْذُو** † *He hastened in some measure, running: (TA;) accord. to A'Obeid. (TA, voce اِنْصَلَّتْ.)*

9: see 1.

كَدِرٌ: see **كَدَرٌ**.

كَدَرٌ [a coll. gen. n., of which the n. of unity is **كَدْرَةٌ**] *Handfuls of reaped corn: (O, TA:) see عَصَفٌ.*

كَدَرٌ (S, A, Mgh, K) and **كَدِرٌ** (S, K) and **اَكْدِرٌ** and **اُكْدِرٌ** (K) *Turbid; thick; muddy: (S, A, Mgh, K) applied to water. (S, A, Mgh.)* — **اَكْدَرُ** † *Life that is attended with trouble.* (TA.) — **هُوَ كَدِرُ الْفَوَادِ** † *He is perturbed in heart, or mind, by displeasure against me.* (A.)

كَدْرَةٌ *Duskiness, or dinginess, of colour; (S, Mgh;) a hue inclining to black and dust-colour. (TA.)* See 1.

كَدَرٌ: see **كَدَرٌ**.

كَدَرِيٌّ (S, K) and **كَدَارِيٌّ** (IAqr, TA) *A species of the kind of bird called قَطَا (S, K,) one of three species, whereof the two others are called كَدَرِيٌّ and غَطَاطٌ; (S;) the species called كَدَرِيٌّ are of a dusky [or dusky] colour, (S, K,) short in the legs, (TA,) diversified, or speckled, or marked, with duskiness, or dinginess, and blackness, (رُقَشٌ,) in the backs (S, K) and bellies, (S,) black in the inside of the wing, (TA,) yellow in the throats, (S, K,) having in the tail two feathers [in the L and TA رِيشَتَانِ, but the right reading is رِيشَتَانِ,] longer than the rest of the tail; (ISk, TA;) it is smaller than the كَدَرِيٌّ, (S,) and has a clear cry, calling out its own name [قَطَا قَطَا]: (ISd, TA:) it seems to be thus named, كَدَرِيٌّ, in relation to the greater number of birds of the kind called قَطَا, which are كَدَرٌ [in colour]; (S;) كَدَرِيٌّ being, as some assert, a rel. n. from كَدَرٌ, like طَيْرٌ دَبِيٌّ from دَبِيٌّ: (TA:) the n. un. is غَطَاطٌ and كُدْرِيَّةٌ. (TA.) [See also غَطَاطٌ and قَطَا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.]*

كَدِيرٌ: see **كَدِرٌ**.

كَدَارِيٌّ: see **كَدَرِيٌّ**.

اَكْدِرَاءُ, [dim. of كُدْرَاءُ, fem. of اَكْدَرٌ] *A*

certain kind of food, accord. to Kr, who does not describe its composition; (TA;) fresh milk in which dates (S, K) of the kind called بَرِّي (K) are macerated: (S, K:) or milk in which dates are steeped and mashed with the hand: (TA:) women are fattened with it: (K:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.)

كُدْر: see art. كدر.

أَكْدَر [Dusky, or dingy; of a hue inclining to black and dust-colour:] having كُدْرَة in its colour: (S, TA:) fem. كُدْرَاء: pl. كُدْر: and dim. of كدر, أَكْدِر, أَكْدِر. (Msb.) — بَنَاتُ أَكْدَر The wild asses: (S:) the same, (A,) or بَنَاتُ أَكْدَر (K,) certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) — See also كِدْر, in two places.

كدس

1. كَدَسَ, (A, Msb, TA,) aor. -, (Msb,) inf. n. كُدْس, (Msb, TA,) He collected it together; (A, TA:) made it into a كُدْس, accumulated, heaped, or piled up, one part upon another; (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, † money, and clothes, &c.: and so كَدَسَ, inf. n. تَكْدِسُ; but this has an intensive signification, or applies to many objects: see مُكْدَسٌ, below.] = كَدَسَتِ الْخَيْلُ, (A, Msb,) [aor. -,] inf. n. كُدْس, (Msb,) † The horses followed closely one upon another: (Msb:) or collected themselves together, and followed closely one upon another; as also † تَكْدَسَتْ: (A:) or كُدْسٌ signifies the going quickly of one who is heavily laden: (S, K:) and كَدَسَتِ الْخَيْلُ the horses went quickly, being heavily laden: (S:) and كَدَسَتِ الْإِبِلُ the camels went quickly, with heaviness, and followed closely one upon another: (TA:) or [simply] went quickly: (Fr:) † تَكْدَسُ also signifies the walking, or going, quickly: (IAqr, K:) and تَكْدَسَ الْفَرَسُ the horse went as though he were heavily laden: (S:) or † تَكْدَسُ signifies the walking, or going, like him who is short and thick: (TA:) and the moving about the shoulder-joints, and erecting the part between the paps, (but instead of مَا وَيَنْصَبُ إِلَيْهِ, we find in some copies مَا يَنْصَبُ إِلَيْهِ [and descending towards the place before him], TA,) when walking, or going along, (K, TA,) as though one were going away at random; and thus the mountain-goats go: so accord. to IAqr: (TA:) and تَكْدَسَ الْإِنْسَانُ the man was pushed from behind, and fell down. (TA.)

2: see 1, first part.

Bk. I.

5. تَكْدَسَ It (wheat, A, or reaped grain, TA, [&c.]) became collected together. (A, TA.) — See also 1, in five places.

كُدْس Reaped grain collected together; [a heap thereof;] (A, K;) as also † كُدَّاسٌ, like رَمَان: (Ibn-'Abbād and A, Sgh, K:) or what is collected together, of wheat, (S,* Msb,) in the place where it is trodden out: (Msb:) when trodden out and thrashed, it is called عَرْمَة and صَبْرَة: or, as Az says, in one place in the T, on the authority of IAqr, كُدْس and بَيْدَر and عَرْمَة and شُعْلَة are all one: and in another place he says, that كُدْس signifies a collection of wheat: and in like manner, † what is collected [or heaped] together, of money, and of other things: (Msb:) or † of dates, (TA,) and † of money, (A, TA,) and the like, (TA,) and † of clothes: (A, TA:) also, † a large heap of sand, of which one part does not separate from another: (En-Naḍr:) and † كُدَّاسٌ, like غَرَابٌ, what is collected together, or heaped up, of snow: and † كُدَّاسَة, what is collected together, and heaped up, one part upon another: (K:) the pl. of كُدْس is أَكْدَاسٌ. (S, A, Msb.)

كُدَّاس and كُدَّاسَة: } see كُدْس
كُدَّاس:

كُدْسٌ مُكْدَسٌ [What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also عِنْدَهُ مِنْ دَرَاهِمٍ وَثِيَابٍ كُدْسٌ مُكْدَسٌ [He has, of money, and of clothes, a collection heaped up much]: and أَكْدَاسٌ مُكْدَسَة [collections heaped up]. (A, TA.)

كدش

1. كَدَشَ لِعِيَالِهِ, aor. -, (S, K,) inf. n. كُدْش, (TK,) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) and collected; and exercised art, cunning, or skill; (TA;) for his family, or household. (S, K.) — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Okbeh Es-Sulamee, TA,) or عَطَاءً, (S, K,) I obtained from such a one ('Okbeh, S, K) a thing, ('Okbeh,) or a gift; (S, K;) as also † أَكْدَشْتُ, (K, and so in a copy of the S,) or † أَكْدَشْتُ, ('Okbeh, as related by Aboo-Turáb; and so in two copies of the S.) And كَدَشَ مِنْهُ شَيْئًا He did not obtain, and did not take, of him anything. (TA.)

4: see 1.

8: see 1.

كُدَّاشَة [app. Gain, or earnings;] a subst. [from كَدَش as first explained above, or] from

كُدَّاش in the first of the senses explained below. (TA.)

كُدَّاش A man who makes much gain. (TA.) — Also, i.e., مُكْدَش; (K;) in the dual. of the people of El-'Irāk; meaning An importunate beggar. (TA.)

[كدر

كدن

كده

كدى

See Supplement.]

كد

1. كَدَّ, [aor. -,] (K,) inf. n. كُدُّ, (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.)

4. اَكْدَوْا They, (a people, Msb,) became among stones such as are termed كَدَان. (L, Msb, K.)

كَدَان Soft stones, (AA, S, M, L, Msb, K,) as also جَدَان, (Aq, L in art. جد,) like dry pieces of clay, (S, L, Msb, K,) and foraminous, or pierced with holes, (M, L,) or sometimes pierced with holes: n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb أَكَدَّ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.)

كَدَّذَة Intense redness. (K.)

كذب

1. كَذَبَ, aor. -, inf. n. كَذِبٌ (a strange form of inf. n.; there being, accord. to Kz., only fourteen instances of it; as لَعَبٌ, and صَحَكٌ, &c.; though there are many substantives of this measure; MF) and كَذْبٌ (S, K: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَة (L) or كَذِبَة (K) and كَذِبَة (L, K) and كَذَابٌ and كَذَابٌ (K: but this last, which is also assigned to كَذَب in the L, is, accord. to the S, which refers, for proof, to the Kur, ch. lxxviii. 28, one of the inf. ns. of كَذَب: and Ks says, that the people of El-Yemen make the inf. n. of فعل of the measure فَعَالٌ, while the other Arabs make it تَفَعُّلٌ: TA) and, accord. to some, كَذِبٌ and كَذْبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذِبٌ, below: [He lied; uttered a falsehood; said what was untrue:] he gave an untrue account, or relation, of a thing, whether intentionally or unintentionally. (Msb) الكَذِبُ is of five kinds.—First, The relater's changing, or altering, what he hears; and his relating, as

from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue.—Second, *The saying what resembles a lie, not meaning anything but the truth.* Such is meant in the trad., كَذَبَ إِبْرَاهِيمُ ثَلَاثَ كَذِبَاتٍ *Abraham said three sayings resembling lies; he being veracious in the three.*—Third, *The saying what is untrue by mistake, or unintentionally; making a mistake; erring.* This signification is frequent.—Fourth, *The finding one's hopes false, or vain.*—Fifth, *The act of instigating, or inciting.* (I Amb.) [See illustrations of these and other significations below; and see more voce صدق.] [You say] يَكْذِبُكَ مِنْ أَيْنَ جَاءَ [He will lie to thee even as to the place whence he comes.] (L, art. مع, and in many other places, following the similar phrase لَا يَصْدُقُ أَثَرَهُ, or أَثَرُهُ) Lebeed says,

• كُذِبَ النَّفْسَ إِذَا حَدَّثَتْهَا •

Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) كُذِبَ, pass., *He was told a lie; a falsehood; or an untruth.* (K.) — Abou-Duwád says,

• كُذِبَ الْعَيْرُ وَإِنْ كَانَ بَرَحَ •

The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كُذِبَ given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.) — كَذَبَتْ and كَذَبَتْ † *She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.)* — كُذِبَ is said of other things than men [and animals]: as of lightning, [meaning † *It gave a false promise of rain*]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, † *It proved false*]. (TA.) — So also كَذَبَتِ الْعَيْنُ † *The sense [i. e., the sight] of the eye deceived it. (TA.)* — كَذَبَ الرَّأْيُ † *The judgment lied*; i. e., *he imagined the thing contrary to its real state. (TA.)* [See also صدق ظنّي] كَذَبَتْكَ عَيْنُكَ † *Thine eye showed thee what had no reality. (TA.)* — كَذَبَ بَنُ الثَّاقَةِ † *The milk of the camel passed away, or failed. (I. h.)* — كَذَبَ فِي سَبْرِهِ † *[He (a camel) became slack, or slow, in his pace: see 2.] (TA.)* — كَذَبَ الْحَرُّ † *The heat abated. (TA.)* — See also 2. — كُذِبَ *He found his hopes to be false, or vain. (I Amb.)* انْظُرْ كَيْفَ كَذَبُوا عَلَيَّ [Kur vi. 24, lit., *See how they lied against themselves,*] is said to signify *see how*

their hope hath proved false, or vain. (TA.) — كَذَبُوا أَنْتُمْ قَدْ كَذَبُوا [Kur xii. 110,] *They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them. So accord. to one reading. Accord. to another reading, the verb is كُذِّبُوا: [in which case, the meaning of the words appears to be, "They knew that they had been pronounced liars" by the people to whom they were sent]. (TA.)* There are also two other readings; كُذِّبُوا and كَذَبُوا: accord. to the former, the verb refers to the people to whom the apostles were sent; and كَذَبُوا means "they knew:" accord. to the latter, the words mean, "They (the people above mentioned) thought that they (the apostles) had broken their promise." (Jel.) — مَا كَذَبَ الْفُؤَادُ مَا رَأَى [The mind did not belie what he saw.] (Kur liii. 11.) — كَذَبَتْهُ نَفْسُهُ [His soul lied to him:] *his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.)* Hence the soul is called الْكَذُوبُ. You say in the contr. case, صَدَّقَتْهُ نَفْسُهُ, and الْكَذُوبُ. (TA.) See كُذُوبٌ, and art. صدق. — Hence, كَذَبَ عَلَيْهِ signifies *It rendered him active, or brisk; animated him; instigated him; incited him; (K.)* as also كَذَبَهُ. (Z.) — Hence, كَذَبَ and كَذَبَكَ and كَذَبَ عَلَيْكَ have sometimes the same signification, though not always the same government, as عَلَيْكَ, or الزَّمْ; *Keep to; or take to.* The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Muḍar: or, as some say, is correctly put in the nom. only. (TA.) You say, كَذَبَ عَلَيْكَ كَذَا وَكَذَا, meaning *Keep to, or take to, such and such things.* It is an extr. phrase. (I Sk.) You also say, كَذَبْتُ عَلَيْكَ, meaning *Keep thou to me: and كَذَبْتُ عَلَيْكُمْ Keep ye to me.* I Aqr. cites the following verse of Khidāsh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]:

• كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِي وَعَلَيْتُ •

• بِي الْأَرْضِ وَالْأَقْوَامِ قِرْدَانٍ مَوْطِنًا •

[*Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Momdhab!*]: meaning *Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.)* In like manner, يَوْمَ الْأَحَدِ وَالْخَمِيسِ كَذَبَاكَ أَوْ يَوْمَ، الإِثْنَيْنِ وَالثَّلَاثَةِ, in a trad. respecting the proper days for being cupped, signifies *Keep thou to Sunday and Thursday, or Monday and Tuesday. (I Ath, Z.)* The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by كَذَبْتُ followed by the prep. ب, or by الزَّمْ,] only with the person addressed, and in the sense of the imperative. كَذَبَاكَ here [lit.] signifies *Let*

them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.) [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — Or كَذَبَ denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, كَذَبَ عَلَيْكَ الْعَسَلُ, meaning *Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualities &c.; which is equivalent to saying, Eat, or keep to, honey]: تَارِكُ الْعَسَلِ being put for الْعَسَلِ*. [See also 1 in art. عسل.] In like manner, the saying of 'Omar, كَذَبَ عَلَيْكُمْ الْحَجُّ &c., (see below,) signifies *Keep ye to the performance of the pilgrimage, &c.: [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (I Amb.)* Accord. to I Amb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — Or the verb in a case of this kind signifies أُمُكِّنَ: thus, كَذَبَكَ الْحَجُّ signifies *The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (I Sh.)* — Or أُمُكِّنَ is its original signification; and the meaning intended is *Keep to; as in the ex. كَذَبَ الْعَتِيقُ. (Aql.)* — 'Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán;

• كَذَبَ الْعَتِيقُ وَمَاءَ شَنِ بَارِدَ •

• إِنْ كُنْتُ سَائِلَتِي غُبُوقًا فَأَذْمِي •

(TA.) i. e., *Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:)* الْعَتِيقُ is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Muḍar. (TA.) — Er-Raḍee [reading الْعَتِيقُ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying الزَّمْ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — Also, Mo'akkir El-Bārikee says,

• وَذِيَانِيَّةٍ أَوْصَتْ بِنِيهَا •

• بِأَنْ كَذَبَ الْقِرَاطُفَ وَالْقُرُوفَ •

And many a woman of Dhubyán charged her sons by [saying], Keep to the red garments (الْكِسِيَّة), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Abou-'Obeyd El-Kásim Ibn-Selám.) — كُذِبَ is also said to have the same

meaning in the words of the trad. كَذَبَ النَّسَابُونَ [Keep to those skilled in genealogy:] or Regard is to be had to what is said by those skilled in genealogy: another meaning to which is assigned below. (TA.)—It sometimes signifies *It is incumbent, or obligatory*. So in the following: (a trad. of 'Omar: TA:) كَذَبَ عَلَيْكَ الْحَجُّ كَذَبَ عَلَيْكَ الْعُمْرَةُ كَذَبَ عَلَيْكَ الْجِهَادُ ثَلَاثَةٌ [The performance of the pilgrimage is incumbent on you: the performance of (the rites called) the *umra* is incumbent on you: warring (for the sake of religion) is incumbent on you: three expeditions are incumbent on you]: (S,* K:) or كَذَبَتْهُ نَفْسُهُ, here, is from كَذَبَ, here, is from كَذَبَتْهُ نَفْسُهُ, “his soul made him to desire things, and to conceive hopes, that could scarcely come to pass;” and the meaning is *let [the expectation of the reward which will follow] the performance of the pilgrimage render thee active, or brisk, and animate thee, instigate thee, or incite thee, to the act*: [and so of the rest of the trad.: but here I should observe, that, for لِيَنْشِطَكَ and لِيُكَذِّبَكَ and يَبْعَثَكَ, in the CK, we should read لِيُكَذِّبَكَ &c.:] (K:)—or, as Isk says, كَذَبَ, here, seems to denote instigation, or incitement, meaning عَلَيْكَ keep ye to it; and is an extr. word with respect to analogy: (S:)—accord. to Akh., كَذَبَ is governed in the nom. case by الْحَجُّ; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, أَمْكَنَكَ الصَّيْدَ [“the game hath become within thy power, or reach”], meaning “shoot it,” or “cast at it:” (S:) he who puts الْحَجَّ in the acc. case, [agreeably with one relation of the trad., TA,] makes عَلَيْكَ [or عَلَيْكُمْ] a verbal noun; and in كَذَبَ is [implied] the pronoun which refers to الْحَجَّ [and which is the agent of the verb]; (K;) or the agent is implied in كَذَبَ, and explained by what follows it; (Sb;) [so that] the meaning is كَذَبَ الْحَجُّ عَلَيْكَ الْحَجَّ: (Z:) or, [as shown above,] كَذَبَ is a verbal n., meaning انْزَمَ, and الْحَجَّ is in the acc. case as governed by it: (Er-Raḍee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:)—[or the meaning is as stated before on the authority of Ish.:]—or the trad. means كَذَبَ عَلَيْكَ الْحَجُّ إِنَّ ذِكْرَ ((the relinquisher of) the pilgrimage hath erred to thee if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by I Amb, given above]. (K.)—كَذَبَ He said what was false unintentionally; committed a mistake, or error. The verb is used in this sense by the people of El-Hijáz, and the rest of the Arabs have followed them in so using it. (Towsheeh.)—كَذَبَ is also said to signify

He spoke truth; so as to bear two contr. meanings: and thus, كَذَبَ السَّابُونَ may signify *Those skilled in genealogy have spoken truth*: but another explanation of this saying is given in this art. (MF, &c.) — كَذَبْتَ عَفَاتُكَ [and the like] *Thou brokest wind*. (S in art. عَفَى.)

2. كَذَبَهُ, inf. n. تَكْذِيبٌ, (and كَذَابٌ, TA, and تَكْذُوبَةٌ [like تَجَرُّبَةٌ &c.], occurring in the TA, voce كَذَبَتْ, &c.) He made, or pronounced, him a liar; an utterer of falsehood; or a sayer of what was untrue: (K:) he attributed, or ascribed, to him lying, untruth, mendacity, or the speaking untruth: (Mṣb:) and (Mṣb) [accused him of lying:] he gave him the lie; said to him, "Thou hast lied," &c. (S, Mṣb.) See also 4. — كَذَبَ بِالْأَمْرِ, inf. n. تَكْذِيبٌ and كَذَابٌ (K: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and كَذَابٌ, (TA,) He rejected, disallowed, denied, disacknowledged, disbelieved in, or discredited, the thing; syn. أَكْثَرَهُ (K;) as also وَكَذَّبُوا, and كَذَبَهُ. (Jel, liii. 11.) Ex. وَكَذَّبُوا بِآيَاتِنَا كَذَابًا [And they rejected our signs, with rejection: Kṣr, lxxviii. 28]. (S.) And كَذَّبَ رَأَى الْفُؤَادَ مَا رَأَى, and كَذَبَ: see art. فَاد, and see 1. — كَذَبَ عَنْهُ † He repelled from him, [or defended him]; syn. رَدَّ عَنْهُ; namely, a man. (K.) [See exs. voce عَوَى, in art. عَو.] — حَمَلَ كَذَبَ, inf. n. تَكْذِيبٌ, † He charged, and was not cowardly, (S, K,) and did not retreat. (TA.) حَمَلَ ثُمَّ كَذَبَ He charged, and then was cowardly, or did not charge with earnestness, or sincerity: (S:) — or falsified the opinion formed of him: or made a false charge. (A.) كَذَبَ عَنْ قَرْنِهِ He charged, and then retreated from his adversary. (Sh.) كَذَبَ الْقِتَالَ He was cowardly in fight. التَّكْذِيبُ in fighting is the contr. of الصِّدْقُ. (TA.) — كَذَبَ السَّيْرَ [He slackened his pace, or became slow, after giving promise of being quick;] he did not proceed in his journey with energy. (TA.) — مَا كَذَّبَ أَنْ فَعَلَ كَذَا (so in the TA, and in a MS. copy of the K: in the CK, and in two copies of the S, مَا كَذَّبَ:) † He did not delay to do so: (S, K:) he was not cowardly and weak, and did not delay to do so. (TA.) — كَذَّبَ عَنْ أَمْرٍ قَدْ أَرَادَهُ † He abstained, or desisted, or drew back by reason of fear, from a thing that he had desired to do. (K.) — كَذَّبَ (and كَذَبَ, TA,) † He (a wild beast) took a run, and then stopped to see what was behind him, (K,) whether he were pursued or not. (TA.)

3. كَذَبْتُ, inf. n. مُكَادِبَةٌ and كِذَابٌ, *I lied, &c., to him, and he to me.* (K,* TA.)

4. **اَكْذَبَهُ** *He found him a liar; an utterer of falsehood; or a sayer of what was untrue: (S, K:) or he said to him, "Thou hast lied": S.c.: (TA:) or this verb bears the former of these two*

significations, and كَذَبَ signifies the latter: (S:) or اكذب signifies he shewed him that he had told a lie, &c.: (Zj:) or اكذب signifies he announced that he had told, or related, a lie, &c.: and كَذَبَ, he announced his being a liar, &c.: (Ks, S:) or اكذب and كَذَبَ are syn.: but the former sometimes signifies he incited, urged, or induced, him to lie, &c. (a signification assigned to it in the K): and sometimes, he made manifest, or proved, his lying, &c. (a signification also assigned to it in the K): and he found him a liar, &c. (Th, S,* TA.) = اكذب, inf. n. اِغْذَابٌ, : He, being called to, or shouted to, remained silent, feigning to be asleep. (AA, K.)

8. **كَذَبَ** *He affected lying: or he lied purposely* (كَتَفَّ الكَذِبَ). (S, K.) *He told a lie; [like كَذَبَ.]* (MA, KL.) [See also an instance in which it is trans., meaning *He spoke falsely*, voce تَزَعَّرَ.] — **كَذَبَهُ** (K.) and **كَذَبَ عَلَيْهِ** (TA,) *He asserted that he was a liar.* (K.) Aboo-Bekr Es-Siddeek says,

• رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكَذَّبُوا •
• عَلَيْهِ وَقَالُوا نَسْتَفِينَا بِهَاجِثٍ •

[An apostle came to them, speaking truth; but they brought a charge of lying against him, or asserted him to be a liar, and said, Thou shalt not stay among us]. (TA.)

6. **كَذَبُوا** *They lied, &c., one to another.* (§.)
See also **تَصَادَقَا**.

كُذِبَ and كَذِبَ and كَذِبَ and كَذِبَ i.g.
كُذِبَ &c. (K, art. كذب.)

كُذِبَ and أَكْذُوبَةٌ [pl. أَكْذِيبٌ] (§, K) and كُذِيَ and مَكْذُوبٌ (K: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and مَكْذُوبَةٌ (§, K: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. مَصْدُوقَةٌ is said to be:]) and مَكْذَبَةٌ (K: a meemee inf. n. agreeable with analogy: TA) and مَكْذَبَةٌ (CK: omitted in a MS. copy, and in the TA) and كَاذِبَةٌ (§, K) and كُذِبَنَّ and كُذَابٌ (K) and تَكْذَابٌ (L, art. مسح,) are synonymous: (§, K) [all of these are regarded by some as inf. ns., signifying *The act of lying; uttering a falsehood; or saying what is untrue*: by others, all but the first seem to be regarded as simple substantives, signifying *a lie; a falsehood; an untruth; a fiction; a fable*: and the first, being an inf. n., is often used as a subst.] — إِنَّ بَنِي نَمَيْرٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ [Verily no lying, or lie, is attributable to the sons of Numeyr] is related as a phrase of the Arabs. (Fr.) — إِنَّ بَنِي فَلَانٍ لَيْسَ يَحْتَمِرُ مَكْذُوبَةً; كُذِبَ; [Verily no

falsity is attributable to the valour of the sons of such a one]. (§.) — نَيْسَ لَوْفَعَتَهَا كَادِبَةً [Kur lvi. 2.] signifies *There shall be no rejecting its happening [as a falsity]: كاذبة* being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَاقِبَةٌ and بَاقِيَةٌ. (§.) — لَا مَكْذِبَةَ، and لَا كُذْبِي، and لَا كُذْبَانَ، I do not accuse thee of lying; or make thee a liar: (TA:) [and in like manner] لَا كُذْبَ لَكَ، and لَا كُذْبِي لَكَ، signify لَا تَكْذِبُ There is no accusing thee of lying; or making thee a liar. (Ib.) — تَكْذِيبُ الشَّعْرِ [The lies of poetry]. (TA.) — جَاؤُوا عَلَى قَبِيصِهِ بِدَمٍ كَذِبٍ [Kur xii. 18, They brought, upon his shirt, false blood]: كَذِب here means مَكْذُوبٌ (Fr and Abu-l-'Abhās:) or is for كَذِبٌ ذِي، meaning مَكْذُوبٌ فِيهِ (Zj:) or the blood is termed كَذِب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كذب.

كَذِبٌ: see كُذْبِي.

كَذِبَانٌ: see كُذْبَانَ.

كَذِبٌ: see كُذْبَانَ.

الْكُذُوبُ and الْكُذُوبَةُ † Names of the soul. (AZ, K.) See 1. — صَدَّقَتْهُ الْكُذُوبُ [The soul (i. e. his soul) told him truth:] the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich:

• حَتَّى إِذَا مَا صَدَّقَتْهُ كُذُوبُهُ •
l'ntil, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.)

كَذَابٌ: see كَذِبٌ.

كَذَابٌ: see كَذِبٌ.

كَذَابَةٌ + A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling (A, L.)

كَذَابٌ and كَذَابٌ (fem. with ة, TA,) and كُذُوبٌ and كُذُوبَةٌ (§, K) and كُذُوبَةٌ and كُذُوبَانٌ (like تَصْدَاقٌ, TA) and كُذُوبَانٌ (K) and كُذُوبَانٌ (§, K) and كُذُوبَانٌ (Az, K) and كُذُوبَانٌ and كُذُوبَانَةٌ and كُذُوبَانٌ and كُذُوبَانٌ (§, K; neither of which last two words has its like in measure, LJ) and كُذُوبَانٌ (K) epithets, applied to a man,

from كَذَبَ "he lied, &c.:" (§, K, &c. :) [the first word a simple epithet, signifying *Lying*, &c.; or a liar: each of the others an intensive epithet, signifying *Lying*, &c., much; mendacious; or a great, or habitual, liar]. Pl. of the first word [كَادِبُونَ and] كَذِبٌ; and of the third, كَذِبٌ: (§:) or, accord. to some, the last is pl. of كَذِبٌ, contr. to analogy; or pl. of كَذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — See كَذِبٌ — نَاصِيَةٌ كَادِبَةٌ [in the Kur xvi. 16.] signifies نَاصِيَةٌ كَادِبَةٌ صَاحِبَهَا [By] a forelock whose owner is a liar. (TA.) — Of the same kind is the expression رُؤْيَا كُذُوبٌ meaning رُؤْيَا صَاحِبَهَا كَذِبٌ [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce خَيَالٌ.] — إِنَّ الْكُذُوبَ قَدْ يَصْدُقُ [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — نَاقَةٌ كَذِبٌ, and مُكْذِبَةٌ, † A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — (مُصْذَوِّقَةٌ) [لَهَا؟] مَكْذُوبَةٌ and حَمَلَةٌ كَادِبَةٌ † A charge that is followed up with cowardice and retreating. (TA.) — الْكَذَّابَانِ An epithet applied to Museylimah El-Hanafey and El-Aswad El-Ansee. (K.) [Each of them is called الْكَذَّابُ.]

أَكْذَبُ [More and most, lying, or mendacious]: see an ex. voce سُبَّيَّةٌ.

كَذِبٌ: see أَكْذُوبَةٌ.

كَذِبٌ: see تَكْذِيبٌ and تَكْذَابٌ.

كَذِبٌ: see مَكْذِبَةٌ.

كَذِبٌ: see مَكْذِبَةٌ.

كَذِبٌ: see مَكْذُوبٌ — [One to whom a lie, falsehood, or untruth, is told: see كَذِبٌ.] Ex.

• كُلُّ امْرِئٍ بِطَوَالِ الْعَيْشِ مَكْذُوبٌ •
Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — مَكْذُوبٌ فِيهِ قَوْلٌ [originally مَكْذُوبٌ فِيهِ] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَقْتُوتٌ.)

كَذِبٌ: see مَكْذُوبَةٌ. — A weak woman. (IAqr, K.) — A virtuous woman. (TA.)

مَكَادِبٌ [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذِبٌ: like as is said of مَحَاسِنُ and مَذَاجِرُ &c. (MF.)

كر

1. كَرَّ بِنَفْسِهِ [K, i. e.] as distinguished from the trans. كَرَّ, [aor. ʔ,] (§, Mgh,) inf. n. كَرٌّ, (§,) or كُرُورٌ, (Mgh,) [or both,] He returned. (§, Mgh.) You say كَرَّ عَلَيْهِ (A, K,) aor. ʔ, (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكَرَّرَ (A, K) and كَرِيرٌ, (CK,) He turned to, or against, him, or it: (A, K:) he returned to, or against, it: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Buṣā'ir.) And انْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [He was put to flight: then he returned, or turned back, against him]. (A.) And الْفَارِسُ كَرٌّ, aor. ʔ, inf. n. كَرٌّ, The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight: (Mgh:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to قَرَّ: see كَرَّةٌ, below.] You say also الْجَوَادُ يَصْلُحُ لِلْكَرِّ وَالْقَرِّ [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Mgh.) [And كَرَّ signifies He, or it, returned time after time.] You say أَفْنَاهُ كَرَّ اللَّيْلِ وَالنَّهَارِ The returning of night and day time after time caused him to come to an end. (Mgh.) Also كَرَّ عَنْهُ He returned from him, or it. (A, K.) And كَرَّ عَنْ ذَلِكَ He returned from that. (TA.) — كَرٌّ is also trans., as well as intrans.; (§, TA;) كَرَّهَ (aor. ʔ, TA,) inf. n. كَرٌّ, signifying He made, or caused, him, or it, to return: (§, Mgh, TA:) and [in like manner,] كَرَّهَهُ عَنْ كُرْكُرَةٍ inf. n. كُرْكُرَةٌ, he made him to return, or revert, from such a thing. (TA.) You say كَرَّ عَلَيْهِ رُمْحُهُ, and قَرَّسَهُ, inf. n. كَرٌّ, [He turned back his spear, and his horse, against him]. (A.) — كَرَّ, aor. ʔ, (§, K,) and [sec. pers. كَرَّرْتُ,] aor. ʔ, (K,) inf. n. كَرِيرٌ, (§, A, K, TA,) He uttered a sound like that of one throttled, or strangled: (§, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (حَشْرَجَ) in dying: (AZ, §:) or he made a sound in his breast like حَشْرَجَةٌ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَحَرَ.] — Also, He (a sick man) gave up his spirit, at death. (TA.) — See also كَرِيرٌ, below.

2. تَكَرَّرَ inf. n. تَكَرِيرٌ (§, Mgh, K) and تَكَرَّرَ (§, K,) or the latter is a simple subst., (Mgh,) or, as AA said to Abou-Sa'eed Ed-Dareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تَفْعَالٌ, the latter is a simple subst., and the former, with

fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تَفْعَالٌ, both of unaugmented verbs, namely تَبَيَّنَ and تَلَقَّأَ,] and تَكَرَّرَ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Mgh:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the "other" time be not reckoned as a repetition; (TA;) as also كَرَّرَهُ; (K; [in the CK, كَرَّرَهُ is put by mistake for كَرَّرَهُ;]) either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only "he repeated it once;" for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Aboo-Hilâl El-Askerey:) some explain كَرَّرَهُ as signifying he mentioned it twice, and he mentioned it one time after another: (Şadr-ed-Deen Zâdeh:) when it is used in the former of these two senses, the term تَكَرَّرَ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Fa-Suyootsee says, that تَكَرَّرَ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تَأْكِيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تَكَرَّرَ differs from it in both these particulars; so that the phrase in the K̲ur, [chap. iv.,] فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تَكَرَّرَ, not of تَأْكِيد, because it occurs [with interruptions and] more than three times; and so another phrase in the K̲ur, [chap. lxxvii.,] وَيَلَيَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ (TA.) You say كَرَّرَ عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.)

5. تَكَرَّرَ [It became repeated, or reiterated: and it recurred]. You say تَكَرَّرَ عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.)

R. Q. 1. كَرَّرَهُ: see 1: and 2.

R. Q. 2. تَكَرَّرَ: see 1.

كُرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeid, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-trees called] لَيْف: (TA:) or a thick rope; (K;) accord. to AO, made of لَيْف, and of the outer covering (قَشْر) of the [portions of the

racemes of the palm-tree called] عَرَجِين and of the [portion of the branch called] عَسِيب: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْد [or pair of shackles, or hobbles,] made of لَيْف or of palm-leaves: (K:) pl. كُرُور. (S, TA.) — The thing that connects the [two pieces of wood called] ظَلِفَتَانِ of the [kind of camel's saddle called] رَحْل, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجَر and شَخَر:] or the skin, or leather, into which the ظَلِفَات of the رَحْل enter; occupying the same place in the رَحْل as the بَدَادَان have in the قَتَب, excepting that the بَدَادَان do not appear before the ظَلِفَةُ: (TA:) pl. أَكْرَار. (S, TA.)

كُرٌّ A certain measure of capacity, (Mgh, Mgh, K,) of the people of El-'Irâk, (Mgh, K,) for wheat; (S;) well known; (Mgh;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيز, (Az, Mgh, Mgh, K,) accord. to the people of El-'Irâk, (TA,) the قَفِيز being eight مَكَاكِيك, [in the TA, six, but this is a mistake,] and the مَكُوك being a صَاع and a half, which is three كَيْلَجَات; so that the كُرٌّ, accord. to this reckoning, is twelve times the quantity called وَسْق, (Az, Mgh, Mgh,) each وَسْق being sixty times the quantity called صَاع: (Az, Mgh:) in the Kitâb Kudameh, it is said that the كُرٌّ called الْمُعَدَّل is sixty times the quantity called قَفِيز, and the قَفِيز is ten أَعْشَرَاء: and the كُرٌّ called الْقَنْقُل is twice the quantity of the مُعَدَّل, that is, by the قَفِيز of the مُعَدَّل, a hundred and twenty times the quantity of the قَفِيز; with this كُرٌّ are measured unripe dates and dried dates and also olives, in the districts of El-Basrah; and the قَفِيز used for measuring dates is twenty-five times the وَطْل of Baghdâd; so that the كُرٌّ الْقَنْقُل is three thousand times as much as the وَطْل: and the كُرٌّ called الْهَاشِي is the third part of the مُعَدَّل, that is, twenty times as much as the قَفِيز, by the measure of the مُعَدَّل; with this كُرٌّ, rice is measured: and the كُرٌّ called الْهَازُونِي is equal to them two [but what these two are is not shown]: and the أَهْوَابِي is equal to them two: and the مَخْتُوم is sixth part of the قَفِيز: and the قَفِيز is the tenth part of the جَرِيب: (Mgh:) or the كُرٌّ is forty times as much as the quantity called رِدْب: (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is أَكْرَار. (S, Mgh.) [It is app. connected with the Hebrew קָרַח, whence the Greek κόπος, (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.]

كُرَّة A return. (Mgh.) So in the K̲ur, [ii. 102,] لَوْ أَن لَنَا كُرَّةٌ [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 50. (Jel.) And so in the saying of Moḥammad, اللَّهُ الْكَرَّةُ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — [Hence. The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also كُرِّي: (Sgh, K:) pl. كُرَات. (K.) — [Hence also,] A time; one time; [in the sense of the French "fois"; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّة: (S, K:) pl. as above. (S.) You say كُرَّةٌ بَعْدَ كُرَّةٍ [He did it time after time]. And كُرَاتٌ [He did it several times]. (A.) — [Hence also,] A turn to prevail against an opposing party; victory. So in the K̲ur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمُ الْكُرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bd, Jel.)

كُرِّي: see كُرَّة.

كُرِير, an inf. n.: see 1. — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.)

مَكْرَر: see كُرَّر.

كُرْكُرَةُ The callonity, or callous protuberance, upon the breast of the camel, (رَحَى زَوْرِ الْبَعِير,) (S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five ثَفَنَات [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خَف: (K:) pl. كُرَاكِر. (TA.) كُرَاكِر [lit. The incision of the كُرَاكِر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كُرْكُرَة, and then he [or it] is cauterized. Hence the following, in a trad. of Ibn-Ez-Zubeyr:

• عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابَكُمْ •
• وَنَدْعَى إِذَا مَا كَانَ حَزُّ الْكُرَاكِرِ •
[Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كُرَاكِر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and amplex of the means or circumstances of life, others. (IAth.)

مَكْرٌ *A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back].* (§)

مَكْرٌ *One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also كَرَارٌ. (K) — قَوْسٌ مَكْرٌ A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (§.) And فَرَسٌ مَكْرٌ مَكْرٌ A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.) — نَاقَةٌ مَكْرَةٌ A she-camel that is milked twice every day. (A, Sgh, K.)*

مُكْرَرٌ [Repeated; reiterated]. **الْمُكْرَرُ** *The letter ر: (K:) because of the fluttering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إمالة, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — [مُكْرَرٌ, in the present day, also signifies Refined, as an epithet applied to sugar, &c.]*

كرب

1. **كَرَبٌ**, aor. ʾ, inf. n. **كُرُوبٌ**, *It was, or became, near; drew near; approached. (§, K.) [Compare قَرَبَ. — [You say] كَرَبٌ أَنْ يَكُونَ, and كَرَبٌ يَكُونُ, He, or it, was near, or nigh, to being —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرَبَ هُوَ: [in which كَرَبٌ implies the pron. هُوَ, which is called its noun; and كَانَا is put for هُوَ, or أَنْ يَكُونَ, its proper enunciative]. (Sb.) كَرَبَ أَنْ يَفْعَلَ كَذَا He was near, or nigh, to doing so; he well nigh, or almost, did so. (§, K.) — كَرَبَتِ الشَّمْسُ The sun was, or became, near to setting. (§, K.) — كَرَبَتِ الْجَارِيَةُ أَنْ تَذُرَكَ (TA.) — The girl was near to coming of age. (TA.) — كَرَبَتِ النَّارُ The fire was near to becoming extinguished. (§, K.) — كَرَبَ He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.) — كَرَبَ الْقَيْدَ He straitened, or made narrow, the shackle, or shackles, (§, K, TA,) upon the [animal] shackled. (§, K.) 'Abd-Allah Ibn-'Anameh Ed-Dabee says,*

- أَرْجُو جَارَكَ لَا يَرْتَعِ بَرُوضَتَنَا
- إِذَا يَرُدُّ وَقَيْدُ الْعَبْرِ مَكْرُوبٌ

[Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (§:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he

pleaseth. (L.) See Ham, p. 280. — **كَرَبَ**, aor. ʾ, *He loaded a she-camel. (§, K.) — كَرَبَ*, (aor. ʾ, inf. n. **كُرَبٌ**, TA,) *It (sorrow, grief, &c., §, K, or an affair, Mgb, TA) afflicted, distressed, or oppressed, him, (§, Mgb, K,) so that it filled his heart with rage. (Mgb.) See also 8. — كَرَبَ الدَّلْوُ*, aor. ʾ, (inf. n. **كُرَبٌ**, TA,) *and كَرَبَهَا*, (K,) and *أَكْرَبَهَا*, (§, K,) *He put or attached, a كَرَبٌ to the bucket. (§, K.) — كَرَبَ*, aor. ʾ, *The rope called كَرَبٌ of his bucket broke. (K.) كَرَبَ*, aor. ʾ; and *كُرَبٌ*; explained by the words **لَخْشَبَةُ الْخَبَّازِ** [app. meaning, *He caused the كَرِبٌ (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed طَقَطَقَة*]. (K.) — **كَرَبَ**; (accord. to the K;) or **كُرَبَ**, inf. n. **تَكْرِيبٌ**; (accord. to IM;) *He sowed land such as is called كَرِبٌ. (K.) — كَرَبَ الْأَرْضَ*, aor. ʾ, inf. n. **كُرَبٌ** and **كِرَابٌ**, *He turned over the ground for sowing, (K,) or for cultivating. (§, Mgb.) — كَرَبَ*, aor. ʾ, *He took the كَرَبٌ (or lower parts, or ends, of the branches) from the palm-trees. (IAqr, K.) He lopped a palm-tree. (Mgb.) — كَرَبَ*, aor. ʾ; and *كُرَبَ*; *He ate the dates called كُرَابَةٌ. (K.) — كَرَبَ*, aor. ʾ, inf. n. **كُرَبٌ**, *He twisted [a rope &c.] (قَتَلَ: accord. to some copies of the K) or he slew (قَتَلَ: accord. to other copies of the same).*

2. **كَرَبٌ**: see 1 in four places.

3. **كَرَبَهُ** i. q. **قَارَبَهُ**, *He, or it, approached, or was or became near to, him or it. (K.) The ك is substituted for ق. (TA.)*

4. **أَكْرَبَهُ** [He, or it, affected him with كُرَبٌ, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] — **أَكْرَبَ**, inf. n. **إِكْرَابٌ**, *He filled (K) a skin. (TA.) — إِكْرَابٌ* *He nearly filled the vessel: [as also أَقْرَبَهُ]. (TA.) — See 1. — إِكْرَابٌ*, inf. n. **إِكْرَابٌ**, *He hastened, or sped: (§, K:) he ran, in the manner termed إِحْضَارٌ and عَدُوٌ. (AZ.) You say, خُذْ رَجْلَكَ بِإِكْرَابٍ [Take up thy feet with speed,] when you order one to hasten in his pace. (§.) In this sense, أَكْرَبَ is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.)*

5. **تَكْرَبَ** *He picked the dates called كُرَابَةٌ (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and تَكْرَبَ النَّخْلَةَ he picked the dates that were among the roots of the branches of the palm-tree, as also تَخَلَّلَهَا. (AHn, TA in art. خل.)*

8. **أَكْرَبَ** *He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K,) or by an affair: (TA:) so also كُرَبَ*, aor. ʾ. (TA.)

كَرَبٌ [an inf. n. of 1, q. v.] — [You say] **هَذِهِ إِبِلٌ مِائَةٌ أَوْ كَرَبٌ** (this is the right reading; and some say that **كُرَبٌ** is correct: TA: [the latter is the reading in the CK:]) *There are a hundred camels, or about that number; or nearly so. (K.) كَرَبٌ is syn. with قُرَبٌ. (L.) — كَرَبٌ* (§, O, K) and *كُرَبَةٌ* (§, O, Mgb, K) *Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (§, O, and so accord. to some copies of the K, [agreeably with present usage, see تَبَرَّ, last sentence:]) or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or inquietude of the mind: (Mgb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former كُرُوبٌ (K,) and of the latter كُرَبٌ. (Mgb.)*

كُرَبٌ: see **كَرَبٌ**.

كَرَبٌ *The rope that is tied to the bucket after the مَنِين, which is the first [or main] rope, so that it (the كَرَب) remains if the مَنِين break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, §,) so as to be that which is next the water, in order that the great rope may not rot: (§, K:) but in a marginal note in a copy of the §, it is said that this latter explanation properly applies to the ذَرَك; not to the كَرَب: (IM:) pl. أَكْرَابٌ. (TA.) — كَرَبٌ* [coll. gen. n.] *The lower parts, or ends, of palm-branches, (§, K,) which are thick and broad, (K,) like shoulder-blades: (§:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with 3. (TA.) Hence the proverb,*

• مَتَى كَانَ حُكْمُ اللَّهِ فِي كَرَبِ النَّخْلِ •

[When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (§.) Said by Jereer, in reply to Eş-Salatán El-'Abdee, who had pronounced El-Ferezdağ superior to Jereer in point of lineage, and Jereer superior to El-Ferezdağ as a poet. IB denies it to be a proverb; but IM contends against him that it is. [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Eş-Salatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.]

كُرَبَةٌ: see **كَرَبٌ**.

كُرَبَةٌ sing. of **كِرَابٌ**, which latter signifies *The channels in which water flows (§) in a valley: (K:) or the upper parts (مُدُور) of valleys.*

(AA.) Abou-Dhu-eyb says, describing bees,

- * جَوَارِسًا تَأْوِي الشُّعُوفَ دَوَانِيَا *
* وَتَنْصَبُ الْهَابَا مَصِيفًا كِرَابِيَا *

[The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels]. (S.) [شعوف, جوارس, and مصيف, are explained as above in the TA: and الهاب is said in the S and TA, art. لَهَب, to be here pl. of لَهَب. In a copy of the S, this last is erroneously written الْهَابَا كِرَابِيَا (in the TA, written كَرَب,)] The piece of wood (ذِر) in which is inserted the head of a tent-pole. (K.)

كِرَابِيَا A vessel nearly full: (S:) fem. كِرَابِيَا; pl. كِرَابِيَا and كِرَابِيَا. (TA.) Yaakooob asserts, that the ك in this word is a substitute for the ق in قِرَابِيَا; but ISd denies this. (TA.)

كِرَابِيَا [app. كِرَابِيَا or كِرَابِيَا] What is less than جَمَامُ إِنَاو; [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قِرَابِيَا.

الْكِرَابِيَا عَلَى الْبَقَرِ [The turning over of the soil is the work of the oxen]: a proverb. (S, K.) See art. كَلَب: [where other readings, namely الْكِلَابِيَا and الْكِلَابِيَا, are mentioned]. (K.)

كِرَابِيَا i. q. قِرَابِيَا [Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كِرَابِيَا: see an ex. near the end of the first paragraph of art. خُتْم: (K:) and جَادِس [land that is not cultivated nor ploughed], that has never been sowed. (TA.) See also جَرِيْبِيَا. A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread (بُرْقُف). (K.) [In the TA is added "in the oven": but I doubt the propriety of this addition.] A knot, or joint, (كُف), of a reed or cane. (K.) Accord. to IAAr, i. q. شَوْبِيَا, which is the same as فَيْلَكُون. [شَوْبِيَا is an arabicised word, from the Persian شَوْبَن, or چَوْبَن, both of which signify a rolling-pin, and this meaning is given to شَوْبِيَا and شَوْبَك in the present day. It should be remarked, however, that كِرَابِيَا (with ن), which is probably a corruption of كِرَابِيَا, is a name often given in Egypt, in the present day, to a baker's peel.] In the L, كِرَابِيَا is explained, as on the authority of Kr, by شَوْبِيَا; but this is probably a mistake for شَوْبِيَا. (TA.) See مَكْرُوبِيَا.

كِرَابِيَا: see كِرَابِيَا

كِرَابِيَا (S, K) and كِرَابِيَا (K), but the former is the more approved word, (TA.) Dates that are picked from among the roots of the branches (S, K) after the racemes of fruit have been cut off: (S:) the scattered dates that remain at the

roots of the branches: (AHn, TA voce خَلَالَة, which signifies the same:) pl. أَكْرَابِيَا, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فَعَالَة (this is the right reading; TA; but in some copies of the K we read فَعَالِي, and in others فَعَالِي) does not form a pl. on the measure أَفْعَالَة. (K.) — AHn says, that in this verse of Abou-Dhu-eyb,

- * كَانَتَا مَضْمَضَتٍ مِنْ مَاءِ أَكْرَابِيَا *
* عَلَى سَيَابَةِ نَخْلٍ دُونَهُ مَلَقِ *

اكْرَابِيَا signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is كِرَابِيَا: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعَالَة. He also says, in one place, that اكْرَابِيَا is [said to be] pl. of كِرَابِيَا, which signifies "dates that fall among the roots of the palm-branches;" but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.)

كِرَابِيَا A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. كِرَابِيَا. (S.)

الْكِرَابِيُون (K) and الْكِرَابِيُون (TA), [Hebr. כְּרַבִּיִּים Cherubim,] the chiefs, or princes, of the angels; the archangels; (K;) of whom are Jebraeel and Meekaeel and Israfeel; who are also called الْمُقَرَّبُونَ, accord. to Abu-l-'Aliyeh: (TA:) the nearest of the angels to the bearers of the throne: so called from كَرَب as signifying "nearness" or the "being near:" (L:) or from their firmness, or compactness, of make; [see مَكْرُوبِيَا] because of their strength, and their patience in worship: or from كَرَب, "sorrow &c.," because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh:

- * كِرَابِيَا مِنْهُمْ رُكُوعٌ وَسُجُودٌ *
[Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.)

كِرَابِيَا مَا بِالْذَّارِ كِرَابِيَا There is not any one in the house. (S, K.)

كِرَابِيَا [Becoming near; drawing near; approaching]: near; nigh. (TA.) — 'Abd-Keys Ibn-Khufaf El-Burjumees says,

- * أَنَّنِي إِنْ أَبَاكَ كَرَابُ يَوْمِي *
* فَإِذَا دُعِيتَ إِلَى الْبَتَارِ فَتَعَجَلِ *

[O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make

haste]. (S.) — أَمْرٌ كَرَابِيَا An afflicting, distressing, or oppressive, affair. (TA.)

مَكْرُوبِيَا + A joint full of sinews. (K.) — + A hard hoof. (TA.) — + A firm, or compact, beast of carriage: (S:) a horse of strong and firm make: (AA:) a firm, or compact, (or strongly compacted, TA,) rope, building, joint, or horse: (K:) a strong horse. (ISd.) — مَكْرُوبِيَا (Lth,) and مَكْرُوبِيَا (A,) and المَفَاصِلُ, (Lth,) — مَكْرُوبِيَا † An animal of firm joints. (Lth, A.) — مَكْرُوبِيَا † Of firm make. (TA.) — مَكْرُوبِيَا Camels that are brought to the doors of the tents, or dwellings, in the season of severe cold, in order that they may be warmed by the smoke: (K:) [or] i. q. مَقْرُبَات: see مَقْرُبِيَا. (TA.) — مَكْرُوبِيَا A bucket having a كَرَب attached to it. (S.)

مَكْرُوبِيَا and مَكْرُوبِيَا Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Msh.) — See also مَكْرُوبِيَا.

كربق

Q. 1. كَرَبِيَا He prostrated another: or, [evidently a mistake for and,] inf. n. كَرَبِيَا, he ran heavily; (K;) as also كَرَبِيَا: (TA:) and he ran at a slower pace than that termed كَرَبِيَا, (K,) or كَرَبِيَا, which is a pace of the ass and mule only. (L.)

كربس

كِرَابِيَا A coarse garment or piece of cloth: (Msh:) or coarse garments or pieces of cloth: (S: [but this explanation is omitted in some copies:]) or a garment or piece of cloth of white cotton: (K:) and so كِرَابِيَا: (TA:) or the latter is a more particular term: (S:) [i. e., the former is a coll. gen. n., and the latter is the n. un.] a Persian word arabicized; (S, Msh, K;) originally with fet-h, [كِرَابِيَا], altered because of the rareness of the measure فَعَالِل (K,) in the cases of words not reduplicative: (TA:) [or from كِرَابِيَا, (see Est. i. 6,) whence also كِرَابِيَا, and κάπρασος, and carbasus:] pl. كِرَابِيَا. (S, Msh.)

كِرَابِيَا A seller of كِرَابِيَا: (Msh:) a rel. n., app. likened to كِرَابِيَا; for otherwise, by rule, it should be كِرَابِيَا. (Lth, K.)

كربع

See Supplement.]

كربق

كَانُوتِ The shop of a vintner: syn. كَانُوتِ. (Aq, in TA, voce كَحَص.)

[كرتل]

See Supplement.]

كرت

سَنَةُ كَرِيْت A complete year. (S, K.) And so a day, and a month. (TA.)

كرب

Q. 2. تَقَلَّبَ عَلَيْنَا i. q. تَكْرَبَ عَلَيْنَا (He turned over upon us or turned against us:) accord. to the K: but accord. to the L and other lexicons, i. q. تَغَلَّبَ (He got possession of us, or obtained the mastery over us, by force). (TA.)

كرج

Q. 1. كَرَجَ, inf. n. كَرَجَةٌ, He (a short man) ran with short steps, and quickly; as also كَرَجَ. (S, art. كَرَجَ.) — Also, (TA,) and تَكْرَجَ, (K,) He went quickly in his walk. (K, TA.)

Q. 2: see 1.

كرث

1. كَرِثَ, aor. ُ (and َ, TA, as from the K, inf. n. كَرِثٌ; TA) and اِكْرِثَ; It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA:) [as also كَرِثَ]. A rejects the first form, although Ru-beh uses the expression. [You say,] كَرِثِي الأَمْرَ The thing grieved and oppressed me: (A, in TA [but see above:] or pained me. (AA, Skr, p. 20.) — كَرِثَ الأَمْرَ The affair moved him. (A)

4: see 1.

7. اِنْكَرَثَ It (a rope) broke. (K.)

8. اِكْتَرَثَ He was oppressed, afflicted, distressed, or vexed. (Lth.) — مَا أَكْتَرَثَ لَهُ (in some copies of the S, هُ, which is more common, MF) I care not for him, or it: (S, K:) or I am not moved by, and do not care for, mind, heed, or regard, him, or it: (A:) or, as some say, I turn not my face towards him, or it: like أَكْتَرَثَ لَهُ. (TA.) The affirmative phrase أَكْتَرَثَ لَهُ is a deviation from ordinary usage. (Nh.)

كَرَاثُ [coll. gen. n.] A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Táif.] — And see كَرَاثُ.

كَرِثَ: see كَارِثُ. — إِنَّهُ لَكَرِثُ الأَمْرِ [Verily he is in oppressive, afflicting, or distressing, circumstances; or timid, and retiring]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.) And فَلَانٌ كَرِثٌ Such a one is a recoiler, or

shriner, from the affair. (A in art. رِثَ.) — كَرِثَ is also syn. with مَكْرُوثٌ [Oppressed, afflicted, distressed, or vexed: and app. attended with difficulty: see رِثَ:] (T in art. رِثَ:) or كَرِثَ and مَكْرُوثٌ both signify pained. (AA, Skr, p. 20.)

كَرَاثُ, and بُسْرُ كَرِثَا, [in the copies of the K, both words are written without tenween; if rightly introduced here, they would be with tenween,] (like قَرِثَا and قَرَاثَا, TA,) Good, or sweet, dates, (K,) full-grown, and ripening. (TA.) The leading lexicologists [except the author of the K] agree in mentioning كَرِثَا [only] in art. كَرِثَ; like قَرِثَا in قَرِثَ; and the author of the K mentions both again in chapter ث. Ibn-Esh-Sheybáne says, قَرِثَا and كَرِثَا signify a kind of date (تَمْر): and some say, a kind of full-grown, ripening date (بُسْر), of a black colour, the skin of which quickly falls off: accord. to the Fa, a well-known kind of full-grown, green date; and said to be the best, or sweetest, kind of date in the full-grown, green state. (TA.)

كَرَاثُ: see كَرَاثُ.

كَرَاثُ (S, Māb, K) and كَرَاثُ (Kr, K) and كَرَاثُ (Aboo-Alee El-Kālee) [each a coll. gen. n.,] A certain herb, or leguminous plant, (S, Māb, K,) well-known, of foul odour, (Māb, TA,) and of disagreeable juice; (TA:) [the common leek; or allium porrum of Linn; or leeks:] كَرَاثَةُ is a more particular term; (Māb;) [i.e. it is the n. un. of كَرَاثُ, signifying a single leek.]

كَرِثَ, and أَمْرُ كَارِثٍ, An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) — كَرِثَتُهُ الكَوَارِثُ Affairs pressed heavily upon him; or oppressed him. (A.) [Oppressive sorrows, or anxieties.] (S.) (See Har. p. 245.)

كَرِثَ: see مَكْرُوثٌ.

كرثا

R. Q. 1. كَرِثَا, [inf. n. كَرِثَاة;] and تَكْرِثَا; [like تَكْرِثَا and تَكْرِثَا;] It (hair, K, or a collection of clouds, TA, &c, K) became large in quantity, (K,) and intricate, or confused; in the dial. of the tribe of Asad; (TA;) and heaped up. (K.)

R. Q. 2: see 1.

كِرِثُنْ Clouds high and piled up, one upon another. (K.) — كِرِثُنْ An egg-shell. (K, TA.) Accord. to Sb, from كَرِثَ. (TA.)

كَرِثَانَةٌ: see كَرِثَانَةٌ.

كَرِثَانَةٌ and كَرِثَانَةٌ Dense and tangled plants. (K.) — كَرِثَانَةٌ and كَرِثَانَةٌ The froth of churned

milk, when the milk of an ewe is milked upon it and it rises in consequence thereof. Accord. to Sb, from كَرِثَ. (TA.)

كَرِثَا and بُسْرُ كَرَاثَا: see art. كَرِثَ.

كرج

1. كَرَجَ, aor. َ (or كَرَجَ, inf. n. كَرَجَ, as in the L,) and اِكْرَجَ; (K;) and كَرَجَ; (S, K;) and تَكْرَجَ; (S, MA, K;) It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;) it became mouldy or musty. (MA.) — كَرَجَ It (a thing) became corrupt. (IAar, L.) — تَكْرَجَ It (wheat, or food, طَعَام,) became spoiled, and overspread with greenness. (L.)

2: }
4: } see 1.
5: }

كَرْجٌ [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing] made (يَتَخَذُ) like a horse-colt, upon which one plays: (Lth:) an arabicized word, from كَرْجَ, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the جَلَا جَل, or little round bells, of a كَرْجَ.]

مَكْرَجٌ i. q. مَكْرَجٌ [Bread that is spoiled, and overspread with greenness; mouldy bread]. (IAar, L.)

کرد

1. كَرَدَ, (aor. َ, S, L,) inf. n. كَرْدٌ, He drove, (L, K,) drove away, and repelled, a people: (S, L:) accord. to some, he drove the enemy in a charge or assault: (L:) he drove away the enemy: (K:) he repelled them and drove them away with his sword. (L.) — He turned him back from his opinion. (L.) — He cut off [a thing.] (K.)

3. كَرَدَهُ, (K,) inf. n. كَرَادَةٌ, (S,) He charged upon, or assaulted, or attacked, him, (S, K,) and repelled him, (K,) the latter doing the same. (S, K.)

كَرْدُ The neck; (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the base of the neck: (L, K:) or the place where the head is set upon the neck: i. q. قَرْدُ: (L:) the back of the neck; as also كَرْدُنْ and قَرْدُنْ. (IAar, T, L.)

كَرْدُ a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is كَرْدَةٌ, the latter signifying A مَشَارَةٌ, (O, L,) i.e. channel of water for irrigation, (TA, [but see this word, and what follows here below,]) of places, [or plots] of seed-

produce : (O, L, TA:) this is what is meant in the K by the saying that **الْكُرْدُ** signifies **الدَّيْرَةُ** **مِنَ الزَّرَارِعِ**, and that the n. un. is with ة : (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from **الْمَكَارِدَةُ** : (O:) or **كُرْدٌ** signifies *a دَيْرَة*, and is [originally] a Pers. word: and the pl. is **كُرُودٌ**: and **كُرْدَةٌ** is like **كُرْدٌ** [in signification]: (L:) [see also **دَيْرَة**, voce **دَيْر**:] or **كُرْدَةٌ** signifies *a piece of land, or of sown land, or one having a raised border*; and its pl. is **كُرْدٌ** [app. a mistranscription for the coll. gen. n. **كُرْدٌ**]. (MA.)

الْكُرْدُ *A certain nation*; [the *Gordiaci*: (Goliardus):] n. un. **كُرْدِيٌّ**: pl. **أَكْرَادٌ**: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was *Kurd* the son of 'Amr *Muzeykiyā* the son of 'Amir *Má-es-Semā*, not 'Amir the son of *Má-es-Semā*, as in the K, for *Má-es-Semā* was a surname of 'Amir: (TA:) or they are the remains of the people whom *Beewarásf*, also called *Eq-Dahák*, used to eat: (IKt, MF, TA:) or their ancestor was *Kurd* the son of *Ken'an* (or *Canaan*) the son of *Koosh* (or *Cush*) the son of *Hám* (or *Ham*) the son of *Nooh* (or *Noah*): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the **سوران** and the **كوران** and the **كُلبَر** and the **لُر**: (Móhammad Efendee El-Kurdee:) or their ancestor was *Kurd* the son of 'Amr the son of 'Amir the son of *Šaššah*: (Abu-l-Yaqdhān:) *El-Mes'oodee* says, that some assert them to be of the descendants of *Rabee'ah* the son of *Nizār*: others, that they are of the descendants of *Muḍar* the son of *Nizār*: others, that they are descended from *Kurd* the son of *Ken'an* the son of *Koosh* the son of *Hám*: and he adds, that they are apparently of the offspring of *Hám*, like the Persians: that among the known tribes of which they consist are the **سورانية**, the **كورانية**, the **عمادية**, the **حَكَارية**, the **محمودية**, the **بختية**, the **بشوية**, the **جوبية**, the **زوزانية**, the **مهرانية**, the **جاوانية**, the **رضائية**, the **سروجية**, the **هارونية**, and the **لرية**: and that their countries are Persia, and 'Irāk el-'Ajam, and *Ādharbeejān*, and *Irbil*, and *El-Mógil*. (Móhammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.]

كُرْدَنَ: see **كُرْدٌ**.

كُرْدَة: see **كُرْدٌ**.

كُرْدِيَّةٌ an appellation of certain dogs [app. belonging to the **كُرْد**]. (M voce **تَدْمُرِيَّةٌ**.)

كُرْدِيَّةٌ: see **كُرْدِيَّةٌ**.

كُرْدِيَّةٌ *A large portion of dates*. (L, K.) — Also, The [kind of basket of palm-leaves called] **كُرْدِيَّةٌ**. (Bk. I.)

جَلَّةٌ in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the **جَلَّة**: (S, L, K:) as also **كُرْدِيَّةٌ**: (K:) pl. **كُرْدِيَّةٌ** (S, L, K) and **كُرْدَا**. (K.)

مَكْرُودٌ *A mustache cut off*. (K.)

کردح

Q. 1. **كُرْدَحَ**, inf. n. **كُرْدَحَةٌ**, *He (a short man) ran with short steps, and quickly*; as also **كُرْمَحَ** and **كُرْمَحَ**. (S.) — *He (an ass) ran leaning on one side*; as also **كُرْدَمَ**. (L.) — *He went slowly*. (IAfr.)

Q. 2. **تَكْرَدَحَ** *He went quickly in his walk*; i. q. **تَكْرَدَحَ**. (K.) — *He, or it, rolled*. (S, K.) Ex. **نَقَطَ مِنَ السَّطْحِ تَكْرَدَحَ** *He fell from the flat top, or roof, of the house, and rolled*. (Afr, S.)

كُرْدَحَةٌ *A quick run*, (K,) with short steps. (TA.) [See also Q. 1.]

كُرْدَحَا, which accord. to analogy should be **كُرْدَحَى**, *A kind of walk*, (K,) with short steps, and quick. (TA.)

كُرْدَا *Running quickly*; or *a quick runner*; (K;) with short steps. (TA.)

کردس

See Supplement.]

کردم

See arts. **كُورِمَ** and **كُورِدَ** and **كُورِمَ** and Supplement.

كرز

[See Supplement.] — **كُرْزٌ** The [double bag, or double sack, called] **خُرْجٌ** (ISk, S, K) of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] **كُرْزَا**: (TA:) or **جَوَالِقٌ** [or sack]: (A, Mgb:) or **جَوَالِقٌ**: (TA:) pl. [of pauc.] **أَكْرَازٌ** (ISd, TA) and [of mult.] **كُرْزَةٌ**. (S, K.) [See **بَطِينٌ**.]

كُرْزَا The ram that carries the **خُرْجٌ** [i.e. the **كُرْزٌ** q.v.] of the pastor: (S, Mgb, K:) he goes before the people, (TA,) and has no horns; (S, Mgb;) because that which has horns (**الْأَقْرُونُ**) diverts himself with smiting others with his horns. (S.)

کرس

2. **كُرْسِيٌّ**, (TA,) inf. n. **كُرْسِيٌّ**, (K, TA,) *He*

put it, or placed it, namely, anything, one part upon another. (TA.) — *He put it together, one part to another*. (TA.) — *He founded it, namely, a building*. (K, TA.)

4. **اَكْرَسَتِ الدَّارُ** *The house had in it compacted dung and urine of camels or of sheep or goats*: (S, A,* TA:) and in like manner you say of a place: (TA:) and **اَكْرَسَتِ الدَّابَّةُ** *The beast of carriage had upon it*, (K, TA,) i.e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See **كُرْسٌ**.

5. **تَكْرَسَ** *It (anything) became put, or placed, one part upon another*. (TA.) — *It became compacted and cohering*; (A,* TA;) as also **تَكَرَّسَ**. (TA.) — *It (the foundation of a building) became hard and strong*. (TA.) — *He collected together fire-wood, &c.* (Mgb.)

6: see 5.

كُرْسٌ *Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats*, (S,* A,* K,* TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. **أَكْرَاسٌ**. (A, TA.) [Hence.] **كُرْسُ الْحَوْضِ** *The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted [by the mixture of their dung and urine with the soil]*. (TA.) — **كُرْسِيٌّ بَنَاءٌ** [The foundation, or lowest part of a building: see 2]. (TA.) — *One of the أَكْرَاسُ* [meaning series or strings of beads] of [the necklaces and similar ornaments called] **قَلَانِدٌ** and **وُشَحٌ** and the like: you say, **قَلَانِدَةٌ ذَاتُ كُرْسَيْنِ** [a necklace of two such series], and **ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ** [of three such series], when you join one part to another [in several places, by larger beads: see **قَلَانِدَةٌ مُكْرَسَةٌ** below]. (Lth, K.)*

كُرْسِيٌّ: see **كُرْسِيٌّ**.

كُرْسِيٌّ and (sometimes, S, Mgb) **كُرْسِيٌّ** (S, Mgb, K) *A throne*; syn. **سُرِيرٌ**: (K:) *a chair*: (TK:) *a seat not larger than is sufficient for one person*: (Bd, ii. 256:) [and a stool:] pl. **كُرَاسِيٌّ** (S, Mgb, K) and sometimes **كُرَاسِيٌّ**, agreeably with a rule mentioned by ISk. (Mgb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the *Kur* ii. 256, it is explained as signifying † *Dominion*: (A:) and † the power of God, whereby He holds the heavens and the earth: (TA:) and † knowledge: (A, K:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the **عَرْشُ** [of God]; this is immeasurable: (A, TA:) or it signifies the sphere of the stars. (TA, art. **عَرْشٌ**.) [Hence,]

also, you say,] **هُوَ مِنْ أَهْلِ الْكُرْسِيِّ** *He is of the people of science.* (TK.) [And hence,] **الْكُرَاسِيُّ** is also used [elliptically] to signify *the learned men*; accord. to Kfr. (A.) — Also, *A prop, or support, for a wall.* (TA.) — **ذَاتُ الْكُرْسِيِّ** *The Constellation Cassiopeia*: see **خَضِيبٌ**.

كُرْبَانَسٌ *A privy on the top of the roof of a house.* (S, A, * Mqb, K,) with a conduit from the ground, (K,) or, as in some lexicons, to the ground: one that is below is not so called: (TA:) or the *privy of an upper chamber*: (MF:) of the measure **فُعْيَالٌ**, (Az, Mqb, K,) from **كُرْسٌ**, meaning, “compacted dung and urine of camels, or of sheep or goats:” (Az, * A, * K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written **كُرْبَانَسٌ**, with the single-pointed letter **ب**: the pl. is **كُرَابِيسٌ**. (TA.)

كُرَّاسٌ: see what next follows.

كُرَّاسَةٌ *A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book; also vulgarly called كُرَّاسَةٌ and كُرَّاسٌ; one of what are termed كُرَّاسٌ and كُرَابِيسٌ; [Kُرَّاسٌ being a coll. gen. n. and كُرَابِيسٌ a pl.]; (S, A, K;) a portion of a صَحِيفَةٌ [i.e. book or volume]: (A, K:) so called because compacted: (TA:) or from **تَكَرَّسَ** signifying “he collected together” fire-wood, &c. (Mqb.) You say, **فِي هَذِهِ الْكُرَّاسَةِ عَشْرُ وَرَقَاتٍ** [In this quire of a book are ten leaves]. (A.) And **هَذَا الْكِتَابُ عِدَّةٌ كُرَابِيسٌ** [This book is composed of a number of quires]. (A.) And **قَرَأْتُ كُرَّاسَةً مِنْ كِتَابٍ سَبَوَيْهِ** [I read a quire of the Book of Seebaweyh]. (A.) And **التَّاجِرُ مَجْدُهُ فِي كَبْسِهِ وَالْعَالِمُ مَجْدُهُ فِي كُرَابِيسِهِ** [The merchant's glory is in his purse, and the learned man's glory is in his quires of books]. (A.)*

مُكْرَسَةٌ and **قِلَادَةٌ مُكْرَسَةٌ** — **مُكْرَسٌ**: see **مُكْرَسٌ**. *A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads: so in the TS and K, excepting that in the latter, خَيْطٌ is erroneously put for خَيْطَيْنِ. (TA.) [See كُرْسٌ, last signification.] And [in like manner], **مُتَكْرَسٌ** and **نَظْمٌ مُتَكْرَسٌ** *A string of beads one above another.* (TA.)*

مُكْرَسٌ (S) (in the L and TA **مُكْرَسٌ**, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] *Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats.* (S, L, * TA.) [And accord. to the second and

third of these authorities, **مُكْرَسٌ** seems to signify the same.]]

مُكْرَسٌ: } see **مُكْرَسٌ**: the former, in two places.
مُتَكْرَسٌ

كرش

1. **كُرْشُ الرَّجُلِ** — **كُرْشٌ**, said of skin: see 5. **كُرْشٌ**, (TA,) *The man came to have a numerous family, or household, after a while.* (Sgh.) And *The man came to have an army, or a military force, after having been alone.* (K, TA.)

2. **كُرْشٌ** inf. n. **تَكْرِشٌ**, *He made what is termed مُكْرَسَةٌ.* (Az, K.) You say, **كُرْشُوا لَنَا مِنْ لَحْمٍ جَزْوَكَمُ** *Make ye for us a مُكْرَسَةٌ of the flesh of your slaughtered camel.* (TA.) — **كُرْشٌ** *He contracted his face; or contracted it much; [making wrinkles in it like the plies of a كُرْشٌ]:* (K, TA:) and **اِسْتَكْرَشَ** also signifies *he shrank; contracted his face; frowned, or looked sternly or austere or morosely.* (Sh, TA.)

3. **تَكْرَشٌ** *It (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contracted, or shrivelled, or shrank, (S, IF, A, K, TA,) and became like the كُرْشٌ: (IF, TA:) and كُرْشٌ, aor. ٔ, (A, K, TA,) inf. n. كُرْشٌ, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, **كَلْبَتُهُ بِكَلَامٍ فَتَكَرَشَ** *I spoke some words to him and his face contracted.* (A, TA.) — **تَكَرَّشُوا** *They collected, or assembled, themselves together.* (Sgh, K.)*

10. **اِسْتَكْرَشَتِ الْإِنْفَعَةُ** *The stomach of a sucking kid became a كُرْشٌ: (S, K:) i.e., when he pastured upon herbage; (K:) for it is called كُرْشٌ as long as the kid does not eat; but when he eats, it is called كُرْشٌ. (S.) — Also اِسْتَكْرَشَ* *He (a kid, and a boy,) became large in his stomach: or became hard in his palate, and wide in his belly, after he had become large: (TA:) or he (a lamb or kid or calf) became large in his belly: (IAar:) or he (a lamb or kid) became large in his belly, and ate much: (TA:) or he (a kid, A, and a boy, Az, TA) became large in his belly, and began to eat: (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy اِسْتَجْفَرَ. (TA.) — See also 2.*

كُرْشٌ: see **كُرْشٌ**.

كُرْشٌ and **كُرْشٌ** [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a خُفٌ, [here meaning of the camel,] and of such as has a divided hoof, (A, Mqb,) that corresponds to the

مَعْدَةُ of a man: (S, A, Mqb, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennet-bag, or runnet bag, and the red, or reed, which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called *after the animal has begun to eat*; being previously called **اِنْفَعَةٌ**: (S, TA:) [or, accord. to some, the term is applied to the first and second stomachs, together; for it is said that] *it empties itself into the قَطْعَةُ يَدٍ جِرَابٍ*, [as though it were a provision-bag for the animal]: and it also pertains to the hare or rabbit, and the jerboa: and is used [tropically] for that of man: (TA:) it is of the fem. gender: (S, K:) pl. [of pauc.] **أَكْرَاشٌ** (TA) and [of mult.] **كُرُوشٌ**. (Mqb, TA.) — Hence the saying, (S, TA,) **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, [in the CK, erroneously, **فَاكُرْشٌ**,] meaning, **إِنْ وَجَدْتُ إِلَى ذَلِكَ**; (S, K, * TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, “Put in the head”; whereupon he replied in the above words. (S, TA.) You say also, **فَاكُرْشٌ**, and **وَجَدْتُ إِلَيْهِ فَاكُرْشٌ**, meaning, **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, or it, a way. (TA.) And **بَابُ كُرْشٍ**, and **وَجَدْتُ إِلَيْهِ فَاكُرْشٌ**, meaning, **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, or it, as much way as the mouth of a stomach, and the entrance of a stomach, and the least mouth of a stomach, **لَأَتِيَهُ** [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjáj, **فَاكُرْشٌ**, meaning, **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, *Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee].* (TA.) — [Hence also,] you say, of land **إِغْبَرَتْ جِلْدَتَهَا وَرَقَتْ كُرْشَهَا**, (أَرْضٌ) [lit. Its skin became dusty, and its stomach became thin]; meaning, **إِنْ وَجَدْتُ إِلَى ذَلِكَ**. (TA.) — And [hence,] **إِنْ وَجَدْتُ إِلَى ذَلِكَ**, *A receptacle for perfumes, and for*

clothes: in this sense also fem.: and a place of collection of anything. (TA.) — And † A man's family, or household: and his young children: (A, K:) or his family, or household, consisting of his young children. (S, Msh.) You say, **جَاءَ بِجَرِّ كَرِشِهِ** † He came dragging along his family, or household. (A, TA.) And **عَلَيْهِ كَرِشٌ مِنْ عِيَالٍ** † Upon him is dependent a large family. (A, * TA, in art. بقر.) And **هُمْ**, (S,) or **لَهُ**, (A,) **كَرِشٌ مَشُورَةٌ**, (S, A,) † They are, (S,) or he has, (A,) scattered young children. (S, A.) And **تَزَوَّجَ فَلَانَةً فَتَكَرَّتْ لَهُ كَرِشَهَا**, (S, A, *) and **بَطْنَهَا**, (S,) † He married, or took to wife, such a woman, and she bore to him many children. (S, A.) [See also art. نثر.] — Also, † A company, or congregated body, (S, A, Msh, K,) of men: (S, A, Msh:) pl. **أَكْرَاشٌ**. (A.) Hence the saying of Moḥammad, **وَعِيَّتِي وَالْأَنْصَارَ كَرِشِي** **وَعِيَّتِي**, (S, TA.) † The *Anṣār* are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely: (TA:) or the meaning is, they are my auxiliaries, from whom I derive aid; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or the depositories of my secrets and trusts, like as the **كَرْش** is the place of the food of the beast: (A:) or the objects of my love and compassion like young children. (Msh.) [And hence, app.,] **الْكُرْشَانِ** is an appellation applied to [the tribes of] El-Azd and 'Abd-el-Kays. (S.) — Also, † The main part, or body of a people or company of men: (A, TA:) pl. **أَكْرَاشٌ** and **كُرُوشٌ**: or, as some say, these are pls. having no sing. [in this sense.] (TA.) — **تَوْبٌ أَكْرَاشِي** [app. from some peculiarity in its colours or texture,] † A kind of garment, or cloth, of the description termed **تُرُود**, of [the fabric of] El-Yemen. (Az, TA.)

أَكْرَشٌ † A man large in the belly: or, as some say, having large property: (TA:) and [the fem.] **كُرْشَاءٌ** a woman large in the belly (ISk, S, K*) and wide. (TA.) Also the latter, † A she-ass bulky in the flanks: (S, K:) or bulky in the belly and flanks. (A.) And the same applied to a foot (قَدَمٌ), † Having much flesh, and even in the part of the sole which is generally hollow, (S, K,) and short in the toes. (S.) And the same applied to a leathern bucket (دَلْوٌ), † Having swollen sides: (A:) or large and with swollen sides. (TA.) — Also the fem., † Distant relationship. (K.) You say, **بَيْنَهُمَا رَجْمٌ كُرْشَاءٌ** † Between them is a distant relationship. (TA.)

تَكْرِشَةٌ What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows.

مُكْرِشَةٌ [A sort of haggess; or maw stuffed with flesh-meat, or flesh-meat and fat, and cooked:] a piece of the stomach of a ruminant, stuffed with

flesh-meat, and fastened together with a skewer, and cooked: (A:) or a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel; (K:) a sort of food of the people of the desert, made by taking flesh-meat marbled with fat (نَحْمٌ أَشْمَطٌ), well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feres has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the **مُكْرِشَةُ** is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet. (Az, TA.)

كرب

كُرْشَبٌ i.q. **قُرْشَبٌ** (K:) or the former signifies *Advanced in years, and hard, gross, or coarse*: and the latter, a great eater, or voracious. (T.) The **ك** is said to be substituted for **ق**, or viciously pronounced for the latter letter. (MF.)

[كرس]

كرض

كرط

كرع

كرف

See Supplement.]

كرفا

Q. 1. **كُرْفَاتُ الْبَعْدَرِ** The pot frothed, or raised a scum, when about to boil. (S, K.) — **كُرْفَا**, inf. n. **كُرْفَاةٌ**; and **تَكْرَفَا**; (like **كُرْنَا** and **تَكْرْنَا**, K, which are said to be changed from the former; TA;) It (a collection of clouds) became large in quantity, and confused, and heaped up. (K.) — **كُرْفُوْا** They became mixed together. (K.)

Q. 2: see 1.

كُرْفِي i.q. **كُرْفِي**; (K:) Clouds high and piled up, one upon another. (S.) And **كُرْفِيَّةٌ** A portion of such clouds. (S.) — **كُرْفِي** An egg-shell. (A'Obeyd, S.) It occurs again in art. كرف. (TA.)

كُرْفِيَّةٌ A ceratin tree, also called **شَفْلَح**. (K.)

كرفس

كُرْفَسٌ, (S, Msh, K,) so written in the Bāri' and the T, but in some copies of the S, **كُرْفَسٌ**, [which is wrong,] (Msh,) [The herb *smallage*: *apium graveolens* of Linnæus;] a well known herb, or leguminous plant, (S, Msh, K,) of the hottest of leguminous plants (مِنْ أَحْرَارِ الْبُقُولِ, TA, [but this is probably a mistake for *أَحْرَارِ الْبُقُولِ* of the leguminous plants that are eaten without being cooked, or that are slender and succulent or soft or sweet,]) the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days, (K,) upon an empty stomach, with avoidance of hurtful things, (TA,) but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy: (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA,) and thought to be so by Az: (Msh:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called **كُرفج** [or **كُرفج**?] (TA.)

كُرْفَسٌ Cotton: (K:) [like **كُرْفَسٌ**, from which it appears to be formed by transposition: see also **كُرْبَانَسٌ**.]

كركب

كُرْكَبٌ, like **كُرْكُمٌ**, A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.)

[كرم]

See Supplement.]

كرمج

Q. 1. **كُرْمَجٌ**, inf. n. **كُرْمَجَةٌ**, i. q. **كُرْتَجٌ**, (S, art. كرج, and CK, and a MS copy of the K,) He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. **كُرْتَجٌ**, the **ب** being changed into **م**, (TA,) he ran at a slower pace than that termed **كُرْدَمَةٌ**. (L, TA.) — **كُرْمَجْنَا فِي آثَارِ الْقَوْمِ** We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.)

كرب

Q. 1. **كُرْبٌ**, inf. n. **كُرْبَةٌ**, He fed a guest with **كُرْبِي**. (K.) Ex. **كُرْبُوا لِضَيْفِكُمْ فَإِنَّهُ** Feed your guest with **كُرْبِي**, for he is hungry. (TA.) — Also, He ate [كُرْبِي, or] dates with milk. (K.) — AHei and others assert the **ن** to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.)

كُرْبٌ, with damm; [so in the copies of the K in my hands, and in the O, and so accord. to

the TA; but I think that the correct reading is كَرْنَب, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words "with damm," in the case of a quadriliteral word, is generally meant "with damm to the first and third letters";] and كَرْنَب; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كَرْنَب being the name now commonly given to the *brassica oleracea*, or cabbage; in Greek κράμβη: (TA:) the [vegetable also called] سنق [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the قَنِيب; of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine (شَرَاب), is a tried antidote against the bite of a viper. (Ibn-El-Beytár, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.)

كَرْنَب and كَرْنَب (K) and كَرْنَاب (so in the TA) i.q. مَجْع, (K,) which is the same as كَدِيرَاء: (IAqr:) Dates with milk. (T.)

[كره

كرو

See Supplement.]

كرز

1. كَرَز, [second pers. كَرَزْتُ,] (K,) aor. ُ, (MS, TA,) inf. n. كَرَزَةٌ (S, A, K) and كَرَزَوَةٌ, (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, كَرَزَتْ يَدُهُ His hand became dry, or stiff, rigid, or tough, and contracted. (A.) — [Hence,] كَرَزَتْ خَطَاهُ † His steps were [contracted, or] near together. (A, K.) — [Hence also,] كَرَزَتْ نَفْسُهُ † [His soul became contracted; meaning, he became niggardly]. (A.) And كَرَزَ الرَّجُلُ † The man shrank [from giving]. (K, TA.) You say, فَلَانٌ لَا يَهْتَرُ وَلَكِنَّهُ يَكْتَرُ † [Such a one does not rejoice, or is not active, or prompt, and brisk, or cheerfully excited, to give, but he shrinks from giving]. (A, TA.) [كَرَزَ (q.v. infra) seems to be an inf. n. of which the verb is كَرَزَ, second pers. كَرَزْتُ, aor. ُ, in the sense of كَرَزَ as explained above.] — كَرَزَ He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed كَرَزَا: (A, K:) or he became affected by a rheum. (TA.) — كَرَزَهُ الْبَرْدُ and الدَّاءُ [The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) — كَرَزَ الشَّيْءُ, (S, K,) aor. ُ, inf. n. كَرَزَ, (TA,) He made the thing narrow, or

strait. (S, K.) — كَرَزَتْ الْمَرْأَةُ ذِمْلَجَهَا, (A, TA,) aor. ُ, (TA,) † The woman filled her armlet with her arm. (A, TA.)

4. كَرَزَهُ اللَّهُ God smote him, or afflicted him, with what is termed كَرَزَا. (K.)

8: see 1, in three places.

كُرْ Dry, or dried up; or stiff, rigid, or tough; and contracted: (A, K:) pl. كُرٌّ. (K.) You say, كُرَّ يَدٌ A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And كُرَّ شَيْءٌ A stiff, rigid, or tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA.) And كُرَّ قَنَازٌ A hard and crooked spear or spear-shaft. (TA.) And كُرَّ قَوْسٌ A stiff, rigid, or tough, bow: (S, A, K:) or a bow whereof the arrow does not go far, by reason of the narrowness of the former: (TA:) Abou-Ziyád says, that the bow thus called is the smallest of bows: (AHn, TA:) pl. كُرَاتٌ. (A.) And كُرَّةٌ كُرَّةٌ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA.) And كُرَّ ذَهَبٌ Tough gold: (A:) or very hard gold. (K.) And كُرَّ جَمَلٌ A hardy, strong camel. (TA.) — رَجُلٌ كُرٌّ, (S, A,) and كُرَّ الْبَدِينُ, (S, A, K,) † A niggardly man, (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA:) pl. كُرٌّ. (S.) — كُرَّ وَجْهٌ † A foul, or an ugly, face. (K.)

كُرَزْ Hardness and crookedness in a piece of wood, or in a spear or spear-shaft. (TA.) — † Niggardliness, (K,) and littleness of compliance and of beneficence. (TA.) See 1.

كُرَزَا (S, A, K) and كُرَزَا, (IAqr, A, K,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A.) A contraction and tremour arising from cold: (A:) or a tremour arising from intense cold: (IAqr, K:) or a certain disease arising from intense cold; (S, K;) being a spasmodic contraction so occasioned: or, accord. to the physicians, arising from the egress of much blood: (TA:) or a certain disease arising from cold, in consequence of which the patient trembles until he dies. (A.)

كُرَزَا: see كُرَزَا.

كُرَزُوْ Made narrow, or strait. (S.) — A man affected by what is termed كُرَزَا: (S, A, K:) or affected by a rheum. (TA.)

كزب

كُزْب i.q. كُزْب. (K.) — [Coll. gen. n., A kind of] hard trees. (K.)

كُزْب Smallness and contraction of the مُنْط (or metatarsal bones) of the foot; which is a defect. (K.)

كُزْبٌ Avaricious, or niggardly, and narrow-minded. (K.)

كُزْبَةٌ i.q. خَلَاسِيَّةٌ in colour; i. e., between black and white. (K.)

كزبر

كُزْبَرَةٌ, and sometimes, [in the present day commonly,] كُزْبَرَةٌ, (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. ܕܪܝܒܪܐ, (Gol.)] One of the kinds of seeds that are used in cooking, for seasoning food; (S, K;) [coriander-seed: or the coriander-plant, accord. to the explanation of كُزْبَرَةٌ (which is said in the TA to be a dial. form of كزبرة) in the K.]

[كزم

كس

See Supplement.]

كسا

1. كَسَا, aor. ُ, (S, K,) inf. n. كَسٌ, (TA,) He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like كَسَعَ. (S.) — كَسَا, (K,) inf. n. كَسٌ, (TA,) He urged on a beast of carriage, in the track, or at the heels, of another. (K.) — كَسَا, (K,) inf. n. كَسٌ, (TA,) He overcame a party in litigation or the like. (K.) — كَسَا (perhaps a mistake for كَسَا, TA,) He smote a person with a sword. (K.)

مَرَّ كَسٌ مِنْ اللَّيْلِ inf. n. of 1. q.v. — A part of the night passed. (K.)

كُسُوْ and كُسُوْ The hinder, or latter, part of anything: pl. أَكْسَاءُ. (S, K.) — كُسُوْ الشَّهْرِ, and كُسُوْهُ, The latter part of the month; its last ten days, or about that period. (TA.) — عَلَى كُسُوْ الشَّهْرِ, and جَاءَ فِي كُسُوْ الشَّهْرِ, He came in the latter part, or end, of the month. (TA.) — عَلَى أَكْسَائِهِ, and جَاءَ عَلَى كُسُوْ الشَّهْرِ, [in the TA written, app. by a mistake of the transcriber, كَسَاءُ,] and عَلَى كُسَائِهِ, [so in the TA,] He came, and I came to thee, at the end of the month, after the whole month had passed. (TA.) — أَكْسَاءُ الْقَوْمِ I came among the latter of the people. (TA.) — مَرُّوا فِي أَكْسَاءِ الْمُنْهَضِينَ, and عَلَى أَكْسَائِهِمْ, They went at the heels of the routed party. (TA.) رَكَبَ كُسَاءُ He fell upon the back of his neck, or head. (K.)

كُسُوْ: see كُسُوْ.

كُسُوْ: see كُسُوْ.

كسب

1. كَسَبَ, aor. ُ, inf. n. كَسْبٌ (S, K, Mqb) and كَسَبَ (K), He collected (wealth, &c.); (S,

كسج; as also اكتسبه. (§.) This is the original signification. (§.) — [Hence,] *He gained, acquired, or earned, wealth or the like; as also* اكتسب. (Msb.) كَسَبْتُ شَيْئًا and اِكْتَسَبْتُه are syn., [signifying *I gained a thing*]. (§.) — Hence [also], كَسَبَ and اِكْتَسَبَ (§, K, Msb) and تَكَسَّبَ (K) *He sought, sought after, or sought to gain, sustenance, or the like, (§, K,) for his family: (Msb:) or كَسَبَ signifies he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]; and اِكْتَسَبَ, he applied himself with art and diligence [to get, or obtain, or gain, acquire, or earn, sustenance &c.; he laboured to earn, or gain, sustenance]: (Sb, K:) [so] also تَكَسَّبَ is explained by تَكَلَّفَ الْكَسْبَ he applied himself, as to a task, to gain, &c. (§.) — كَسَبَ is also said to signify, and originally, both *he sought, or sought after, [sustenance]; and he laboured in seeking, or seeking after, sustenance.* (TA.) — اِكْتَسَبَ has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Kur [تَبَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ] *To it shall be given what reward it hath earned, and upon it shall be executed what punishment it hath drawn upon itself*, the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا [He gained, or earned, or did, good]: and اِكْتَسَبَ شَرًّا [He gained, or earned, or did, evil]. (A.) — [This distinction, however, is not always observed: for] كَسَبَ signifies, *He did either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.]* (Jel in ii. 281; and iii. 24; &c.) And اِكْتَسَبَ *He committed an act of which he was accusable.* (Jel in xxxiii. 58.) كَسَبَ اِثْمًا and اِكْتَسَبَ signify *He [committed, or] burdened himself with (تَحْمِيلٌ), a sin, or crime.* (Msb.) — اِكْتَسَبَ مَا لَا, (S, K,) and اِكْتَسَبَ مَا لَا, (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) *He caused him to gain, acquire, or earn, wealth: (IAth, Msb:) or he assisted him to gain, acquire, or earn, wealth.* (IAth.) كَسَبَهُ عَلَيْهِ *He caused him to gain, or acquire, knowledge.* (Msb.) [In like manner,] اِكْتَسَبْتُ الْعَبْدَ *I caused the slave to gain, or make gain; the verb having here the sense of the measure اَفْعَلْتَهُ; like as اَخْرَجْتُهُ signifies اَسْتَفْرَجْتُهُ.* (Msb.) [See an ex. voce اَوْدَعَ.] نَهَى عَنْ كَسْبِ الْاِمَاءِ [He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)]. (TA, from a trad.) — مَا كَسَبَ in the Kur cxi, 2, is said to signify *His children.* A man's children are among the things termed his كَسْبُ. (TA.) — اِكْتَسَبَ فَيْحًا *It occasioned, or caused, him to wonder.* (TA, voce اَعْجَبَ.)*

4: see 1.

5: see 1.

8: see 1 throughout.

فُلَانٌ طَيَّبَ الْكَسْبَ inf. n. of 1. q.v. — الْكَسْبُ (S, K,) and الْمَكْسَبُ, and الْمَكْسِبُ, (K,) and الْمَكْسَبَةُ, and الْكَسْبَةُ, (S, K,) and الْكَسْبِيَّةُ, (IM,) [Such a one makes good gain: كَسْبٌ &c. signifying *gain, acquisition, or earning: and also a deed, whether good or evil*].

كُسْبٌ i.q. كُنْجَارِقُ [or كُنْجَارَةُ], a Persian word, called by some of the people of Es-Suwád [or كُنْجَه; i.e., The dregs of sesame-grain, or the like, from which the oil has been expressed]; (TA;) dregs remaining after the expression of oil: (S, K:) [as also كُرْبٌ:] from the Persian كَشَب, (AM,) [or rather كُنْجَه, or كُنْجَه]. See also تَخُّ.

كَسَابٌ: see كَسَبَةٌ.

كَسَبٌ: see كَسَبَةٌ.

اِكْتَسَابِيٌّ: see اِكْتَسَابِيٌّ.

كَسَابُ The wolf. (L, K.) — A name of a bitch: (§:) one of the names of the bitch: (ISd:) as also كَسَبَةٌ: (K:) as كَسِبٌ is a name of the dog; i.e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابٌ, as a name of a hunting bitch, means كَسَابِيَّة. (TA, art. بَرَح.)

كُسُوبٌ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is كُسُوبٌ: see also لُسُوبٌ] A thing; anything. كُسُوبٌ مَا لَهْ *He has not anything.* (K.) — رَجُلٌ كُسُوبٌ and كَسَابٌ, A man who makes much gain. (K.)

اِبْنُ الْكُسْبِ — كَسَابٌ: see كَسَبَةٌ. Bastard. (K.)

كُسُوبٌ: see كَسُوبٌ.

كُسُوبٌ A certain plant. (K.) — See also كُسُوبٌ.

اَلْاَوَابِجُ i.q. اَلْجَوَارِحُ, (S, K,) here meaning *The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like.* (MF.) [The explanation in the TA, اَلْجَوَارِحُ مِنَ الْاِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify *prey*, whether men or birds: but this meaning I do not think to be the one intended.]

اَبُو كَسَابِ The wolf. (K.)

اِكْتِسَابِيٌّ [Acquired knowledge, such as is acquired by study: as also كُسْبِيٌّ:] opp. to ضَرُورِيٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment (Kull p. 232.)

كَسَبٌ and مَكْسَبَةٌ see مَكْسَبٌ.

كسبر

جُنْجَلَانٌ and كُسْبَرَةٌ The plant of the جُنْجَلَان: (K;) [i.e., the plant of which the fruit, or produce, is called الجُنْجَلَان;] dial. forms of كُسْبَرَةٌ and كُسْبَرَةٌ, q.v. (TA.)

كست

كُسْتُ i.q. كُسْتُ (K) and كُسْتُ, [i.e. Costus,] with which one fumigates. (Kr.)

كسج

كُسَجَ [app. كُسَجَ, aor. كَسَجَ,] inf. n. كُسَجَ, [app. كُسَجَ,] *He had no beard grown; [was naturally beardless].* From this it would seem that كُسَجَ is an Arabic word. (IKoot, Msb.)

Q. Q. 1. كُوسَجَ *He was, or become, what is termed كُوسَجَ; (K;) from which latter word the verb is derived.* (Shifa el-Ghaleel.)

Q. Q. 2. مَنْ طَالَتْ لِحْيَتُهُ تَكُوسَجَ عَفْلُهُ [He whose beard becometh long, his intellect becometh small.] (TA.)

كُوسَجَ (Th, S, K, &c.) and كُوسَجَ (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaqkoob and ISk and IDrst, (TA,) and AHei says that كُوسَجَ and كُوسَجَ are the only words of the measure فَوْعَلٌ (MF,) and كُوسَجَ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) A man having no hair upon the side of his face [but only upon his chin]; (M;) i.q. اُنْطُ: (M, S;) whose cheeks are clear of hair; (Expositions of the Fr) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c.) originally كُوسَقُ, (Msb,) [or rather كُوسَقُ, which is Persian]. — Also, Deficient in the teeth: (As, K:) from the Persian كُوزَه, (Sb,) [or rather كُوسَقُ]: [pl. كُوسَجُ, occurring in the TA in art. ثُط.] A woman said to her husband Thou art كُوسَجَ: to which he replied, If I be كُوسَجَ, thou art divorced. And the matter being referred to the Imám Aboo-Hanefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كُوسَجَ, and his wife is

divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two. (MF.) — Also, [The *Xiphias*, or sword-fish;] a certain fish (of the sea, §) that has a snout like a saw, (§, K.) and eats men; i. q. **لُخْمَر**, (TA,) and **حَمَلُ الْمَاءِ**, (Mgh in art. **جَمَل**), or **جَمَلُ الْبَحْرِ**, (TA in that art.) — Also, A slow hackney, or nag. (A, K.)

كسح

1. **كَسَحَ**, (aor. -, K, inf. n. **كُسْحٌ**, Mgh,) He swept a house, or chamber. (§, Mgh, K.) [You say] **كَسَحَتِ الرِّيحُ الْأَرْضَ** The wind swept off the dust from the surface of the ground. (§, K.) — [Hence,] **كَسَحَ** † He cleaned out a well, and a canal or channel of running water, &c. (Mgh.) — [And hence also,] † He cut a thing off; destroyed it; did away with it, carried it off: (Mgh:) [he swept it away.] — **كَسَحْنَا بَنِي فَلَانٍ** † We extirpated the sons of such a one. (A.) — **كَسَحَ**, aor. -, inf. n. **كُسْحٌ**, He had a heaviness in one of his legs, and dragged it when he walked: (T:) he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See also **كُسْحَانٌ**.]

8. **أَغَارُوا عَلَيْهِمْ فَأَكْتَسَحَوْهُمْ** 8. † They made a hostile attack, or incursion, upon them, and took all their property. (§, K.) — **إِكْتَسَحْنَا مَالَ** † We took [or swept off] all the property of the sons of such a one, leaving them nothing. (L.) — [In like manner you say] **كَسَحَ مِنْ الْهَالِ مَا شَاءَ** [† He swept off what he pleased of the property]; as also **كَسَحَ**. (K, voce **كُسْحٌ**.)

كُسْحٌ Impotence, (K,) arising from a disease which attacks the hips, and weakens the leg. (TA.)

كُسْحَانٌ: see **أَكْسَحَ**.

كُسْحَانٌ (L) and **كُسْحَانَةٌ** (K) The state of being crippled (زمانة) in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See 1.] — **كُسْحَانٌ** A certain disease of camels, (L, K,) which renders them very lame, so that they cannot walk. (Abou-Sa'eed, L.)

كُسْحٌ: see **أَكْسَحَ**. — Also, Impotent (K) in walking, as though he swept the ground. (TA.)

كُسْحٌ: see **أَكْسَحَ**.

كُسْحَانَةٌ Sweepings; (§, K;) dust that is swept from a house and thrown in a heap. (Lh.) — See also **كُسْحَانٌ**.

كسر - كسج

كُسِبَ (L, K) and **كُسِحَ** and **كُسِحَانٌ** and **أَكْسَحَ** and **كُسْحٌ** (K) and **كُسْحَانٌ** (L) Having a heaviness in one of his legs, and dragging it when he walks: (L:) crippled in the legs, and in the arms: (L, K:) also the first (as explained by some, L,) lame, by nature, or by reason of a chronic ailment: and affected by a disease which deprives one of the power of walking: (§, L, K:) pl. **كُسْحَانٌ** (L) and **كُسْحَانٌ**. (L, K.) **الْصَّدَقَةُ مَالُ الْكُسْحَانِ وَالْعَوْرَانِ** (§, L) Alms are the property of the crippled and the one-eyed. (L, from a trad.)

مُكْسَحَةٌ A broom, or besom, or instrument with which one sweeps (§, K) snow, &c.; (§:) as also **مُكْسَحٌ**. (L.)

أَكْسَحَ: see **مُكْسَحٌ**.

مَكْسُوحٌ A camel severely lame, (L, K,) so that he cannot walk. (Abou-Sa'eed, L.)

كسب

Q. 1. **كُسِبَتْ**, inf. n. **كُسْبَةٌ**, He walked in fear, hiding himself. (K.)

كد

1. **كَدَ**, (§, L, Mgh, K,) aor. -, (L, Mgh,) inf. n. **كَسَادٌ** (§, L, Mgh, K) and **كُسُودٌ**; (K;) and **كَدٌ**; (L, K;) but the former is the verb in common use; (TA;) It (a thing, §, Mgh, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Mgh, K.) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Mgh.) — **كَدَتِ السُّوقُ**, (aor. -, inf. n. **كَسَادٌ**, L,) The market was, or became, stagnant, or dull, with respect to traffic. (§, A, L, Mgh, K.) See 4.

4. **اَكْسَدَ** He (God) made a market stagnant, or dull, with respect to traffic. (A, Mgh.) — He (a man) found his market to be stagnant, or dull, with respect to traffic. (§, IKt, A, L, K.) [In most copies of the K, we find, **وَسُوقٌ كَائِدٌ**, instead of **وَسُوقٌ كَائِدٌ** and **وَأَكْسَدَ**, which is the right reading, as is indicated in the TA.]

كَسِيدٌ: see **كَائِدٌ**. — Also, of inferior condition; ignoble; syn. **دُونٌ**. (§, L, K.) So in the saying of the poet, (§, L,) Mo'awiyeh Ibn-Malik, surnamed Mo'owwidh-el-Hukamā, (IB, L,) **إِذَا كُلُّ حَيٍّ نَابَتْ بِأَرْوَمِهِ** * **نَبَتْ الْعِضَاءُ فَمَاجِدٌ وَكُسِيدٌ** *

(§, L) meaning, Since every living man grows from a root, like the growth of the 'iqdāh, there is he who is noble, and he who is ignoble. (IB, L.)

كَائِدٌ and **كَسِيدٌ** A thing, (§, Mgh,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Mgh, K.) You say **بِلَعَّةٍ كَائِدَةٍ**. (§.) — **سُوقٌ كَائِدٌ**, (§, L, Mgh, K,) without **د**, (§, L, Mgh,) or **كَائِدَةٌ**, as in the T, (Mgh) A market stagnant, or dull, with respect to traffic; (L, Mgh, K;) i.e., **ذَاتُ كَسَادٍ**. (TA.)

كسر

1. **كَسَرَهُ**, (§, A, &c.,) aor. -, (Mgh, K,) inf. n. **كُسْرٌ**; (Mgh, TA;) and **اَكْتَسَرَهُ**; (K;) [He broke it: or the latter signifies he broke it off: or it is similar to **اِقْتَطَعَهُ** and the like, and signifies he broke it off for himself: for] you say **اِكْتَسَرْتُ مِنْهُ طَرَفًا** [I broke off, or broke off for myself, from it, an extremity]. (A.) You say **اِنْكَسَرَ كَسْرًا** and **كُسْرَتُهُ اِنْكَسَارًا**, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — **كُسِرَ** He had his leg broken; his leg broke. (Mgh.) — **فُلَانٌ يَكْسِرُ عَلَيْكَ الْفُوقَ**, (A, K,) or **الْأَرْعَاطَ**, (K,) or **يَكْسِرُ**, (as in the CK, and in a MS copy of the K, but we find the former reading in art. **رَعَط** in the K,) [lit., Such a one breaks against thee the notch of the arrow, or the sockets of the arrow-heads: meaning,] † such a one is angry with thee: (A, K:) or is vehemently angry with thee. (K, art. **رَعَط**, in which see further explanations.) — **كُسِرَ بَيْنَهُمْ رَمْعٌ** lit., A spear was broken among them: meaning, † a quarrel occurred among them. (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying *Simultas inter eos intercessit*.) — **كَسَرَ الْكِتَابَ** † [He divided the book, or writing, into a number of chapters and sections]. (A.) — **كَسَرَ الشِّعْرَ**, aor. -, inf. n. **كُسْرٌ**, † [He broke the measure of the poetry:] he did not make the measure of the poetry correct. (TA.) — **كَسَرْتُ الْقَوْمَ**, inf. n. as above, † I [broke, crushed, routed, or] defeated, the people or party. (Mgh.) — **كَسَرْتُ خُصْبِي** † [I defeated my adversary]. (A.) — **كَسَرَ نَفْسَهُ** † He broke, or subdued, his spirit. — † He abased, or humbled, himself. — **كَسَرْتُ مِنْ سَوْرَتِهِ** † [I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny, or anger]. (A.) — **كَسَرَ خُمَيْتَا الْخَمْرِ بِالْمِزَاجِ** † [He broke, or subdued, or abated, the intoxicating influence of the wine by the mixture of water]. (A.) — **كَسَرَ** † **اِغْبِرْ مَاءً** † **كُسِرَ الْعَطَشُ** † It abated, or allayed, thirst. — **كَسَرَ مَتَاعَهُ** † He

sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ + I turned the man, averted him, or turned him back, from his desire. (Msb.) — يَكْسِرُ ذَنَبَهُ [app. + He contorts his tail after raising it], said of a camel. (K.) — كَسَرَ الثَّوبَ, and الجِلْدَ, + He folded, and he creased, the garment, or piece of cloth, and the skin. Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يَكْسِرُ جَانِبَاهُ [+ Where its two sides are folded]. (S.) You say also كَسَرَ الْوِسَادَ, meaning † He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also كَسَرَ جَفْنَهُ — كَسِرَ. (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — [Said of water, and of sand, + It became rippled by the wind. And of crisp hair, + It became crimped; or became rippled, as though crimped. (In these senses it is used in the S in art. حَبَكَ, &c. See حَبَاكَ.) Also said of the skin, + It became wrinkled: see تَغَشَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, + It became folded, and it became creased, much, or in several, or many places. See an ex. below, voce كَسَرُ.] — [And hence, as meaning, + It became contracted,] said also of the eye. (TA in art. خَشَع.) [See 1.] — [† He nas, or became, languid, or loose in the joints. And † He affected languor, or languidness: a very common signification.] You say, فِيهِ تَكْسَرُ وَتَكْسَرُ, [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, تَكَسَّرَ فِي كَلَامِهِ [+ He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّقَ,) and also مَشِيَ [his walk]. (K, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, أَنْكَسَرَا and أَنْكَسَرَا. (Sb, TA. See 1.) — انكسرت البهائم على الرؤوس + The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — انكسر الشعر + The poetry became [broken, or] incorrect in measure. (TA.) — انكسر القوم + The people became broken, or defeated. — انكسر خصبي [+ My adversary became defeated]. (A.) — انكسرت + His spirit became broken, or subdued: and انكسر, alone, he became broken in spirit; his sharpness of temper, vehemence of mind, or fierceness, became broken, or subdued; he became meek, gentle, or humble.] — انكسر, said of a man, also signifies, very frequently, † He became

[of the action] or multiplicity [of the objects] (S) [He broke it much, in pieces, or into many pieces: or many times, or repeatedly; or he broke it, meaning a number or collection of things.] — مُلَانٌ يَكْسِرُ عَلَيْكَ الْفُوقَ: see 1. — [Kسر also signifies He divided it (i. e. a number, and a measure,) into fractions.] — [Drowsiness made him languid]. كسر الكرى (A, TA in art. هبض.) — [Kسر شعره, inf. n. + He crimped his hair, see رَطَّلَ.] — كسر الماء الوادي † The water made [the كسور, i. e.,] the turnings, bendings, or windings, (مَعَاظِفُ,) of the valley, and the parts thereof eaten away by torrents, to flow with water. (Th.)

3: see 1.

5. تَكْسِرُ, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — [Said of water, and of sand, + It became rippled by the wind. And of crisp hair, + It became crimped; or became rippled, as though crimped. (In these senses it is used in the S in art. حَبَكَ, &c. See حَبَاكَ.) Also said of the skin, + It became wrinkled: see تَغَشَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, + It became folded, and it became creased, much, or in several, or many places. See an ex. below, voce كَسَرُ.] — [And hence, as meaning, + It became contracted,] said also of the eye. (TA in art. خَشَع.) [See 1.] — [† He nas, or became, languid, or loose in the joints. And † He affected languor, or languidness: a very common signification.] You say, فِيهِ تَكْسَرُ وَتَكْسَرُ, [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, تَكَسَّرَ فِي كَلَامِهِ [+ He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّقَ,) and also مَشِيَ [his walk]. (K, ibid.) See also 7.

7. انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, أَنْكَسَرَا and أَنْكَسَرَا. (Sb, TA. See 1.) — انكسرت البهائم على الرؤوس + The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — انكسر الشعر + The poetry became [broken, or] incorrect in measure. (TA.) — انكسر القوم + The people became broken, or defeated. — انكسر خصبي [+ My adversary became defeated]. (A.) — انكسرت + His spirit became broken, or subdued: and انكسر, alone, he became broken in spirit; his sharpness of temper, vehemence of mind, or fierceness, became broken, or subdued; he became meek, gentle, or humble.] — انكسر, said of a man, also signifies, very frequently, † He became

languid, or languishing. See the act. part. n., below. And see 5.] فَتَرٌ and فَتَرٌ and فَتَرٌ are syn. (S, art. فَتَر.) — انكسر عن الشيء + He lacked power, or ability, to do, or accomplish the thing. And انكسر [alone] + He, or it, (said of anything, [man or beast,]) remitted, flagged, or became remiss, in an affair, lacking power, or ability, to perform, or accomplish, it. (TA.) — انكسر نظر الطرف + The look of the eye, or eyes, became languid, or languishing; syn. فَتَر. (IKtt, in TA, art. فَتَر.) And انكسر طرفه + [His eye, or eyes, or sight, became languid, or languishing, or not sharp]. (T, K, art. فَتَر.) — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so كَسِرَ, (Fr. in TA, art. قَط.) + It abated, or became allayed; or, [said of heat,] it became languid, or faint. (TA.) — Said of dough, + It became soft, and leavened, or good, and fit to be baked. (TA.) — [Said of a garment, or piece of cloth, and skin, + It became folded; it became creased. Ex.:] يَطْوِي الثَّيَابَ أَوَّلَ طَيِّهَا حَتَّى تَتَكْسَرَ عَلَى طَيِّهَا [He folds the garments, or pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding]. (S, K, voce قَسَامِي.) [In one copy of the S, I find تَتَكْسَرُ in the place of تَتَكْسِرُ, which latter reading I find in a better copy of the same work.]

8: see 1, first sentence.

كَسَرُ: see كَسَرُ, throughout. — † A fraction, or broken part of an integral, as the half, and the tenth, and the fifth; (Msb;) what does not amount to an integral portion: (K:) pl. كُسُورٌ. (A, Msb.) You say, ضَرَبَ الْحُسَابُ الْكُسُورَ بَعْضُهَا بَعْضًا [+ The calculators multiplied the fractions together]. (A.) — Little in quantity or number: (ISd, K:) as though it were a fraction of much. (ISd.) — † A crease, wrinkle, ply, plait, or fold, in skin, and in a garment or piece of cloth; (JK, S, * K, * voce غَرَّ, in the CK; and so accord. to the explanation of the pl. in the present art. in the TA;) as also مَكْسَرٌ: (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضُنُ:) pl. of the former كُسُورٌ: (JK, S, voce غَرَّ; and TA in the present art.;) and of the latter, مَكَايِرُ. (S, Mgh, Msb, voce غَضُنُ; &c.) — See also كُسُورٌ, below. — [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed كَسْرَةٌ.]

كُسُورٌ and كَسْرٌ, (S, K, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,)

2. تَكْسِيرٌ, (S, A, Msb, K,) inf. n. تَكْسِرُ, (Msb,) is with tashdeed to denote muchness

A portion of a limb : or a complete limb : (K:) or a limb by itself, which is not mixed with another : (TA:) or half of a bone, with the flesh that is upon it : (K:) or a bone upon which there is not much flesh, (S, K,) and which is broken; otherwise it is not thus called : (S) or any bone : (AHeyth:) or a limb of a camel : (TA:) or of a human being or other : (ISd, TA:) pl. [of pauc.] أَكْسَارُ (TA) and [of mult.] كُسُور. (S, TA.) — كُسْرُ قَبِيحٍ (S, K,) and كُسْرٌ قَبِيحٌ (S,) The bone of the سَاعِد [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.)] [See also قَبِيحٌ. And كُسْرُ حَسَنِ signifies The upper part of that bone.] — Also كُسْرٌ and كُسْرٌ The side of a بَيْت [or tent] : (K:) or the part of [each of] the two sides thereof that descends from the طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left : (TA:) or the lowest شَقَّة [or oblong piece of cloth] of a [tent of the kind called] خَبَاءٌ : (A, K:) or the part of that شَقَّة which is folded or creased (تَكْسَرُ وَتَشْتِي) upon the ground : (K:) or the lowest شَقَّة of a بَيْت [or tent], that is next the ground, from where its (the tent's) two sides are folded (مِنْ حَيْثُ يَكْسَرُ جَانِبَاهُ), on thy right hand, and thy left. (ISk, S.) — Also, (K,) or كُسْرٌ [only], (TA,) [but for this limitation there appears no reason,] A side (K, TA) of anything; as, [for instance,] of a desert : (TA:) pl. أَكْسَارُ and كُسُور [app. in all the senses: see above]. (K.) — أَكْسَارٌ, and قُدْرٌ كُسْرٌ, (TA,) and جَفْنَةٌ أَكْسَارٌ (IAar,) and إِنَاءٌ أَكْسَارٌ (TA,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) large, and [composed of several pieces] joined together : (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — See also كُسُور, below.

وَقَعَ عَلَيْهِمُ الْكَسْرُ, You say, وَقَعَ عَلَيْهِمُ الْكَسْرُ + A defeat. You say, وَقَعَ عَلَيْهِمُ الْكَسْرُ. Defeat befell them. (Mgh.) — See also كُسْرٌ.

كُسْرَةٌ (in some copies of the K كُسْرٌ, but this is a mistake, TA,) A piece of a broken thing : (S, K:) or rather a piece broken from a thing : (TA:) or a fragment, or broken piece, of a thing : (Mgh:) pl. كُسْرٌ. (S, Mgh, K.) You say, كُسْرَةٌ مِنَ الْخُبْزِ, A broken piece of bread. (Mgh.) See also كُسَارٌ.

كُسْرِيٌّ and كُسْرِي, (S, Mgh, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Abou-Amr Ibn-El-'Alà, (Mgh,) A name (TA) applied to the king of the Persians, (Mgh, K, TA,) or a

surname of the kings of the Persians, (S,) like النَجَاشِيُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرُو, (S, K,) which means "possessing ample dominion," (K,) in the Persian language: so they say: but خُسْرُو is itself arabicized from خُوش رُو, which means, in that language, "goodly in countenance": (TA:) [but that خُسْرُو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كُسْرِي because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized : (MF:) the pl. is أَكْسَارَةٌ, (S, Mgh, K,) contr. to analogy, (S,) and كَسَابِرَةٌ and أَكْسَابِرٌ and كُسُورٌ, (K,) [all of which are also] contr. to analogy : (TA:) by rule it should be كُسُورُونَ, like عِمُونَ (S, K) and مُوسُونَ (S.)

كُسْرِيٌّ : see كُسْرُوِيٌّ.

كُسْرُوِيٌّ and كُسْرِيٌّ Of, or relating to, كُسْرِي; rel. ns. from كُسْرِي : (S, Mgh, K:) and كُسْرُوِيٌّ alone is the rel. n. from كُسْرِي. (Mgh.) [In the TA, it is said that one should not say كُسْرُوِيٌّ; but it seems that what is not allowable is كُسْرِيٌّ.]

كُسَارَةٌ and كُسَارٌ [Fragments, or broken pieces or particles, that fall from a thing:] what breaks from a thing : (Sgh:) or what breaks in pieces from a thing, (K, TA,) and falls : (TA:) fragments, or broken pieces or particles, (دُقَاقٍ, ISk, S, and حُطَامٍ, S,) of fire-wood. (ISk, S.) You speak of the كُسَار of glass, and of a mug, and of aloes-wood. (A.)

كُسُورٌ + The turnings, bendings, or windings, (مَعَاطِفُ, K, TA,) and parts eaten away by torrents, (جَرَفَةٌ, TA,) and ravines, (شِعَابٌ, K, TA,) of valleys, (K, TA,) and of mountains : (TA:) a pl. without a sing. : (K:) you do not say كُسْرُ الْوَادِي nor كُسْرُ الْوَادِي. (TA.) — كُسُورٌ † A land having [places of] ascent and descent. (S, A.) — See also كُسْرٌ and كُسْرٌ.

كُسِيرٌ i.q. مَكْسُورٌ, [Broken,] (S, K,) applied to a thing : (S:) and so the fem., without ة : (TA:) pl. كُسْرِي, (S, K,) like as مَرْضِي is pl. of مَرِيضٍ (S,) and كَسَارِي : (K:) [and مَكْسِيرٌ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكْسِيرٌ because it is of a kind proper to substa. (TA.) — نَاقَةٌ كُسِيرٌ (S, K) i.q. مَكْسُورَةٌ [lit. A broken she-camel,] (K,) is like the phrase كَفَّ خَضِيبٌ (S, TA,) meaning مَكْسُوبَةٌ : (TA:) or a she-camel having one of

its legs broken : (Mgh:) and شَاةٌ كُسِيرٌ a sheep, or goat, having one of its legs broken : كُسِيرٌ being of the measure فَعِيل in the sense of the measure مَفْعُول : (Mgh, Mgh:) and كُسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيعَةٌ : (Mgh:) كُسِيرٌ, occurring in a trad. is explained as signifying a sheep, or goat, having a broken leg, that cannot walk; (IAth, Mgh;) but this requires consideration. (Mgh.)

كَايِرٌ [Breaking]; fem. with ة : pl. masc. and fem. كُسْرٌ; and pl. fem. كَوَايِرٌ also. (K.) — † Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following, in a trad. of 'Omar, أَحَدُهُمْ كَايِرًا وَسَادَهُ, meaning, † Not one of them ceases to fold or double his pillow or cushion at the abode of a woman whose husband is absent in war, and to lean or recline upon it, and enter upon discourse with her. (IAth, TA.) — † An eagle, (A, K,) and a hawk or falcon, (A,) contracting his wings, (A, K,) or contracting them somewhat, so that he may descend in his flight, (TA,) or in order to alight. (A, K.) — الْكَايِرُ † The eagle. (S, M, K.)

كُسِيرٌ i.q. الْكَيْمِيَّةُ q.v. (Sgh, K.)

جَمْعُ التَّكْسِيرِ + [The broken plural:] the plural in which the composition of the singular is changed; (K;) the change being either apparent, as in رَجَالٌ, pl. of رَجُلٌ, or understood, as in فُلُكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of فُكْلٌ, and that in the pl. is like that of أَسَدٌ. (Ibn-'Akeel: see Dieterici's "Alfijjah" &c., pp. 329 and 330.) — Also تَكْسِيرٌ + [The area of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قَطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the product of the multiplication of the half of the قطر by the half of the دور: and it is sometimes called مَسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ وَقَطْرُهَا سَبْعَةٌ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.]

مَكْسِيرٌ A place of breaking, (K, TA,) of anything. (TA.) You say, عُوْدٌ صُلْبٌ الْمَكْسِيرِ [Wood, or a piece of wood, or a branch, or twig, hard in the place of breaking,] when you know its goodness by its breaking: (S, A:) and عُوْدٌ طَيِّبٌ الْمَكْسِيرِ [Wood, &c., good in the place of breaking,] i.e. approved. (K.) — Hence, رَجُلٌ صُلْبٌ الْمَكْسِيرِ (A, L) † A man who bears up.

against difficulty, distress, or adversity: because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, **هَمَزٌ** **فَلَانٌ هَمَزٌ** (A.) And **هَمَزٌ** **فَلَانٌ**, (TA.) and **هَمَزٌ** **فَلَانٌ**, (TA in art. **هَمَزٌ**, q.v.) + [Such a one is easy, or compliant, when asked], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that he is one whose wood is weak. (TA.) And **فَلَانٌ طَيِّبٌ** **هَمَزٌ** + Such a one is praised when tried, proved, or tested: (S, TA:) and **رَدِيءٌ** **هَمَزٌ** [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] **مَكْبَرٌ** also signifies † The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. **مَكْبَرٌ**. (K.) — Also **مَكْبَرٌ** The lowest part (**أَصْلٌ** K, TA) of anything; and especially of a tree, where the branches are broken off. (TA.) — [Hence] it is said to be metonymically used as meaning † Old property. (TA voce **فَرَعٌ**). — See also **كَبَرٌ**.

مَكْبَرٌ see **كَبَرٌ**. — **سَوَاطِئٌ** **مَكْبَرٌ** + A soft, weak, whip. (TA.)

مَكْبَرٌ pass. part. n. of 2, q.v. — See also **مَكْبَرٌ**, with which it is made synonymous. — † A valley whose **كُورٌ** (q.v.) flow with water: (K:) or are made to flow: (Th:) accord. to one relation of a saying in which it occurs, it is **مَكْبَرٌ**. (TA.)

جَارِيٌّ **مَكْبَرِيٌّ** (S,) or **جَارِيٌّ** **مَكْبَرِيٌّ** (ISd, K,) Such a one is my neighbour; (S;) the **كُورٌ** (q.v.) of his tent is next the **كُورٌ** of my tent. (S, ISd, K.)

مَكْبَرٌ has for its pl. **مَكْبَرِيٌّ**, which is extr.; like **مَسَاحِقٌ**, pl. of **مَسْحَقٌ**. (TA in art. **مَسْحَقٌ**.) **رَأَيْتُهُ** **مَكْبَرِيًّا** † I saw him in a languid, or languishing state. (A.)

كس

كُفٌ i. q. **كُفٌ** (K) The mood with which one fumigates; being a dial. var. of the latter. (TA.)

كع

كف

كل

كسر

كو

See Supplement.

كش

See **كش** and Supplement.]

كنا

1. **كَنَأَ**, aor. ʾ, He ate cucumber. (S.) — **كَنَأَ**, (S, K.) inf. n. **كَنْيٌ**, (S,) He ate food: (TA:) or he ate food in the same manner as one eats cucumbers; (AZ, S, K;) chewing with the extreme grinders, or filling the mouth, (**خَضْبًا**) as in eating cucumbers and the like. (TA.) — **كَنَأَ** and **كَنَأَ**, He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — **كَنَأَ** He ate a piece of **كَنْيٌ**. (TA.) [See also 4 and 5.] — **كَنْيٌ** **مِنَ الطَّعَامِ**, aor. ʾ, inf. n. **كَنْيٌ**; **كَنَأَ** and **كَنَأَ** (K) and, accord. to some, **كَنْيٌ**; (TA;) and **كَنْيٌ**; (K;) He was, or became, filled with food. (K.) — **كَنَأَ**, (S, K,) inf. n. **كَنْيٌ**; (S;) and **كَنْيٌ**; (El-Umawee, S, K;) He roasted meat until it became dry. (AA, S, K.) — **كَنْيٌ** It (a skin for water &c.) had its inner skin appearing through its outer; (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA.) — **كَنْيٌ** **يَدُهُ** His hand chapped; or its skin became rough and corrugated. (K.) — **كَنَأَ** He peeled a thing: (Fr, K:) used with reference to a hide. (TA.) — **كَنَأَ** **وَسَطَهُ** He smote and cut his, or its, middle with a sword. (K, TA.) — **كَنْيٌ** Inirrit feminum. (K)

2: see 1.

4. **كَنْيٌ** **اِكْنَأَ** He ate **كَنْيٌ**. (TA.) — And see 1.

5. **كَنْيٌ** **تَكْنَأَ** **اللَّحْمَ** He ate dry meat [see **كَنْيٌ**], (S,) and was filled with it. (TA.) See 1. — **تَكْنَأَ** **الْأُذْيَرُ** The hide became peeled: [i.e., its outer layer of skin, or scurf-skin, was shaven, or scraped off]. (S.)

كَنْيٌ inf. n. of 1, q.v. — Roughness and corrugation [or chapping] in the skin of the hand. (TA.)

كَنْيٌ and **كَنْيٌ** Filled with food. (K.) — **كَنْيٌ** Meat roasted until it becomes dry. (S.)

كَنْيٌ A rice, fault, defect, blemish, or something amiss. (K.)

كشب

1. **كَشَبَ**, aor. ʾ, inf. n. **كَشِبٌ**; and **كَشَبَ**, inf. n. **كَشِبٌ**; He ate flesh-meat and the like with vehemence. (K, TA.)

2: see 1.

كشت

كَشَوْتُ and **كُتُوْتُ** and **كُتُوْتُ** (S, K) and **كُتُوْتُ** (of the fem. gender, Ibn-Buzruj, in TA, voce **هَنْدَبٌ**) and **كُتُوْتُ** but this last is a bad word, (K,) [as also **كُتُوْتُ** and **كُتُوْتُ**] [A species of *cuscuta*, or dodder;] a certain plant that clings to the branches of trees, having no

root in the earth. (S, K.) [See also **الشَّحَرَةُ** **الْخَبِيثَةُ**, in art. **خَبَثٌ**. And see **الْفَقْدُ** and **سَكْرٌ**.] — A poet says,

• هُوَ الْكُشُوْتُ فَلَا أَصْلَ وَلَا وَرَقَ
• وَلَا نَيْسَمَ وَلَا ظِلًّا وَلَا ثَمَرَ

[He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.)

كشع

1. **كَشَعَ** **لَهُ** **بِالْعَدَاوَةِ**; and **كَشَحَهُ** (S, L, K,) inf. n. **كُشَاحٌ** and **مُكَاشِحَةٌ**; (L:) signify the same, (S, K,) He determined, or resolved, upon enmity to him: (L:) was inimical to him, (L, K,) and broke friendship with him: (L:) hated him and was inimical to him: bore a secret enmity to him. (L.) — **كَشَعَ** He dispersed, (S, K,) and drove away, (S,) a people. (S, K.) — **كَشَحُوا** **عَنِ الْمَاءِ**, and **كَشَحُوا**, They (a people, S) dispersed from the water: (S, K:) they went away from it, and dispersed: (TA:) they went back from it. (T.) — **كَشَعَ** He went back; retired. (A.) — **كَشَحَهُ** He pierced, or stabbed, him in the part called **كُشَعٌ**. (TA.) — **كُشَعٌ**; (L;) and **كُشَعٌ**, (K, L,) inf. n. **كُشَيْعٌ**; (K;) He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called **كُشَعٌ**. (L, K.) — **كُشَعٌ**, inf. n. **كُشَعٌ**, He had a pain in his **كُشَعٌ**. (L.) — Also, (inf. n. as above, S,) He was cauterized for the disease called **كُشَعٌ**. (S, L, K.)

2: }
3: } see 1.
7: }

كُشَعٌ The **حَنَى** [i.e. the flank; or part between the false ribs and the hip; also explained in the TA by the word **خَاصِرَةٌ**]: (L:) or the part between the hypochondre and the false ribs, (S, L, K,) and from near the navel to the portion of flesh and sinew next the back-bone: (L:) the part against which the sword hangs when a man is measuring it; and the part corresponding thereto on the other side: (T:) or each of the two sides of the belly, externally and internally, [or behind and before]; and so in a horse: (M:) or the waist: [see a verse of Imra-el-Kays cited voce **مُذَلِّلٌ**] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. **كُشُوعٌ**. (A.) — **كُشَعًا** He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce **أَبٌ**.] — **كُشَعَهُ** **عَلَى الْأَمْرِ** — **أَبٌ** He determined, or resolved, upon the thing, or affair, in his mind, syn. **أَضَمَّهُ**: (S, A, K:) and hid it, or concealed it: (S, K:) or, accord. to the L, and

other lexicons, *he persevered in the thing, or affair.* (TA.) — طَوَى كَشْحَهُ *He went away, and cut the ties of kindred.* (L.) — طَوَى كَشْحَهُ *He cut me, or cut the tie of friendship that united him to me, and broke off from me, abandoned me, or discarded me,* (S, L, K,) and became inimical to me: (L:) *he turned away from me.* (L.) — وَشَاحٌ كَشْحٌ *Either side of a* وَشَاحٌ *from which the* كَشْحُ *of the body is said to have its name, because the former hangs against the latter:* (L:) *or a* وَشَاحٌ *[altogether]; so called because it hangs against the* كَشْحُ *of the body; in like manner as an* إِزَارٌ *is called* حَقْوٌ *:* (A:) pl. كُشُوحٌ (TA.) — The kind of shells called conries, or conchae Veneris; syn. وَدَعٌ: pl. كُشُوحٌ: (K:) *or a* وَشَاحٌ *made of such shells: أَوْشَحَةٌ were made of white shells of that kind.* (Abou-Su'eed Es-Sukkaree.)

كَشْعٌ *A certain disease (which attacks a man, S, K,) in the* كَشْحُ *, (meaning the flank, خَاصِرَةٌ, TA,) and for which he is cauterized:* (S, L, K:) *or the pleurisy, syn. ذَاتُ الْجَنْبِ.* (K.)

كَشَاحَةٌ, a subst., *A determining, or resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another.* (L.)

كَشَاحٌ *A mark made by burning with a hot iron in the part called* كَشْحُ *.* (S, K.)

كَاشِعٌ *One who determines, or resolves, upon enmity (يُضَيِّرُهُ) to another: (S, L, K:) a hating enemy: (L:) a secret enemy: as though he folded up enmity in his* كَشْحُ *; or as though he turned his* كَشْحُ *towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his* كَشْحُ *, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called* أَسْوَدُ الْكَبِدِ *, as though enmity had burned his liver: (L:) or, accord. to some, one who estranges himself from another.* (Msb.)

مَكْشُوحٌ *A man cauterized for the disease called* كَشْحُ *:* (S, L, K:) *a man cauterized with the mark called* كَشَاحٌ *, below the ribs.* (L.) — *A man smitten with a sword in his* كَشْحُ *.* (K.)

[كشد

See Supplement.]

كشر

1. كَشَرَ عَنْ أَسْنَانِهِ, (M, A, K,) aor. -, inf. n. كَشْرٌ; (M, K;) [and كَشَرَ, alone; (occurring in the S, K, voce كَشَحَ;)] *He displayed his teeth, or grinned, (M, A, K,) in laughter, and*

otherwise. (M, K.) You say also كَشَرَ عَنْ نَابِهِ *He (a camel) displayed his tusk: (S:) and he (a beast of prey) snarled by reason of irritation.* (TA.) And كَشَرَ عَنْ أَنْتَابِهِ *He (an enemy, and a beast of prey,) displayed his dog-teeth, or tusks.* (A.) And كَشَرَ عَنْ أَنْتَابِكَ † *Threaten thou.* (A.) — Also كَشَرَ, inf. n. as above, *He smiled, or laughed a little without any sound, so as to display his teeth: (ISk, S, K:*) or he displayed his teeth in smiling.* (TA.) And كَشَرَ إِلَيْهِ *He smiled to him, displaying his teeth.* (A.) — And كَشَرَ فُلَانٌ لِفُلَانٍ † *Such a one behaved ferociously to such a one, or became changed towards him, and threatened him.* (TA.)

3. كَاشَرُهُ, (A, K,) inf. n. مُكَاشَرَةٌ, (A,) *He displayed his teeth to him, or grinned to him: (K:) or he laughed in his face; and conversed, or acted with him without shyness or aversion, boldly, or in a free and easy, or cheerful, manner (وَبَاسَطَهُ).* (TA.)

5: see 1.

كِشْرَةٌ [The act of displaying the teeth, or grinning, to another: or laughing in the face of another, and looking at him in an open or a cheerful manner:] a subst. from كَاشَرٌ, (K, TA,) like هَجْرَةٌ from هَاجَرَ, and عِشْرَةٌ from عَاشَرَ. (Az, TA.)

كشط

1. كَشَطَ, (S, Msb, K,) aor. -, (Msb, MS,) inf. n. كَشِطٌ, (Msb, K,) *He removed, put off, took off, or stripped off, (S, Msb, K,) a thing (Msb, K) from (عَنْ) a thing which it covered; (K;) as, for instance, the housing, or covering, (S, K,) from a horse, (K,) or from the back of a horse; (S;) and the cover from a thing; (S;) and the skin from a slaughtered camel: (TA:) and كَشَطٌ is a dial. var. thereof; (Yaqkoob, S;) the former being of the dial. of Kureysh, (Yaqkoob, accord. to the TA,) or of Keys, (M in art. قشط) and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaqkoob, TA:) and كَشَطٌ signifies the same. (Ham., p. 693.) It is said in the Kur, [lxxxii. 11,] وَإِذَا السَّمَاءُ كُشِطَتْ *And when the heaven shall be removed from its place, like as a roof is removed from its place; (Zj, K;) and in like manner كُشِطَتْ, (Zj, S,*) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (S:) or shall be pulled off and folded together.* (Fr.) And you say also كَشَطَ الْحَرْفَ *He removed the letter from its place.* (TA.) And كَشَطَ رَوْعَهُ, (TA,) inf. n. كَشَاطٌ, (K, TA,) † *His fright, or fear, became removed; (K, TA;) and so كَشَطَ رَوْعَهُ: (TA:) or the latter signifies † his fright, or fear, went away.* (S, K, TA.) And كَشَطَ قَتَطَهَا and الدَّاهِيَةَ *[He removed the housing, or**

covering, from the beast of carriage]. (TA in art. قشط.) And كَشَطَتِ الْبَعِيرَ, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (S, Msb,) *I skinned the camel: (S, Msb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشَطْتُهُ and جَدَّدْتُهُ.* (S.)

5. تَكَشَّطَ السَّحَابُ فِي السَّمَاءِ *The clouds became dissundered and dispersed in the sky.* (TA.)

7. انكشط التُّرَابُ [The dust became removed, or cleared away, by the wind]. (T, TA in art. جول.) See also 1.

10. see 1.

كُشَطٌ i. q. قُشَطٌ. (AA in TA art. قسط.)

كِشَاطٌ: see كَشِطٌ. — The stripped skin of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, اِرْفَعْ عَنْهَا كِشَاطَهَا لِأَنْظُرَ إِلَى نَحْمِهَا [Take thou off from it its stripped skin, that I may look at its flesh.] (Lth, K.)*

كِشَاطٌ: see what next follows.

كَاشِطٌ *A slaughterer [or skinner] of camels; as also كِشَاطٌ. (TA.) — Also, [its pls.] كِشَاطَةٌ (Lth, K,) and كَاشِطُونَ (M, TA) The owners of a skinned camel. (Lth, M, K.)*

جَزُورٌ مَكْشُوطَةٌ [A skinned slaughtered camel]. (K.)

كشف

كشر

كشو

كص

See Supplement.]

كظ

1. كَظَّهُ, (S, K,) aor. -, inf. n. كَظٌّ, (S,) *It (food, S, K, and in like manner drink, TA) afferted him with* كَظَّهُ, q.v.; (S,) *filled him so that he could not breathe: (K:) filled him, and made him heavy.* (TA.) — *He, or it, made him sad, or sorrowful, by reason of much eating; inf. n. كَظَّهُ.* (Lth.) — *He filled it (namely a skin for water or milk) so as to make it stretch.* (TA.) — [And hence, app.,] *He made it (namely a rope) firm, or fast.* (Ibn-'Abbād.) — كَظٌّ [in the TA كَظَّهُ, which is evidently a mistranscription,] † *Wrath, or rage, filled his bosom: and اِكْتَظَّهُ † signifies the same as كَظَّهُ + [wrath, or rage, filled him]. (TA.) — كَظَّهُ الْأَمْرَ, (S, K,) aor. -, inf. n. كَظٌّ (TA) and كَظَّافَةٌ and كَظَّافَةٌ, (K,) † *The affair, or case, oppressed him with grief; (S, K, TA;) distressed him; (K, TA;) filled him with grief,**

or *disquietude*, or *anxiety*, and *burdened* him. (TA.) — كَفَّ خَصْمَهُ + He bridled his adversary so that he found no way of escape. (TA.) — See also 8.

3. مَكَاظَةُ, inf. n. كَاظَ الْقَوْمَ بَعْضُهُمْ بَعْضًا, + The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also تَكَاطَوْا. (TA.) كِظَافٌ signifies [likewise] + Long clearing, or holding fast, (K, TA,) notwithstanding difficulty: (TA:) and vehement striving for the mastery in war or fight; as also مَكَاظَةُ: (S, K:) and the latter, [or both,] + the exceeding the ordinary bounds in enmity; as also تَكَاطَافٌ. (TA.) You say, بَيْنَهُمُ كِظَافٌ + [Between them is vehement striving for the mastery in fight]. (S.) And it is said in a prov., لَيْسَ أَخُو الْكِظَافِ, + [He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust]: meaning كَاظَوْكَ كَاظِيَهُمْ مَا كَاظَوْكَ, + [Strive thou vehemently for the mastery with them as long as they so strive with thee]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الْكِظَافِ مَنْ لَا يَسَامُهُ + He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.] You say also, تَكَاطَافُ الْقَوْمُ + The people, or company of men, exceeded the ordinary bounds in enmity. (S.) See also كِظَافٌ below.

6: see 3, in three places.

8. اِكْتَفَ He became filled by food so that he could not breathe, (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — اِكْتَفَ (a water-course) became straitened by the abundance of its flow of water; (S;) as also كَفَّ, [aor., accord. to general rule, كَفَّ]; (TA;) and so اِكْتَفَ بِالْمَاءِ: (K:) and اِكْتَفَ اِكْتَفَ it (a valley) became filled by the rain and torrent. (TA.) [See also R. Q. 1 and 2.] اِكْتَفَ الْقَوْمُ فِي الْمَسْجِدِ + The people straitened, or crowded, one another in the mosque. (TA.) — اِكْتَفَ الْفَيْظَ: see 1.

R. Q. 1. كَفَّافَةٌ, inf. n. كَفَّافٌ, It (a skin for water or milk) stretched when being filled: (Lth, K:) was seen to become even [more and more] as often as water was poured into it. (O, K.) [See also 8, and R. Q. 2.]

R. Q. 2. تَكَظَّفَ He erected himself, sitting, as often as he filled his belly, (Lth, K,) becoming filled so that he could not breathe, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — It (a skin for water or milk) became filled, or full. (TA.) [See also 8, and R. Q. 1.]

كُظٌّ [originally an inf. n. — Used as a simple subst.,] † Grief, or *disquietude*, or *anxiety*, that fills the bosom: so in the saying of 'Omar Ibn-'Abd-el-'Azeez, in speaking of death, وَكُظٌّ لَيْسَ, meaning And grief, &c., that is not like other grief, &c., but more vehement. (TA) [See also كُظٌّ.] — It is also used as an epithet: you say رَجُلٌ كُظٌّ † A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them. (Ibn-'Abbād, K.) — And رَجُلٌ كُظٌّ † A man, hard, or difficult, in disposition. (S, L: in some copies of the former, لُظٌّ كُظٌّ.) ISd thinks that كُظٌّ is here an imitative sequent. (TA in art. لُظٌّ, q. v.)

كُظَّةٌ Repletion, or the state of being much filled, with food or drink: (M, Mgh,* K:) and a thing that befalls (S, A, K) a man, (S,) or an animal, (A,) in consequence of impletion [or repletion] with food: (S, A, K:) pl. اُكُظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, اُرْكُظَّةٌ عَلَى اُرْكُظَّةٍ مَسْمُومَةٌ مَسْمُومَةٌ [Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing]. (TA.)

كُظَافٌ: see 3, of which it is an inf. n. — Also, † Difficulty, or distress, and fatigue, (K, TA,) in an affair, such as takes away the breath. (TA.) And † Grief, or *disquietude*, or *anxiety*, occasioned by war, filling the heart. (L.)

كُظِيفٌ A man replete with food. (Mgh.) — A skin for water or milk filled so as to be made to stretch; as also مَكُظُوفٌ. (TA.) — † A man oppressed, or distressed [and overcome, (see كُظٌّ),] by affairs, so as to be unable to perform them; as also مَكُظُوفٌ and مَكُظَفٌ: (K:) or all these signify † grieved, and full of heaviness. (TA.) — † Angry, or enraged, in the most vehement degree. (TA.) — A state of fulness, or impletion. (TA.) — † A mutual straitening, or crowding together. (TA.) You say, عَلَى بَابِ فُلَانٍ كُظِيفٌ † At the door of such a one is a crowding together. (Har, p. 341.)

هَذَا الطَّعَامُ مَكُظَفٌ This food is a cause of indigestion, and heaviness of the stomach. (TA.)

مَكُظَفٌ } see كُظِيفٌ; the latter in two places.
مَكُظُوفٌ }

كظب

1. كُظِبَ, aor. كُظِبَ, inf. n. كُظُوبٌ, He became full of fat: (IAar, K:) like كُظِبَ. (TA.)

كظر

1. كُظَّرَ الْقَوْسَ, (K,) aor. كُظَّرَ, (TK,) inf. n. كُظْرٌ, (TA,) He made to the bow a كُظْرٌ, or notch to receive the ring of the string. (K.) — كُظَّرَ

الزُّنْدَةُ, (K,) inf. n. as above, (TA,) He cut in the [piece of wood called] زُنْدَةٌ a notch [from which to produce fire]. (K.)

كُظْرُ الْقَوْسِ The notch in the curved extremity of the bow, in which is the string; (Aq, S;) the notch of the bow, into which falls the ring of the string: (A, K:) pl. [of pauc.] اُكُظَارٌ (A) and [of mult.] كُظَارٌ and كُظَارَةٌ. (TA.) — كُظْرُ الزُّنْدَةِ The notch [from which the fire is produced] in the [piece of wood called] زُنْدَةٌ. You say اِنْفَاقَ النَّارِ تَسِيلُ مِنَ كُظْرِ الزُّنْدَةِ Fire flows from the notch of the زُنْدَةِ. (A.)

كُظْرٌ The piece of sinew which is tied upon the base of the notch of an arrow. (IDrd, K.)

كظمر

See Supplement.]

كعب

كَعَبَ التَّدْيِ, aor. كَعَبَ and كَعَبَ, (it seems to be implied in one place in the K, that the aor. is كَعَبَ, but this is not the case; TA,) inf. n. كُعُوبٌ and كُعُوبَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and كَعَبَ, inf. n. تَكْعِيبٌ; The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see كَعَبَ]; or they use the term تَكْعِيبٌ; then نَهْوٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتْ كُعُوبٌ, aor. كَعَبَتْ, (and كَعَبَتْ, TA,) inf. n. كُعُوبٌ, and تَكْعِيبٌ; [and تَكْعِيبٌ; (A, TA in art. عَجَ);] The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S.) [or had swelling, prominent, or protuberant, breasts: see كَعَبَ]. — كَعَبَهُ, inf. n. كَعَبٌ, He beat him on a hard, or tough, part; as the head, and the like: (TA:) [and so كَعَبَهُ: for it is mentioned in the TA, that a certain king was surnamed الْهَكْعَبُ from his beating the protuberances of people's heads]. — كَعَبَ, aor. كَعَبَ; (K;) and كَعَبَ, inf. n. تَكْعِيبٌ; (TA;) He filled a vessel (K) &c. (TA.)

2. كَعَبَ It (a reed, or cane,) put forth, or produced, its jointed stem. — Hence the phrase: [† Verily I see the evil to have grown, like reeds when they put forth their jointed stems.] (TA, voce تَكْعِبَ) — كَعَبَ لَبَبًا He put to her breast-band [the pronoun app. referring to دَابَّةٌ "a beast of carriage"] edges, or borders, like كُعُوبٌ [app. meaning play-bones, or dice, or similar things]. (TA.) — كَعَبَ, inf. n. تَكْعِيبٌ, He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form. (TA.) See also مُكْعَبٌ. — He made it square, (K,) [or rather of a cubic form]. — And see 1 in four places.

4. **كعب**, inf. n. **كَعَبَ**, *He hastened*: (K:) or *he went away, paying no regard to anything*: (TA:) or, inf. n. **كَعَبَ**, *he went away injuriously* (مُضَارًّا [an act. part. n.]) *not caring for what was behind him, [or for the people whom he left behind him]: like كَلَّل*. (Abou-Sa'eed.)

كَعَبٌ Any joint, juncture, or place of division, of the bones. (K.) — Also, [and more commonly, The ankle-bone, or talus;] in a man, *what projects above the tarsus, where the foot is set on*; (TA;) *what projects above the foot*; (K;) the bone that projects at the place of junction of the shank and the foot; (AA, Aq, S, Mqb;) each foot has two bones thus termed; one on the right and the other on the left; (Mqb;) each of the two bones that project on either side of the foot: (K, TA:) or the ankle-joint, or tarsal-joint; the joint that is between the shank and the foot: (IAqr, &c., Mqb:) Aq rejected the saying of the [common] people, that it is in the upper part (ظَهْر) of the foot: (S:) some persons say, that it is each of the two bones that are in the upper part (ظَهْر) of the foot: so say the Shee'ah: and in like manner Yahya Ibn-El-Harith speaks of the **كَعَب** as in the middle of the foot: (TA:) pl. [of pauc.] **أَكْعَبٌ** and [of mult.] **كُعُوبٌ** and **كَعَابٌ**. (K.) — **كَعَابٌ** *A girl the heads of whose bones are not big [or prominent]*. — Also employed with reference to any quadruped; meaning, in a horse, *What is between each وَطِيف and ساق*; or between the bone of the وَطِيف and the bone of the ساق; which projects backwards: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce غَرْقُوب, that the term **كَعَب**, with reference to quadrupeds, is sometimes applied to what anatomists term the tarsus]. (TA.) — **كَعَبٌ** and **كَعْبَةٌ** [An ossicle] with which one plays; [a play-bone; a cockal-bone; the superior bone of the tarsus, called by anatomists astragalus or os tali, a little bone, somewhat oblong, taken from the foot of a sheep, or the like, thrown in play, like a die:] (Lh, K:) the die (قَصْر) that is used in the game of tables, or backgammon, (التَّرْد); (TA;) [any die that is used in play]: pl. (of the former word, TA) **كَعَابٌ** and (of the latter, TA,) **كُعُوبٌ** and **كَعَبَاتٌ**. (K: the last so written accord. to the TA; but in the CK **كَعَبَاتٌ**.) The playing with the **كَعَب** is forbidden [Kur v. 92]. (TA.) — A conventional term of arithmeticians [a cube]. (K.) — † A piece of clarified butter; (S;) such [a lump, or compact piece] as is termed **كُتْلَةٌ**, thereof: (K:) and [a lump] of dates [compacted together]: (M, voce فِدْرَةٌ:) a piece of clarified butter, or of fat or grease. (TA.) — † What is termed a **صَبَّة** (or what is poured out at once, or what

remains in a vessel, &c., or a small quantity,) of milk, (K,) or of clarified butter. (TA.) — † [A knot, or joint, of a reed or cane;] what is between each two internodal portions of a reed or cane; (K:) the prominent part that is at the extremity of each of the internodal portions of a spear [of reed or cane]: (S:) or an internodal portion, or portion that is between each two knots, or joints, of a reed or cane: (Mqb:) pl. **كُعُوبٌ** and **كَعَابٌ**. (TA.) — By صاروا **كَعَابًا**, in the following verse,

• رَأَيْتُ الشَّعْبَ مِنْ كَعَبٍ وَكَانُوا •
• مِنَ الشَّيْءِ قَدْ صَارُوا كَعَابًا •

the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — رَمَحَ بِكَعَبٍ وَاحِدٍ A spear with equal, or uniform, knots, or joints; not having one knot, or joint, thicker than another. (TA.) — † Eminence, or nobility, and glory. (K.) — رَجُلٌ عَالِي الْكَعَبِ A man eminent, or noble, and successful in his enterprises. (TA.) — أَعْلَى اللَّهُ كَعْبَهُ May God exalt his glory! (TA, from a trad.) — لَا يَزَالُ كَعْبُكَ عَالِيًا May thy glory not cease to be exalted! See عَالٍ, in art. علو. (TA.) — عَلا كَعْبُكَ بِي Thy nobility, or glory, hath exalted me. (TA.) — This signification is taken from the **كَعَب** of a cane: and **كَعَبٌ** is applied to Anything elevated. (IAth.)

كَعَبٌ A girl's, or woman's, breast, (K,) that is swelling, prominent, or protuberant. (TA.) See also **كَاعِبٌ**.

كَعْبَةٌ see **كَعَبٌ**. — Any square [or cubic] house, or chamber, or the like. (K.) — A chamber of the kind called عُرْفَةٌ: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — **الْكَعْبَةُ** The Sacred House; [the square, or cubic, building, in the centre of the Temple of Mekkeh]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called **كَعْبَةُ الْبَيْتِ** [The Ka'beh of the House (of God)]. (TA.) — **الْكَعْبَاتُ**, (K,) or **دُؤَالِكَعْبَاتُ**, (S, K,) A house [or temple] belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it, [as is done round the Ka'beh of Mekkeh]. (S, K: in one copy of the S, written **دُؤَالِكَعْبَيْنِ**.)

كَعْبَةٌ A girl's virginity, or maidenhead: (K:) [the virgineal membrane: as shown by a verse cited in the TA.]

كُعُوبٌ: see **كَعْبَةٌ**.

كُعُوبَةٌ A نُونَةٌ of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they (i.e. the plaits, TA) become [what are termed] **كُعُوبٌ** [a coll. gen. n., of which **كَعْبَةٌ** is the n. un.]. (K.) — Also, and **كُعُوبَةٌ**, A certain mode of combing, or dressing, the hair. (K.) — [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadrilateral-radical words; being of the same class as **سِمَارٌ** &c.]

كَاعِبٌ A virgin. (TA.) See **كَاعِبٌ**.

جَارِبَةٌ كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and **كَعَابٌ**, (S, K,) and **مُكْعَبٌ**, (K,) and **كَاعِيَةٌ**, (KL,) and, as written by some, **مُكْعَبَةٌ**, (TA,) A girl whose breasts are beginning to swell, or become prominent, or protuberant: (IAth, S:) or having swelling, prominent, or protuberant, breasts: see 1: (K, TA:) pl. of the first **كَوَاعِبُ** and [of the first or second] **كَعَابٌ**; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) — **تَدْنَى كَاعِبٌ**, and **مُكْعَبٌ**, and **مُكْعَبٌ**, (in some copies of the K, **مُكْعَبٌ**, in either case extr., [the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and **مُكْعَبَةٌ**, A girl's breast that is swelling, prominent, or protuberant: (K:) [or beginning to swell, &c.: see 1, and see also **كَعَبٌ**].

مُكْعَبٌ see **كَاعِبٌ**. — **أَبْرَدٌ**, (S, K,) and a garment, or piece of cloth, variegated, or figured, (S, K,) with squares. (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a **بَرْد**. (TA.) — A garment, or piece of cloth, folded hard or firmly, (S, K,) accord. to some, in a square form. (TA.) — **وَجْهٌ مُكْعَبٌ** A hard and projecting face. (TA.) — **شَوْغَرَةٌ** (K) and **دَوْخَلَةٌ** (K) and **شَوْغَرَةٌ** and **وَشَخَةٌ**. (TA.)

مُكْعَبٌ: see **كَاعِبٌ** and 1.

مُكْعَبٌ: see **كَاعِبٌ**.

[كعب

See Supplement.]

كعب

4. **اِكْعَبَ**, (inf. n. **اِكْعَبَاتُ**, TA,) *He went away quickly*. (TS, K.) — **اِكْعَبَ**, (TS, K.) — *He mounted [his beast] swollen with anger*. (TS, K.)

كُفْتُ Short: fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.)

كُفْتَة The cover of a glass bottle. (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.)

كُفَيْت The [bird called] بُنَيْل: (S, K:) a small bird (عُصْفُور) called by the people of El-Medeeneh نَغْر: (IAth:) pl. كُفْتَان. (S, K.)

كعب

Q. 2. **تَكْعَبَتِ الْعَرَاةُ** The عَرَاة (with an unpointed ع, meftoolah, the name of a certain plant; (TA:) in the CK, غَرَاة, or sack;) became collected together, and round. (K.)

كَعْبُ (as also كُعْبُ, TA) A large (and full and prominent, TA) pubes, (S, K,) or pudendum: (TA:) a prominent, compact, pubes. (Fr.) Pudendum muliebre. (ISK.) — **كُعْبُ** (as also كُعْبُ, TA) A woman having a large (and full and prominent, TA) pubes, (K,) or pudendum. (TA.)

كعبد

كَعْبَدُ and **كُعْبَدَةُ** A base, unmanly, person. (K.)

كُجْدَبَة Bubbles that float upon the surface of water; (K;) resulting from rain: (TA:) a bubble floating upon the surface of water &c. (TA:) or a spider's web: (AA:) — Also, **كُجْدَبَة** (TA.) — All these significations are also assigned to **جُجْدَبَة**. (TA, art. جعبد, q. v.)

كعر

كعس

See Supplement.]

كعب

Q. 1. **كَعَسَ** He ran: (K) vehemently: like **كَعَسَ**: (TA:) and fled: (K:) like **كَعَسَ**: (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.)

كعكب

كُكْعَبُ &c.: see art. كعب.

كعل

كعر

See Supplement.]

كعنب

كُعْنَبُ Short: (K:) an epithet applied to a

man. (AZ.) — **الْكُعْنَبُ** and **الْكُعْنَابُ** The lion. (K.) — **كُعْنَابُ** Knobs, or protuberances, (عُجْرُ,) of the head. (K.) **كُعْنَبُ** A man having knobs, or protuberances, (عُجْرُ,) on his head. (K.)

كُتَيْسُ مُكْعَبِ الْقُرْنِ A he-goat having the horn curved so as to resemble a ring: (K:) like **مُشْعَبُ**, q. v. (TA.)

كغد

كَاغِدُ, (Msb, K,) and **كَاغِدُ**, (L, TA,) Paper; syn. قُرْطَاس [which seems to be properly paper made of the papyrus]: (K:) a Persian word, (L,) arabicized. (L, K) The د is sometimes changed into ذ, (Msb, TA,) and into ط. (TA.)

[**كَاغِدِيٌّ** A maker, or seller, of paper.]

كغد

كَاغِدُ i. q. **كَاغِدُ**. (L, K.)

كفا

1. **كَفَأَ** He turned a thing over; as a man turns over a cake of bread in his hand until it becomes even. **كَفَأَ** occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for **يَكْفَأُ**, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) **كَفَأَ**, (Ks, S, K,) inf. n. **كَفَأَ** and **كَفَأَ**; (TA;) and **كَفَأَ**, (IAar, S, K,) and **كَفَأَ**; (S, K;) but the first word is said to be the most chaste; He inverted, or turned upside-down, (S, K,) a vessel &c. (S, TA.) [You say] **كُنْتُ جَفْتَهُ** [His bowl was turned upside-down; meaning] **هُرَيْقٌ رَفْدَهُ**: a phrase similar to **هُرَيْقٌ رَفْدَهُ**. (A in art. رُفِد.) — **كَفَأَ** (TA) and **كَفَأَ**, (Ks, S, K,) the latter of a rare dial., accord. to Ks, and rejected by As, (TA,) He inclined, or made to turn aside or incline, (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And **كَفَأَ** (TA) and **كَفَأَ**, (K,) and **كَفَأَ** (TA) He, or it, inclined: intrans. (K, TA.) — **كَفَأَ**, (S, K, TA,) inf. n. **كَفَأَ**, (S, TA,) He turned him away, or back from a thing; (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And **كَفَأَ** He turned away, or back, from a thing: intrans. (TA.) [See also 4 and 7.] **كَفَأَ الْقَوْمُ** The people turned away, or back. (K.) [See also 7.] — **كَفَأَ** He drove away a man, (K,) or camels. (L.) — **كَفَأَ الْإِبِلَ** He made an assault upon the camels, and took them away. (TA.) — **كَفَأَ** He followed, or pursued, another. (K.) — **كَفَأَ الْغَنَمُ فِي الشَّعْبِ** The sheep entered

the ravine. (K.) — **كَفَأَ لَوْنَهُ**, and **كَفَأَ لَوْنَهُ**, (TA,) and **كَفَأَ لَوْنَهُ**, (K,) (as also **كَفَأَ لَوْنَهُ**, TA,) **كَفَأَ** His, or its, colour changed. (K.)

3. **كَفَأَ**, inf. n. **كَفَأَ** and **كَفَأَ**, **كَفَأَ** He requited, compensated, or recompensed, him for a thing. (S, K.) — **كَفَأَ** — **كَفَأَ**, (K,) inf. n. **كَفَأَ** and **كَفَأَ**, (TA,) He was like him; was equal to him; equalled him. (K.) — **كَفَأَ** He watched him; observed him. (K.) — **كَفَأَ**, (K,) inf. n. **كَفَأَ**, (TA,) He repelled; turned, or put away; kept away, or off; withstood, or resisted. (K, TA.) — **كَفَأَ بَيْنَ** **كَفَأَ** He thrust this horseman, and then that, with his spear. (K, TA.) — **كَفَأَ بَيْنَ** **كَفَأَ** He stabbed this camel, and then that. (Z.) — **كَفَأَ** **كَفَأَ** There is no concealment with me in respect of such a thing; as also **كَفَأَ**. (TA in art. حجو.)

4. See 1, in four places. — **كَفَأَ فِي سَبِيلِهِ عَنِ** **كَفَأَ**, (TA,) or **كَفَأَ**, (K,) He deviated, or turned aside, in his journey, from the object he had in view. (K, TA.) — **كَفَأَتَيْنِ** **كَفَأَتَيْنِ** He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) — The same is also said of sheep &c. (TA.) — **كَفَأَ** **كَفَأَ** He assigned to him the profits, (K,) or the profits for a year, (S,) of his camels and his sheep or goats; (K, TA;) i. e., their hair and wool, milk, and young ones. (S, TA.) — **كَفَأَتِ الْإِبِلَ** Many of the camels had young ones in their wombs. (K.) — **كَفَأَ** **كَفَأَ** He made for the tent a **كَفَأَ**, (S,) inf. n. **كَفَأَ**, (S,) **كَفَأَ**, (K,) inf. n. **كَفَأَ**, (TA,) in poetry, accord. to a commentary on the Káfee, He used as the **كَفَأَ** two letters having their places of utterance near to each other; as **ط** with **د**: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Ahkám el-Asás, he changed the **كَفَأَ** from **ر** to **ل**, or **ل** to **ر**: or he made a similar change of one letter to another having its place of utterance near to that of the former: or it has another signification, given below, accord. to the same authority: (TA:) or he used different letters in the rhymes; (S, K;) whether letters having their places of utterance near to each other, or the contrary; (TA;) or in some **ر** and in some **ن**, and in some **د**, and in some **ط**, and

like a turning aside, or starting aside, (حَدَان) **كَفَّتَهُ**, with violence, or vehemence. (TA.) — **كَفَّتْ**, [aor. -,] inf. n. **كَفَّتْ**, He drove him, or urged him on, vehemently. (S.) — **كَفَّتَ الشَّيْءُ إِلَيْهِ**, (aor. -, inf. n. **كَفَّتْ**, S.); and **كَفَّتَهُ**; (but the latter has an intensive signification; S;) **He drew the thing together to himself**, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce رَاجَعَهُ.] — **إِخْفَتُوا صِبْيَانَكُمْ بِاللَّيْلِ** (S) Draw together your boys, and confine them in the houses, or tents, at night. (A'Obeid.) Said by Muhammad. — **نُهِبْنَا أَنْ نَكْفِتَ الثِّيَابَ فِي الصَّلَاةِ** We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — **كَفَّتَ الدَّرْعُ بِالسَّيْفِ**, aor. -; and **كَفَّتَهَا**; which latter has an intensive signification; **He hung the coat of mail** [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him,

- وَمُفَاضَةٍ كَالْتَّهْيِ تَسْبُجُهُ الصَّبَا
- بَيْضَاءُ كَفَّتَ فَضْلَهَا بِمُهَنْدٍ

[And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.)

2: see 1, in two places.

3. **كَافَتْهُ** He contended with him in running, or in a race. (K.) — **مَاتَ كِفَاتًا**, and **مُكَافَةً**, He died suddenly. (K.)

7. **انْكَفَتْ** He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — **He returned** [عَنْ وَجْهِهِ from his course, or design; and] **إِلَى مَنْزِلِهِ** to his abode. (TA.) — **He, or it, became contracted**; (K;) and so **اسْتَكْفَتْ**. (TA in art. سَكَفَ.) — **It (a garment) was drawn up, or tucked up, and contracted.** (TA.) — **He was compact in make.** (K, TA.) — **He (a horse) was lean, lank, slender, light of flesh, or lank in the belly.** (K.) — **انْكَفَتْ لَوْنُهُ** His, or its, colour changed. (TA, art. كَفَأَ.)

8. **اِكْفَتَ الْهَالَ** He took the whole of the property, (K,) and drew it together to himself. (TA.)

10: see 7.

كَفَّتْ and **كَفَّتِ** (and **كَفَّتْ**, K) A man

quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — **عَدُوْ كَفِيَّتْ**, and **كَفَاتْ**, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — [Hence] **كَفَتْ** † Death. (K.) — **خُبْزُ كَفْتْ** Bread without seasoning; without savoury food. (K.) — See also **كَفَّتْ**.

كَفَّتْ (S, Z, K, &c.) and **كَفَّتِ** (Fr. K) and **كَفَّتْ** (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, **كَفَّتْ إِلَى وَتِيَّةٍ** [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him (A'Obeid.) [See also Freytag, Arab. Prov. ii. 349] — See **كَفِيَّتْ**.

كَفَّتْ: see **كَفَّتْ** and **كَفَّتِ**.

كُفَّتَ, and **فَرَسَ كُفَّتَ**, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. كَلَت.

كَفَّتْ [written without the syll. points] A certain herb. (See **كُفَّ الكَلْبِ**, in art. كَلَب.)

كَفَاتْ A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the Kur [lxxvii. 25 and 26,] **أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا** [Have we not made the earth a place which comprehends the living and the dead? meaning **كَفَاتِ أَحْيَاءٍ وَأَمْوَاتٍ**]: (S:) Esh-Shugbee, pointing to the houses of El-Koofeh, said, **هَذِهِ كِفَاتُ الْأَحْيَاءِ**; and then, turning to its tombs, he said, **هَذِهِ كِفَاتُ الْأَمْوَاتِ**; meaning to explain the above text of the Kur: but ISd thinks, that **كَفَاتَا** in this text is an inf. n., and that **أَحْيَاءَ** and **أَمْوَاتَا** are governed by it in the acc. case. (TA.)

كَفِيَّتْ: see **كَفَّتْ**. — **One who contends with another in running, or in a race.** (TA.) **كَفِيَّتْ**, as used in the following trad., in which Muhammad says, **حَبِيبُ إِلَيَّ النِّسَاءِ وَالطِّيبِ**, [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.:] or coition; [meaning power for coition:] so accord. to El-Hasan: or strength for coition: or certain food that was sent down to Muhammad

from heaven, of which he ate, and whereby he received strength for coition: he is related to have said, that Gabriel came to him with a cooking-pot called **الْكُفِيَّتْ**, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cooking-pot from heaven is not accepted as true by the authors on the traditions. (TA.) — See **كَفَّتْ**.

— **كَفِيَّتْ** A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say **جَرَابُ كَفِيَّتْ**: (TA:) as also **كَفَّتْ**. (K.)

الْكِفَاتُ The lion. (TS, K.)

مُكْفِتْ One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its skirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.)

كفح

1. **كَفَحَهُ**, (S, K,) inf. n. **كَفَحَ**; (S;) and **كَفَحَ**, inf. n. **مُكَافَحَةً** and **كَفَحَ**; (K;) [the latter form of the verb the more common:] **He faced him; confronted him; encountered him; met him face to face**: (S, K, TA:) or **he met him, or encountered him, face to face, suddenly, or unexpectedly.** (T, M.) [You say] **لَقِيْتُهُ** **كَفَحًا**, (S,) and **مُكَافَحَةً**, and **كَفَحًا**, (TA.) **I met him face to face.** (TA.) [And] **كَلَّمَهُ اللَّهُ** **كَفَحًا** God spoke to him face to face, without anything intervening between them. (TA from a trad.) — **كَفَحَهَا**, (K,) aor. -; (S;) and **كَافَحَهَا**, inf. n. as above; (K;) **He kissed her suddenly, unexpectedly, or unawares**: (K:) or **he met her face to face, or encountered her, with a kiss**: (S:) or **he kissed her with full ability, and completely, without snatching the kiss**: (T:) or **he made his skin to meet, and come in contact with hers.** (A'Obeid.) — **كَافَحُوا** (in war) signifies **They contended together with swords face to face**: (L:) or **كَافَحُوهُمْ**, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — Also **كَافَحَ** **عَنْهُ** **كَافَحَ** He contended for him, and defended him. (L.) — **كَافَحْتُ** **الشَّمْسَ** [I faced, or encountered, the hot wind called **شَمْسُوم**]. (A.) — **كَافَحَهُ** **بِمَا سَاءَهُ** [He encountered him with that which displeased or vexed him]. (A.) — **كَافَحَهُ**, inf. n. **مُكَافَحَةً**; **He refuted him by an argument, a plea, a proof, or an evidence.** as though the argument &c. were likened to a sword, or other weapon. (MF.) — **كَفَحَ لِحَامَ الدَّابَّةِ**, (inf. n. **كَفَحَ**, TA,) **He drew, or pulled, the bridle and bit of the beast of carriage; as**

also أَكْفَحَهُ (K:) or, as in the T and M, كَفَحَ he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.]

3. See 1, throughout. — فَلَانٌ يُكَافِحُ الْأُمُورَ † Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.)

4. أَكْفَحَ الدَّابَّةَ, inf. n. إِكْفَاحٌ, He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth. (T, S.) — See also 1.

5. تَكَفَّحَتِ السَّيَاهِرُ † The hot winds called سَائِر met, or encountered, one another. (L.)

6. تَكَافَوْا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — تَكَافَحَتِ الْبُكَّاشُ [The rams butted one another.] (A.) — تَكَافَحَتِ الْأَمْوَاجُ † The waves met and dashed together.] (A.)

† أَصَابَهُ مِنَ السُّمُومِ لَفْحٌ وَمِنْ الْحَرِّ كَفْحٌ [A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face]. (A.)

كَفِيحٌ A husband: (K:) so called because he beholds his wife face to face. (TA.) — A bedfellow, syn. ضَجِيعٌ (A, K,) of a woman. (TA.) — A guest coming suddenly, or unexpectedly. (K, TA.) — Like; or equal; syn. كُفٍّ, (S, K,) and نَدِيدٌ. (TA.)

مُكَافِحٌ † One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3.

كفر

1. كَفَرَ الشَّيْءُ, (S, A, Mgh, Msh, K, &c.) aor., in the sense first explained below; (S, K, &c.) [respecting which Fei observes,] El-Fārābee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written كَفَرَ, and this is the proper form, because they say that كَفَرَ النَّعْمَةُ [of which the aor. is كَفَرَ] is borrowed from كَفَرَ الشَّيْءُ in the sense which is first explained below; (Msh;) and MF says, that the saying of J, following his maternal uncle Ahoo-Naṣr El-Fārābee, that the aor. of this verb is كَفَرَ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly كَفَرَ, as J and F and other leading lexicologists have said; though the aor. of the verb كَفَرَ as meaning the contr. of إِيْمَانٌ is كَفَرَ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally كَفَرَ and كَفَرَ, and general usage may have afterwards applied the aor. كَفَرَ to one signification, while the aor. كَفَرَ has been applied by very few persons to that signification, but by all to the significations thence

derived;] inf. n. كَفَرٌ; (S, Msh;) and كَفَرَهُ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) He veiled, concealed, hid, or covered, the thing: (S, A,* Mgh,* Msh, K,*) or he covered the thing so as to destroy it: (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, he covered it; covered it over. (K.) You say كَفَرَ الْبَذْرَ الْتَبْدُورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَاءَ The clouds covered the sky. (A.) Lebeed says,

• فِي لَيْلَةٍ كَفَرَ النُّجُومُ غَمَامًا •

In a night whereof the clouds that covered the sky concealed the stars. (Msh.) You say also كَفَرَ اللَّيْلُ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دُرْعِهِ He clad himself with a garment over his coat of mail. And كَفَرَ دُرْعَهُ بِنُوبٍ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْتَمَاعَ فِي الْوَعَاءِ He covered, or concealed, the goods in the receptacle. (A.) And كَفَرَ نَفْسَهُ بِالسَّلَاحِ He covered himself with the arms. (A.) And كَفَرَ الْجَهْلُ عَلَى عِلْمٍ فَلَانٌ Ignorance covered over the knowledge of such a one. (TA.) وَكَيْفَ تَكْفُرُونَ [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA.) — Hence, (Msh, TA,) كَفَرَ, (S,) and كَفَرَ, (Msh;) and كَفَرَ النَّعْمَةَ, and كَفَرَ الْبَغْيَةَ; (K;) aor. كَفَرَ, (TA,) inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Baṣā'ir,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Baṣā'ir;) He covered, or concealed, (Msh,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Msh;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرَ; (S;) and he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God: (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا تَكْفُرْكَ [termed الْقَنُوتُ], means لَا تَكْفُرْ نِعْمَتَكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it]. (Msh.) [The verb when used in this sense, seems, from what has been said above, to be a

particular tropical sense as to be, in that sense,

conventionally regarded as proper.] — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Msh.) — Hence also, (TA.) كَفَرَ, (S, Msh,) aor. كَفَرَ, (Msh, TA,) inf. n. كُفْرٌ, (S, Msh, K,) which is the most common form in this case, (El-Baṣā'ir,) and كُفْرٌ (K) and كُفْرَانٌ (Msh, K) and كُفُورٌ (K,) He disbelieved; he became an unbeliever, or infidel; contr. of آمَنَ, inf. n. إِيْمَانٌ. (S, K.) You say كَفَرَ بِاللَّهِ (S, Msh) He disbelieved in God: (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, He denied God.] It is related in a trad. of 'Abd-El-Melik, that he wrote to El-Hajjāj, مَنْ أَقَرَّ بِالْكَفْرِ فَخَلِّي سَبِيلَهُ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwān, and goes forth against them, let him go his way. (TA.) See also كَفَرَ, below. — [He blasphemed: a signification very common in the present day.] — Also, كَفَرَ بِكَذًا He declared himself to be clear, or quit, of such a thing. (Msh.) In this sense it is used in the Kur xiv. 27. (Msh, TA.) — And كَفَرَ also signifies He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him. So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) — كَفَرَ لَهُ, inf. n. كُفْرٌ: see 2.

2. تَكْفِيرٌ, inf. n. كَفَرَةٌ: see 1, first signification, in three places. — Hence, كَفَرَ الذَّنْبَ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) [or expiated it: or annulled it; for] تَكْفِيرٌ with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70,] لَنَكْفُرَنَّهُ عَنْهُمْ سَيِّئَاتِهِمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been: or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] “good actions do away with sins.” (El-Baṣā'ir.) كَفَرَ اللَّهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Msh.) — And كَفَرَ عَنْ بَيْعِهِ [He expiated his oath;] he performed, (Msh,) or gave, (K,) what is termed كَفَّارَةٌ [i. e. a fast, or alms, for the expiation of his oath]: (Msh, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَرَ بِبَيْعِهِ is a vulgar phrase. (Mgh.) — كَفَرَهُ as syn. with أَكْفَرَهُ: see 4. — كَفَرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) He did

obeisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or put his hand upon his breast and bent himself down to him: (TA:) or he made a sign of humbling himself to him; did obeisance to him: (A:) namely, an **عَلَج** [or unbeliever of the Persians or other foreigners] (A, Mgh) or a **ذِمِّي** [or free non-Muslim subject of a Muslim government, i.e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh); or a slave to his master, or to his **دِهْقَان** [or chief]: (TA:) and **كَفَّرَ**, [aor. ʔ, accord. to the rule of of the K,] (TK,) inf. n. **كَفَر**, (K,) he (a Persian, **فَارِسِي**, K, and so in the L and other lexicons, but in the TS **فَارِس**, without **ي**, which is probably a mistake of copyists, TA) paid honour to his king, (K, TA,) by making a sign with his head, near to prostration: (TA:) **تَكْفِير** is a man's humbling himself to another, (S, K, TA,) bending himself, and lowering his head, nearly in the manner termed **رُكُوع**; as one does when he desires to pay honour to his friend; (TA:) or as the **عَلَج** does to the **دِهْقَان**: (S:) and the **تَكْفِير** of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the **تَسْلِيم** with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and **تَكْفِير** in prayer is the bending one's self much in the state of standing, before the action termed **رُكُوع**; the doing of which was disapproved by Moḥammad, accord. to a trad. (TA.) It is said in a trad., **إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ تَكْفُرُ كُلُّهَا لِبَنَانِ** When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — **تَكْفِير** also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (**إِذَا رُبِّي كَفَرَتْهُ**). (K.) — See also **تَكْفِير** below.

3. **كَافَرَنِي حَقِّي** He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, K.) Hence the saying of 'Amir **الْقَاضِي**, **إِذَا أَقَرَّ عِنْدَ الْقَاضِي بِشَيْءٍ ثُمَّ كَفَرَ** [When he confesses a thing in the presence of the Kādee, then denies, or disacknowledges: **كَافَرَ** being thus used in the sense of **كَفَرَ**]. But as to the saying of Moḥammad [the lawyer], **رَجُلٌ لَهُ عَلَى آخَرٍ دَيْنٌ فَكَافَرَهُ بِهِ سَنِينَ** [A man who owed to another a debt, and denied to him, in the case of it, for years], he seems to have made it imply the meaning of **الْمُحَاطَلَة**, and therefore to have made it trans. in the same manner as **الْمُحَاطَلَة** is trans. (Mgh.)

4. **اِكْفَرُهُ**, (S, A, Mgh, K,) and **كَفَرُهُ**, (A, Mgh, Mghb,) [the latter of which is the more

common in the present day,] He called him a **كَافِر** [i.e. a disbeliever, an unbeliever, or an infidel]: (S, Mgh, K:) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (S, A, Mghb:) or he said to him **كَفَرْتَ** [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, "he said to him Thou hast blasphemed," **كَفَرُهُ**, to which alone it is assigned in the Mgh, is very commonly used in the present day]. (Mghb.) Hence the saying, **لَا تَكْفِرْ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ** Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (S, TA;) i.e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) **لَا تَكْفِرُوا أَهْلَ قِبْلَتِكُمْ** is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — [Also] **أَكْفَرْتُهُ**, inf. n. **اِكْفَار**, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Mghb.) And **أَكْفَرُ فُلَانٌ صَاحِبَهُ** Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And **أَكْفَرُ الرَّجُلُ مَطِيعَهُ** The man compelled him who had obeyed him to disobey him: (T, TA:) or he made him to be under a necessity to disobey him. (TA.) — **اِكْفَر** He (a man, TA) kept, or confined himself, to the **كُفْر**, (K,) i.e. **قَرْيَة** [town or village]; (TA;) as also **اِكْفَر**. (IAar, K.)

5. **تَكْفَرُ بِالسَّلَاحِ** He covered himself with the arms. And **تَكْفَرُ بِالثَّوْبِ** He enveloped himself entirely with the garment. (A.)

8: see 4, last signification.

كُفْر The darkness and blackness of night; [because it conceals things;] as also, sometimes, **كُفْر**. (S, K.) [See also **كَافِر**.] See a verse cited voce **دُكَا**. — **Earth**, or **dust**; because it conceals what is beneath it. (Lh.) — [Hence also] **A grave**, or **sepulchre**: (S, K:) pl. **كُفُور**. (S.) Whence the saying, **اللَّهُمَّ اغْفِرْ لِأَهْلِ الْكُفُورِ** [O God, pardon the people of the graves]. (S.) — [And hence, perhaps,] **A town**, or **village**; [generally the latter;] syn. **قَرْيَة**. (S, Mgh, Mghb, K:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, **land that is fur from men**, by which no one passes: (TA:) pl. **كُفُور**: (S, Mghb:) in the present day, it is applied in Egypt to any small **قَرْيَة** [or village] by the side of a great **قَرْيَة** [or town]: they say **وَكُفْرًا وَكُفْرًا** [Such a town and its village]: and sometimes one **قَرْيَة** has a number of **كُفُور**. (TA.) Hence the saying of Mo'awiyeh, **أَهْلُ الْكُفُورِ هُمُ أَهْلُ الْقُبُورِ**

[The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (S, Mgh:) by **الْكُفُورِ** he meant the villages (**الْقَرْي**) remote from the great towns and from the places where the people of science assemble, so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Abou-Hureyreh, TA), **يَخْرِجُكُمْ تَخْرُجُكُمْ** [The Greeks will assuredly expel you from them, town by town, or village by village]; (S, TA;) i.e. from the **قَرْي** of Syria. (S, TA.) — **كُفْرٌ عَلَى كُفْرٍ** also signifies One upon another; or one part upon another. (TA.)

كُفْر: see 1. [As a simple subst., **Ingratitude**, &c. — And particularly **Denial**, or **disacknowledgment**, of favours or benefits, and especially of those conferred by God: and **disbelief**, **unbelief**, **infidelity**.] It is of four kinds: **كُفْرُ إِنْكَارٍ** the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and **كُفْرُ جُحُودٍ** the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:] and **كُفْرٌ** **الْمُعَانَدَة** the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and **كُفْرُ الْبَغَايِ** the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest **كُفْر** is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Moḥammad and others], or of the law of God. (El-Buḥārī.) [Also, **Blasphemy**. Its pl., as a simple subst. in all these senses, is said to be **كُفُورٌ**.] Akh says, that **كُفُورًا** [in the accus. case] in the Kur xvii 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of **كُفْر**, like as **بُرُودٌ** is pl. of **بُرْدٌ**. (S.) — **Tar**, or **pitch**, syn. **قَبِيرٌ**; with which ships are smeared; (K:) of which there are three sorts, **كُفْرٌ** and **قَبِيرٌ** and **زَفْتٌ**: **كُفْر** is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] **زَفْتٌ** is used for smearing skins for wine, &c. (Ish.)

كُفْرٌ: see **كُفْرٌ**.

كَافُورٌ: see **كَافُورٌ**.

كَافِرَةٌ: see **كَافِرَةٌ**.

كَافِرِي, and its variations: see **كَافُورٌ**.

كُفُورٌ: } see **كَافِرٌ**.
كُفَارٌ: }

كُفْرَةٌ a subst. from تَكْفِيرُ الْبَيْمَنِ (S,) or an intensive epithet in which the quality of a subst. predominates; signifying [An expiation for a sin or crime or a violated oath:] an action, or a quality, which has the effect of effacing a wrong action or sin or crime; (TA;) that which covers, or conceals, sins or crimes; such as the كُفْرَةُ of oaths [violated], and that of [the kind of divorce termed] ظَهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كُفِّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) pl. كُفْرَاتٌ. (T, TA.)

كُفْرٌ A sower: (S, K:) or a tiller of the ground: (Msb:) because he covers over the seed with earth: (S, Msb:*) pl. كُفْرٌ. (S, TA.) The pl. is said by some to be thus used in the Kur lvii. 19. (TA.) — Dark clouds, or a dark cloud; (K:) because it conceals what is beneath it. (TA.) — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — The darkness; (K:) because it covers what is beneath it; (TA;) as also كُفْرَةٌ, accord. to the copies of the K; but in the L, كُفْرٌ, q. v. (TA.) — The sea; (S, A, K;) for the same reason. (TA.) Thaqlubeh Ibn-Ṣo'eyr El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,)

- تَذَكَّرَا ثَقَلًا رَتَبًا بَعْدَمَا
- أَلْقَتْ ذُكَا بَيْمِنَهَا فِي كُفْرِ

[And they remembered goods placed side by side, after the sun had cast its right side into a sea]; i.e., the sun had begun to set: or the poet may mean [by كُفْر] night: (S, TA:) but Sgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرَسَ.] — [A man] wearing arms; covered with arms: (Az, K:) as also مُكْفَرٌ (A, K) and مُتَكْفِرٌ (S, A) and مُكْفَرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كُفْرٌ. (K.) Hence the following, (K,) said by Mohammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ (K) [Do not ye become again, after me, i.e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others:] as though he meant thereby to forbid war: (AM, TA:) or {do not ye become unbelievers, after me, &c.; i.e.,} do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — A coat of mail; (Sgh, K;) because it conceals

what is beneath it. (TA.) — One who has covered his coat of mail with a garment worn over it. (S.) — كَافِرُ الدُّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Mohammad and others], and the law of God, altogether, accord. to the common conventional acceptance: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ: (El-Baṣā'ir:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure مَفْعُول in the sense of the measure فَاعِل: (IDrd, TA:) or because كُفْرٌ covers his heart altogether: (Lth, TA:) i.e., having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Msb, K:) pl. masc. كُفْرَةٌ, (S, Msb, K,) the most common pl. of كَافِر in the first of the senses explained above, (El-Baṣā'ir,) and كُفْرٌ, (S, Msb, K,) the most common pl. of the same in the last of those senses, as contr. of مُؤْمِن, (El-Baṣā'ir,) and كُفْرٌ (S, K) and كَافِرُونَ: (Msb:) and pl. fem. كَوَافِرٌ (S, Msb, K) and كَافِرَاتٌ: (Msb:) and كَافِرٌ (S, Msb, K) and كُفْرٌ signify the same as كَافِرٌ: (K:) or كُفْرٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Kur xxii. 65, and xliii. 14: and كُفْرٌ has a more intensive signification than كُفْرٌ, [meaning habitually ungrateful, &c.:] so in the Kur l. 23: but sometimes it is used in the sense of كُفْرٌ; as in the Kur xiv. 37: (El-Baṣā'ir:) كُفْرٌ is fem. as well as masc.; (TA;) and its pl. is كُفْرٌ, (K, TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — Also, simply, Denying, or disacknowledging; a denier, or disacknowledger: followed by ب before the thing denied: pl. كَافِرُونَ: (S, TA;) so in the Kur ii. 38, (TA,) and xxviii. 48. (S, TA.) — [Also, Blaspheming; a blasphemer.] — See also كَافُورٌ.

كَافُورٌ The spathe, or envelope of the طَلْع [or spadix], (As, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (As, S, K, TA;) the كَمَر of a palm-tree: (Mgh, Msb:) as also كُفْرِي, (S, Mgh, Msb,) with damm to the ك and fat-h to the ف and tesbdeed to the ر, (Mgh, Msb,) or كُفْرِي, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَافِرِي and كُفْرِي, (K, TA,) and كَافِرٌ (AHn, K) and كُفْرٌ: (K:) so called because it conceals

what is within it: (Mgh, Msb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كَمَر (or spathe) before it bursts open]: (S:) [كُفْرِي is sometimes masc., though more properly and commonly fem.:] IAsr says, I heard Umm-Rabāh say, هَذَا كُفْرِي and هَذِهِ كُفْرِي: (TA:) the pl. of كَافُورٌ is كَوَافِرٌ; and the pl. of كَافِرٌ is كَوَافِرٌ. (TA.) — Also †The زَمْع of the grape-vine; (K, TA;) i.e., the leaves which cover what is within them of the raceme; likened to the كَافُور of the طَلْع; (TA;) the كَمَر [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also كُفْرِي: (Msb:) pl. كَوَافِرٌ and كَوَافِرٌ, accord. to the K; but it is well known that the former is pl. of كَافُور, and the latter of كَافِر. (TA.) — And, accord. to some, †The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كَافُور is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيد [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كَافُور) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Kur [lxxvi. 5.] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Kāfoor]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, whereof the mixture is like كَافُور [or camphor]: and Zj says, that it may mean that the taste of perfume and كَافُور is in it, or that it is mixed with كَافُور. (TA.) — A certain plant, (Lth, K,) [which I believe to be the same as the camphorata Mons-peliensis, see my "Thousand and One Nights," ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أُنْحَوَان [or camomile]. (Lth, K.) — IDrd says, I do not think the كَافُور is Arabic, because they sometimes say كَافُورٌ and قَافُورٌ. (TA.)

أَكْفَرُ [More, or most, ungrateful or unthank-

ful, especially to God; or disbelieving or unbelieving]. (TA.)

كَفِيرٌ, as a subst., The crown of a king. (ISd, K.)

مُكَفَّرٌ A bird covered with feathers. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One who, though beneficent, is regarded, or treated, with ingratitude; (K;) a benefactor whose beneficence is not gratefully acknowledged. (A.)

كَافِرٌ: see مُكَفَّرٌ.

رَمَادٌ مَكْفُورٌ Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مَكْفَرٌ.

كَافِرٌ: see مُكَفَّرٌ.

[كَل

كفن

كنى

See Supplement.]

ككب

Q. Q. 1, كَوَكَبٌ, (S, K,) inf. n. كَوَكَبَةٌ (K) It (iron) glistened; was lustrous, or bright. (S, K.) See also مَكْوَكَبٌ.

كَوَكَبٌ i.q. نَجْمٌ, A star; an asterism; a constellation: as also كَوَكَبَةٌ: (S, K:) or الكوكبة is an appellation given to the planet Venus; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبٌ.] —

Accord. to Lth, كوكب is a quadriliteral-radical word; the و being a radical letter: it is also said to be from كَب, or from كوب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כָּכַב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — ذَهَبُوا تَحْتَ كُلِّ كَوَكَبٍ They became dispersed [as though under every tract of heaven]. (AO, S, K.) —

كَوَكَبٌ + Drops [of dew] that fall upon herbage in the night, (K,) and become like stars. (TA.) — The source, or spring, of a well. (K.) — Water. (El-Muarrif, K.) — + The lustre, or brightness, or glistening, of iron. (S, K.) — + A sword. (K.) — A nail: (K:) [or more probably, + its head, as in Golius] — كَوَكَبٌ (AZ, K) and كَوَكَبَةٌ (TA) + A whiteness in the eye: (K:) a whiteness in the black part of the eye, whether the sight be gone in consequence thereof, or not. (AZ.) — كَوَكَبٌ A tract, such as is termed خُطَّةٌ, differing in

colour from the land in which it lies. (K.) — + A youth nearly of the age of puberty: (K:) a youth who has attained the period of adolescence, and whose face has become beautiful, is called كَوَكَبٌ مُتَلَبِّ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِخٌ, and مُطَبِّخٌ.]

— + The chief, lord, or prince, and horseman, or cavalier, of a people. (K.) — + A man with his arms; an armed man. (K.) — + What is tall of plants. (K.) — A mountain: (K) [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, horses and horsemen, or a troop of horse:] or the main part thereof. (TA.) — The greater part, chief part, main, gross, mass, or bulk, of a thing: (S, K:) as of herbage, water, an army. (TA.) — + The flower, or flowers, of a garden, or meadow. (TS, K.) — The فُطْر [toadstool, or mushroom], a well-known plant: (AHn, K:) I do not mention it, says AHn, from a learned man: but كوكب is [explained by lexicologists only as] the name of a well-known plant, called الْكُوكَبُ الْأَرْضِي: (L:) perhaps a species of the فُطْر. (El-Makdisi, cited by MF.) — Vehemence of heat: (K:) the greater part of the heat. (TA.) — The medicament called طَلَقٌ, q.v., [which defends the person who is anointed therewith from the burning of fire]. (K: explained by the words الطَّلَقُ مِنَ الْأَوْدِيَةِ: in some copies of the K, مِنَ الْأَوْدِيَةِ. [This is wrong: يَوْمٌ كَوَكَبٌ الْأَرْضِي means Talc: see طَلَقٌ.]) — يَوْمٌ كَوَكَبٌ A day of difficulties, distresses, or calamities. (K.) — كَوَكَبٌ A place of confinement. (K.)

كَوَكَبَةٌ see كَوَكَبٌ. — An assembly; a company; a congregated body. (K.) Said by some to be figurative in this sense.

كَوَكَبَةٌ [They uttered an imprecation like that of Komhebeeyeh]: a proverb. الكَوَكَبِيَّةُ was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (K.)

أَمْعَزُ مَكْوَكَبٍ + A hard tract with glistening pebbles: also called مَكْوَكَبٌ. (TA.)

[كل

See Supplement.]

كَلَا

1. كَلَا, (S, K,) aor. -, inf. n. كَلٌّ (K) and كَلَاةٌ (S, K) and كَلَاةٌ (K) [but respecting this last see a verse of Jemeel cited below], He (i.e.

God, S) guarded him, or kept him, or kept him safely. (S, K.) — اذْهَبُوا فِي كَلَاةِ اللَّهِ Go ye in the safe keeping of God. (S, TA.) — In the following verse of Jemeel,

• فَكُونِي بِخَيْرٍ فِي كَلَاةٍ وَغِيْطَةٍ •
• وَإِنْ كُنْتَ قَدْ أَرْمَعْتَ صِرْبِي وَبَغْضَتِي •

[Then be thou in prosperity, in safe keeping (of God), and in happy condition, even if thou have firmly resolved to cut me and to detest me], كَلَاةٌ may be an inf. n.; or it may be pl. of كَلَاةٌ; or it may be put for كَلَاةٌ, the ة being elided by a necessary poetical licence. (Abu-l-Hasan.) — The verb is also used without hemzoh, thus; يَكْلُوْكُمْ, كَلَّتْ; and كَلَّتْ, in the dial. of Kureysh; inf. n. كَلَايَةٌ: as the pass. part. n. of both, مَكْلُوْ is more commonly used than مَكْلِيٌّ, which is correctly used as the pass. part. n. of كَلَّتْ. (TA.) — كَلَا الْقَوْمَ — + He acted as a scout (رَبِيَّةٌ) for the party, or people. (TA.) — كَلَا بَصْرَهُ فِي شَيْءٍ, (K, TA, [in the CK نَظَرَهُ,]) or أَكْلَاهُ, (S,) He repeatedly turned his eye to a thing; looked at it again and again. (S, K.) — كَلَا النَّجْمَ + He watched the star, to see when it would rise. (A.) — كَلَا الدِّينَ, (S, K,) or كَلَوُ, inf. n. كَلَوُ, act. part. n. كَالِي, (A,) The debt, or its payment, was put off, or postponed, or delayed. (S, A, K.) — كَلَا عَمْرَهُ + His life came to an end: (K:) or was long, and was delayed. (A.) — كَلَا [unless this be a mistake for كَلَاةٌ] He postponed, or delayed, a thing. (TA, art. نَسَأَ.) — كَلَا, (K,) inf. n. كَلٌّ, (Aq,) He beat with a whip. (Aq, K.) — كَلَاتِ الشَّافَةَ, (S, K,) and كَلَاتٌ, (S,) The she-camel ate كَلَا, or herbage. (A'Obeid, S, K.) — كَلَاتِ الْأَرْضَ, (K,) and كَلَاتِ, and كَلَاتٌ, (S, K,) inf. n. كَلَاتٌ, (TA,) and كَلَاتٌ, (K,) The land contained, (S,) or abounded with, (K,) كَلَا, or herbage. (S, K.)

2. كَلَا, inf. n. تَكَلَّى, and تَكَلَّنَ, He brought a ship near to the bank of the river, (K,) and moored it. (TA.) — كَلَا + He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — كَلَا, (K,) inf. n. تَكَلَّى, (TA,) He came to a place, and stopped there. (TA.) — كَلَا, inf. n. تَكَلَّنَ, He came to a place sheltered from the wind. (S) — كَلَا He came to a person (K) on an affair. (TA.) — كَلَا فِي أَمْرٍ + He looked into, or considered attentively, a thing. (K.) See 4. — كَلَّاهُ: He regarded him attentively, and was pleased with

him. (TA.) — كَلَا فِي الطَّعَامِ وَغَيْرِهِ, inf. n. تَكَلَّى; (§, TA.) and أَكَلَا, (§, K.) inf. n. تَكَلَّى; (§, TA.) *He paid in advance* (أَسْلَمَ, K., and أَصْلَفَ, §, K.) *for corn or other food, &c.* (§, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAsr cites the following verse:

- فَمَنْ يُحْسِنُ إِلَيْهِمْ لَا يُكَلِّيَنَّ
• إِلَى جَارٍ بِذَلِكَ وَلَا كَرِيرٍ

[So that he who does a good action to them does not pay in advance to one who will recompense for that (action), nor to him who is generous]. (TA.) See 1 and 5.

3. كَلَا, inf. n. مُكَالَّةٌ, and كَلَا, *He watched, or observed.* (TA.)

4. See 1 in three places. — اِكَلَّتْ عَيْنُهُ † *His eye was sleepless, or wakeful.* (A.) — اِكَلَّا, and كَلَا, † *He made his eye sleepless, or wakeful.* (A.) — اِكَلَّا عُمَرُوهُ † *He brought his life to its close.* (K.) See 1.

5. تَكَلَّى; and كَلَا, inf. n. تَكَلَّى; *He bought on credit.* [This is the explanation given in the TK, and it appears to be correct. It is also there said, that اِخْذَتْهُ تَكَلَّاتُهُ signifies اِخْذَتْهُ نَيْيْتُهُ, *I took it, or bought it, on credit*: and كَلَّاتٌ فِي اِخْذَتِهِ, *I took, or bought, the food on credit*, but the latter I render differently. (See 2, above.) In the K we read اِكَلَّابِي وَالتَّكَلَّاتُ بِالنَّيِّتِ وَالْعَرَبُونَ وَتَكَلَّاتٌ وَكَلَّاتٌ تَكَلَّابِي اِخْذَتْهُ. IbrD thinks that the last word should be اِخْرَتْ, “I postponed, or delayed”: but I rather think that it should be اِخْذَتْهَا, meaning اِخْذَتْ نَيْيْتُهُ *I took, or bought, on credit.* In the TA we read, AO says, تَكَلَّاتٌ كَلَّاتٌ وَكَلَّاتٌ, *اِخْذَتْهُ وَالتَّكَلَّاتُ وَالتَّكَلَّاتُ التَّاجِيرُ* but the words اِى seem to have been added by SM; for in the § we find, on the authority of AO, تَكَلَّاتٌ اِى اِسْتَنْسَأَتْ نَيْيْتَهُ اِى اِخْذَتْهُ وَالتَّكَلَّاتُ التَّاجِيرُ: whence it seems, that تَكَلَّا, (or تَكَلَّا كَلَّاتٌ, and تَكَلَّا كَلَّاتٌ, see above,) and اِسْتَكَلَّا, signify *He asked for a delay of the period of the payment of a debt.*] See 8.

8. اِكْتَلَّا مِنْهُ † *He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it.* (§, K.) — اِكْتَلَّاتُ عَيْنِي † *My eye was wakeful, vigilant, or cautious.* (§.) — اِكْتَلَّا كَلَّاتٌ, and تَكَلَّاهَا † *He received a كَلَّاتٌ* [i.e., an earnest, or money paid in advance]. (K.)

10: see 1 and 5.

كَلَا *Fresh herbage*; syn. عُشْبٌ: (§, K:) applied to the عُرْوَةُ, نَصِي, and صِلْبَان: (Az:) or *pasture, or what cattle &c. feed upon*: (TA:) or *herbage whether fresh or dry, either fresh pasture or fodder*: (§, K:) or it comprises the various kinds of عُرْوَةُ, and what are termed عُشْبٌ, بَقْلٌ, and the like: or it is applied to the herbs called بَقْلٌ, and to trees: a gen. n., having no sing.; or its sing. is كَلَاةٌ. (TA.)

كَلَاةٌ: see 5 and كَالِي.

أَرْضٌ كَلَّاتٌ, (§, K,) and مَكَلَّاتٌ, (K,) and مَكَلَّاتٌ, (§,) *A land containing, (§,) or abounding with, (K,) كَلَا, or herbage.* (§, K.) — The † last is also said to signify *A land with the pasture of which its camels have been satiated.* (TA.) — See a trad. quoted in art. فَضْلٌ.

اِكَلَّاتُ عَيْنِي † *A strong eye, which sleep does not overcome.* (TA.) — اِكَلَّاتُ الْعَيْنِ † *A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome*: (K:) or, *a sleepless, or wakeful, eye.* (A.) — مَرَاةٌ كَلَّاتٌ † *A woman who is sleepless at night.* (TA.) See 4.

مَكَلَّاتٌ and كَلَّاتٌ *A station of ships, (§, K,) near the bank of a river, or near what is called the جَدُّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَالٌ; and therefore masc., and perfectly declinable: (§:) so called because it keeps the vessels safe (يُكَلِّمُهُا) from the wind: but accord. to Th, it is of the measure فَعَلَاتٌ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (§.) — Also, *The bank of a river.* (§, K.) — Dual of كَلَّاتٍ, and كَلَّاتَانِ: pl. كَلَّاتُونَ. (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَذَفْنَاهُ عَلَى الْكَلَّاءِ اَلْقَيْنَاهُ فِي النَّهْرِ, (TA,) or (عرض, K in art.) *in that art.* † *Him who indirectly calumniates we will treat in a similar manner*; (meaning, we will inflict upon him a chastisement less than that termed اَلْحَدُّ,) and *him who walks upon the bank of the river* (i.e., who openly calumniates, and so, as it were, embarks on the river of the حَدُّود, [pl. of حَدُّ,]) *we will cast into that river*; meaning, we will inflict upon him the chastisement termed اَلْحَدُّ. (TA; and K° in art. عرض.)*

كَلَّاتَانِ and كَلَّاتَانِ, (TA.) — مَنْ عَرَّضَ عَرَضًا لَهُ وَمَنْ قَذَفْنَاهُ عَلَى الْكَلَّاءِ اَلْقَيْنَاهُ فِي النَّهْرِ, (TA,) or (عرض, K in art.) *in that art.* † *Him who indirectly calumniates we will treat in a similar manner*; (meaning, we will inflict upon him a chastisement less than that termed اَلْحَدُّ,) and *him who walks upon the bank of the river* (i.e., who openly calumniates, and so, as it were, embarks on the river of the حَدُّود, [pl. of حَدُّ,]) *we will cast into that river*; meaning, we will inflict upon him the chastisement termed اَلْحَدُّ. (TA; and K° in art. عرض.)

كَلَّاتٌ (K) and كَلَّاتٌ (S, K) and كَلَّاتٌ (K) i.e. نَيْيْتُهُ, [app.

bearing both of the two significations immediately following, and clearly shown in the § &c. to bear the latter of them: *A postponement, or delay, in the time of the payment of a debt, &c.* See also نَيْيْتَةٌ, and كَلَّاتٌ. — Also, both words, like نَيْيْتَةٌ, *A debt of which the payment is deferred by a creditor to a future period.* (§, K.) — Ex., نَهَى عَنْ الْكَالِي بِالْكَالِي, i.e., اَلنَّيِّتَةَ بِالنَّيِّتَةِ, *He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt.* (§, TA.) [See the Jámī' es-Sagheer, and Mishkát el-Masábech, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat, etc.; but sell thou it to me on credit for a certain period. (AObeyd, Mshb.) See أَجَلَ. كَالِي is also used for كَالِي. (§.) [See an ex. voce نَاجَزٌ.] The pl. of the latter is كَوَالِي. (TA.) — Also كَلَّاتٌ, *Money paid at a period after the purchase, for food.* (§.) — Also كَلَّاتٌ and كَلَّاتٌ, *An earnest, or money paid in advance.* (K.)

اِكَلَّاتُ † *Longer, or longest; more, or most, protracted.* (TA.) — اِكَلَّاتُ الْعُمَرُ † *May God cause thee to reach, or attain, the extreme, or most distant, period of life!* (§, TA.)

كَلَّاتٌ and مُكَلَّاتٌ: see كَلَّاتٌ.

اِكَلَّاتُ عَيْنِي † *The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her.* (A.)

كَلَّاتٌ: see كَلَّاتٌ.

كَلْب

1. كَلَّبَ, aor. ٤, inf. n. كَلَّبَ, *He (a dog) was seized with madness, in consequence of eating human flesh.* (K.) See also كَلَّبَ and كَلَّبَ. — كَلَّبَ, inf. n. كَلَّبَ, *He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia].* (K.) So also a camel. (§, K.) See also كَلَّبَ and كَلَّبَ. — كَلَّبَ, like عَنَى, [i.e., pass. in form, but neut. in signification,] *He lost his reason by the kind of madness termed كَلْب.* (K.) See كَلَّبَ. — كَلَّبَ, inf. n. كَلَّبَ, † *He was angry* (K) *with him; and thus resembled one afflicted with*

the disease called كَلْب. (TA.) — كَلْب, inf. n. كَلِب, + He was light-witted; weak and stupid, or foolish; ignorant; deficient in intellect: syn. سَفَه: (K:) and thus resembled one afflicted with the disease called كَلْب. (TA.) — كَلْب, inf. n. كَلِب, + He thirsted. (K.) From كَلِب signifying "he was seized with the disease of dogs, and died of thirst:" for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — كَلِب عَلَى شَيْءٍ, (TA,) inf. n. كَلِب, + He was eager for, or desired with avidity, a thing. (K, TA.) — In like manner, تَكَلَّبَ النَّاسُ عَلَى الْأَمْرِ, + The people were eager for the thing, as though they were dogs. — كَلِب, inf. n. كَلِب, + He ate voraciously, without becoming satiated. (K.) — كَلِب, inf. n. كَلِب, He (a person bitten by a mad dog) cried out, [or barked]. (K.) — كَلِب, inf. n. كَلِب; (so accord. to the TA; but accord. to some copies of the K, كَلِب;) and اسْتَكَلِب; He (a dog) had the habit of eating men. (TA.) — كَلِب, aor. 2; (K: but in some copies, كَلِب, aor. 2; [which is evidently the right reading;]) and اسْتَكَلِب; He (a man in a desert place, TA,) barked, in order that dogs might hear him and bark, and that one might be guided thereby to him [to receive or direct him]. (K.) — كَلِب, inf. n. كَلِب, and مَكَلَبَة, + He performed the office of a pimp. (As, IAsr, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — كَلِب, inf. n. كَلِب, + It (a tree), not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog. (ADk, K.) — كَلِب, + It (a tree) became stripped of its leaves, and rugged, or scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog. (TA.) — كَلِب الزَّادَة, aor. 2, (inf. n. كَلِب, TA,) He inserted a strap, thong, or strip of leather, (كَلِب,) between the two edges of the مزادة, in sewing them: (S:) or الكَلِب is the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a doubled thong, and puts through it [i.e. through the loop thus formed] the end of the deficient thong, and then makes it to come out [on the other side of the skin, by pulling the loop through]. (IDrd.) See كَلَبَتِ السَّيْرَ. كَلَبَة, aor. 2, inf. n. كَلِب, She (a female sewer of skins or the like), finding the thong [with which she was sewing] too short, doubled a thong, through which she put the end of the deficient thong [in order to draw it through]: (TA:) or كَلَبَتِ السَّيْرَ, aor. and inf. n. as above, signifies

he sewed the thong, or strip of leather, between two other thongs, or strips. (IAsr.) — كَلِب, inf. n. كَلِب, + The strap or thong of untanned hide pressed painfully upon him, by his being exposed with it to the sun or air, and its drying. (TA.) — كَلِب عَلَيْهِ الدَّفْعُ, inf. n. كَلِب, + Fortune pressed severely upon him. (TA, from a trad.) See also كَلِب, and 6. — كَلِب, inf. n. كَلِب, + It (winter, S, K, cold, &c., S,) became severe, or intense: (S, K:) he (an enemy) pressed hard, or vehemently, upon him. (TA.) — كَلِب, inf. n. كَلِب, It (a rope) fell between the check and wheel of the pulley. (K.) — كَلَبَهُ, aor. 2, He struck him with a كَلَاب, or spur. (S, K.)

2. كَلِب, inf. n. تَكَلِب, He trained a dog to hunt: and sometimes, he trained a فَهْد, or a bird of prey, to take game. (L.) See the act. part. n.

3. كَلِب, inf. n. مَكَلَبَة (S, K, TA) and كَلَاب, (TA,) + He acted in an evil manner, or injuriously, towards him; or contended against him: (S, K:) he straitened, or distressed, him, (K,) as dogs do, one to another, when set upon each other: (TA:) he acted with open enmity, or hostility, to him: (Mab:) and تَكَلَّبَ (inf. n. of 6) is syn. with مَكَلَبَة. (S.) — كَلَبَتِ الْإِبِلَ, (inf. n. مَكَلَبَة, TA,) The camels fed upon كَلَاب, i.e., the thorns of trees. (K.) — Also sometimes signifying The camels pastured upon dry, or tough, حَش [app. a mistake for حَشَّ "what is very rough"]. (TA.)

4. كَلِب, His camels became affected with the disease called كَلِب; (S, K:) i.e., with a madness like that which arises from the dog. (TA.)

6. See 3 and 1. — هُمْ يَتَكَلَّبُونَ عَلَى كَذَا, They leap, or rush, together upon such a thing [in an evil, or injurious, or contentious, manner]. (S.) التَّكَلَّبُ is syn. with التَّوَاتُبُ: (S, K:) [and so also, accord. to the CK, is التَّكَلَّبُ, which I suppose to be an intensive inf. n. of كَلِب].

8. اِكْتَلِب He made use of a كَلَبَة, i.e., a thong of leather, &c. in sewing a skin &c. [See كَلَبَة.] (Lh.)

10: see 1 — and see 10 in art. سَل.

كَلِب a word of well-known signification, [The dog:] (S:) or any wounding animal of prey: (L, K, &c.): but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shihab El-Khaffajee:) and especially applied to the barking animal [or dog]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) sometimes used as an epithet; as in the ex.

إِمْرَأَةٌ كَلَبَة [A woman like a bitch; a woman who is a bitch]: (S:) pl. [of pauc.] أَكَلِب and (of mult., TA,) كَلَاب (S, K) and كَلِب, which is a rare [form of] pl., like عَيْبِد, pl. of عَيْب, [or rather a quasi-pl. n.,] (S,) and (pl. of أَكَلِب, S,) كَلَابَات (S, K) and (pl. of كَلَاب, TA,) أَكَالِب (K) and (also pl. of كَلَاب) أَكَالِب (Mab:) كَلَاب is also used as a pl. of pauc.; being said for ثَلَاثَةٌ مِنَ الْكَلَاب; or كَلَاب being used in this case for أَكَلِب: (Sb:) كَلِب and كَالِب signify a pack, or collected number, of dogs: (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the S:] accord. to some, the former, if masc., is a quasi-pl. n.; and if fem., a pl.: (MF:) the latter is like جَامِل and بَاقِر [which are both quasi-pl. ns.]. (L.) The pl. of كَلَبَة [the fem.] is كَلَاب and كَلَابَات. (Mab.) — فُلَانٌ بَوَادِي الْكَلِب [Such a one is in the valley of the dog:] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — كَفَّ عَنْهُ كَلَابُهُ, + He left reviling him, and injuring or annoying him: [lit., restrained from him his dogs]. (A.) See also كَلِب عَلَى الْبَقْرِ. (S, K,) the first word being in the nom. case as an inchoative, (TA,) and الْكَلَاب, (S, K,) put in the acc. case as governed by a verb understood, (TA,) or الْكِرَاب and الْكِرَاب; (Kh, S, art. كَرَب, K;) of which readings, that of الْكَلَاب is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الْكَلَاب,] Send the dogs against the wild oxen: i.e., leave a man and his art: (S, K:) [but accord. to MF, this is the meaning if we read كَرَاب; but if we read كَلَاب, the signification is, as explained above, "Send the dogs &c.," and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A'Obeyd.) If we read الْكَلَاب, the meaning is The dogs are upon, or against, the wild oxen: and in like manner, if we read الْكِرَاب, the meaning is "The turning over of the soil is the work of the oxen:" if الْكِرَاب, "Leave the turning over of the soil to the oxen." (MF, from expositions of the F.) — كَلِب seems also to signify A fierce, or furious, dog. See عَقَبَاءُ الْبَرِّ. كَلِب الْبَرِّ The dog of the desert; i.e. the wolf. (K, voce ذَنْب) — كَلِب is also especially applied to A lion. (K, TA.) — The first increase of water in a valley. (Nh, K.) — A piece of iron at the head of the

pivot, or axis, of a mill. (K.) — A piece of wood by which a wall is propped, or supported. (K.) — A certain fish (K) in the form of a dog. (TA.) [كَلْبُ الْبَحْرِ and كَلْبُ الْبَحْرِ are appellations now applied to *The shark*.] — كَلْبٌ A strap, or thong, cut from an untanned skin, and كَلْبٌ مُكَلَّبٌ is a man bound with a كَلْبٌ, i.e., with a strap, or thong, cut from an untanned skin. (TA.) — The extremity of a hilt of the kind called أَكْبَةٌ. (K.) — كَلْبٌ (and كَلْبٌ, TA.) The nail that is in the hilt of a sword, (S, K,) in which is [fixed] the دُؤَابَةٌ [or cord or other ligature by which the hilt is occasionally attached to the guard]: (S:) or a nail in the hilt of a sword, with which is another [nail] called الْعُجُوزُ: (L:) and (so accord. to the K: but accord. to the TA, the [cord or ligature, itself, which is called the] دُؤَابَةُ, of a sword. (K.) — كَلْبٌ A strap, thong, or strip of leather, (or a red strap, &c., K,) which is put between the two edges of a skin (S, K) when it is sewed. (S.) — كَلْبُ الْقَرَسِ The line, or streak, that is in the middle of the horse's back. (S, K.) — اِسْتَوَى عَلَى كَلْبِ قَرَسِهِ He sat firmly upon the line, or streak, in the middle of his horse's back. (S.) — كَلْبٌ (S, K) and كَلْبٌ (K) An iron at the edge of a camel's saddle of the kind called رَحْلٌ: (K:) a bent, or crooked, or hooked, iron, by which the traveller hangs, from the saddle (رحل), his travelling-provisions (S,) and his أَدَاوِي. (TA.) See also قَهْدٌ. — كَلْبٌ Anything with which a thing is made firm, or fast, or is bound: syn. كَلْبًا وَثَقَ بِهِ شَيْءٌ, (as in some copies of the K,) or أَوْثَقَ (as in others): so called because it holds fast a thing like a dog. (TA.) — كَلْبٌ i.q. شَعِيرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (S.) — كَلْبٌ A certain plant; (K;) [cynoglossum, or dog's tongue]. — كَلْبٌ A certain spreading herb, (K,) which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called كَلْبٌ. (TA.) — كَلْبٌ A certain small thorny tree, (K,) which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) — كَلْبَةٌ Fever. (K.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — كَلْبَةٌ أَسَتْ الكَلْبَةُ a prov.: see اِسْت in art. سته. — الكَلْبُ الْأَكْبَرُ The constellation of *Canis Major*: and its

principal star, *Sirius*. (El-Kazweenee &c.) — الكَلْبُ الْمُتَقَدِّمُ الأَصْفَرُ, also called الكَلْبُ الْمُتَقَدِّمُ, The constellation of *Canis Minor*: and its principal star, *Procyon*. (El-Kazweenee &c.) — الكَلْبُ [or كَلْبُ الرَّاعِي] A certain star, over against الدُّوْ (q.v.), [which is] below; in the path of which is a red star, called الرَّاعِي: (TA:) كَلْبُ الرَّاعِي is a name given to a star between the feet, or legs, of *Cepheus*; and الرَّاعِي, to that which is upon his left foot, or leg; (El-Kazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — كَلْبُ الرَّاعِي is [likewise] a name given to the star which is on, or in, the head of *Hercules*; [for الحَاوِي, an evident mistake in my MS. of El-Kazweenee, I read الحَاوِي;] that in the head of *Ophiuchus* (الحَوَالِ) being called الرَّاعِي. (El-Kazweenee.) — [الكَلْبَانِ] accord. to Freytag, A name of the two stars ν and κ which belong to *Taurus*: but accord. to my MS. of El-Kazweenee, the two stars that are near together on the ears of *Taurus* are called الكَلْبَانِ. — كَلْبُ الشِّتَاءِ The stars, or asterisms, of the beginning of winter; namely, الدَّرَاعُ and النُّتْرَةُ and الطَّرْفُ and الجَبَّةُ [the 7th, 8th, 9th, and 10th, of the Mansions of the Moon: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ الْقَمَرِ, in art. نزل]. (TA.)

كَلْبٌ (S, K) and كَلْبٌ (Lth) Madness which affects a dog in consequence of eating human flesh. (K.) — Also, Madness like that of dogs, which affects a man in consequence of his having been bitten by a [mad] dog: (K:) [a disorder] resembling madness, or diabolical possession: (S:) a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whosoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaddal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Moḥammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — دِمَاءُ الْبُلُوكِ أَشْفَى مِنْ الكَلْبِ [The blood of kings has cured of canine

madness]: or, accord. to another reading, دِمَاءُ الْبُلُوكِ شِفَاءُ الْكَلْبِ [The blood of kings is the cure for canine madness]. A proverb, explained by what is quoted from Lh, voce كَلْبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلْبٌ and كَلْبٌ. — [Also كَلْبٌ A madness like that of the dog, affecting camels. (See 4.)] — كَلْبٌ and كَلْبَةٌ † Vehemence; severity; pressure; affliction: (K, TA:) severity, or intenseness of cold &c.; like جَبَّةٌ: (S:) severity and sharpness of winter: (K, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] severity, or pressure, of him or fortune, and of everything: (TA:) and the latter, straitness, or difficulty, (K,) of life: (TA:) and drought: (K:) or distress arising from drought or from government &c. (AHn.) — دَفَعْتُ عَنْكَ كَلْبَ فَلَانٍ † I have averted from thee the evil, or mischief, and injurious conduct, of such a one. (S.) See also كَلْبٌ.

كَلْبٌ A dog or man affected with the disease called كَلْبٌ: (S, TA:) — A dog accustomed to eating human flesh, and in consequence seized with what resembles madness, or diabolical possession, so that when it wounds a man, he also becomes in like manner affected (Lth, S) by the disease called كَلْبٌ, barking like a dog, rending his clothes upon himself, wounding others, and at last dying of thirst, refusing to drink. (Lth.) — A man thus affected is termed كَلْبٌ and كَلْبٌ: pl. of the former كَلْبُونَ, and of the latter (or of the former accord. to the S) كَلْبِي. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lh.) See also كَلْبٌ and كَلْبٌ. — كَلْبٌ A dog habituated to eating men. (TA.) — دَفَرُ كَلْبٍ † An importunate beggar. (A.) — دَفَرُ كَلْبٍ † Fortune that presses severely and injuriously upon its subjects. (TA.) — كَلْبٌ A tree of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog. (ADf.)

كَلْبٌ † A thorny tree, destitute of branches: (K:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) a rugged tree, with branches standing out apart, and tough thorns. (TA.) — A small thorny plant, of the kind called شَرَسٌ, resembling

the شكاها [or شُكَاغَى, or شُكَاغَة], of the description termed ذُكُور (TA:) or a certain thorny tree, (K,) of the kind called عَضَاهُ, having [what is termed] كَلْبَتَانِ (K.) — كَلْبَةٌ (TA;) as also كَلْبَةٌ. (K.) The implement with which the blacksmith takes hold of hot iron; [his forceps]. (S, K.) — حَدِيدَتَانِ ذَاتِ كَلْبَتَيْنِ [An iron with two curved ends, forming a forceps]. You also say حَدِيدَتَانِ كَلْبَتَيْنِ, and ذَوَاتَا كَلْبَتَيْنِ (TA.)

كَلْبَةٌ The shop of a vintner. (AHn, K.) — The hairs that grow upon each side of the fore part of the nose and mouth of a dog or cat: (Z, K:) wrongly explained as signifying the nails of a dog. (Z.) — A thong, or a strand (طَاقَة) of the fibres of the palm-tree (لِف), with which skins and the like are sewed: (K, TA:) [see اِقْتَفَا:] or a thong, or [so in the O and in the TA, art. قَفَا; but here, in the latter, instead of "or," "behind," which is evidently a mistake;] a strand (طَاقَة) of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its head, a perforation ثَقْبٌ [so in the O, in the TA حجر a strange misdescription: what is meant is doubtless an eye, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كَلْبَة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَة [q.v., i.e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كَلْبَة. (L, TA.) [See كَلَب.]

أَرْضٌ كَلْبَةٌ † Land which has not sufficient watering, and of which the plants, in consequence, become dry: (S:) or rugged land, and such as is termed قَف, in which there are neither trees nor herbage, and which is not a mountain. (Aboo-Kheyreh.) — أَرْضٌ كَلْبَةُ الشَّجَرِ Land upon which the rain called الرَّيْع does not fall: (TA:) or rugged, dry, land, upon which that rain does not fall, and which does not become soft. (ADk.) — See كَلْبَة.

كَلَابٌ [perhaps inf. n. of كَلَب] The departure of reason by the kind of madness termed كَلَب. (K.)

كَلَابٌ: see كَلَب.

كَلِيبٌ: see كَلَب and كَلَب. — Respecting this word in the following verse of Ta'abbat-Sharran,

- إِذَا الْحَرْبُ أَوْتَدَكَ الْكَلِيبَ قَوَّتَا
- كَلِيبَكَ وَأَعْلَمَ أَنَّهَا سَوْفَ تَنْجَلِي

[When war sets over thee &c.] there are two opinions: one, that by كَلِيب is meant مُكَالِب (see 2): the other, that it is an inf. n. of كَلَبَتِ الْحَرْبُ ["The war became vehement, severe, or fierce"]: the former is the more valid. (IM.)

كَلَابٌ: see كَلَب and مُكَالِب.

كُلُوبٌ (S, K) and كَلُوبٌ (K) A spur; (S, K:) the iron instrument that is in the boot of him who breaks in a horse. (S.) — كَلُوبٌ and كَلُوبٌ (und كَلُوبٌ, MF, art. سَبَح q.v.,) [A flesh-hook;] an iron implement with which meat is taken out of the cooking-pot: pl. كَلَابِيْبٌ: (S:) an iron flesh-hook, with prongs: (R, which gives this as the explanation of the latter word:) a hooked iron; like خَطَاف (Fr. &c.) a piece of wood at the head of which is a hook, ('Eyn,) of the same or of iron: (T:) an iron instrument for roasting flesh-meat: syn. سَقُود. (Lh.) See كَلَب. — كَلَابِيْبٌ † The talons of a falcon: (K:) pl. of كَلُوبٌ. (TA.) — † The thorns of a tree. (K.)

كَلَابٌ: see كَلُوبٌ and كَلُوبٌ.

كَلْبَتَانِ A pimp: from كَلَب, q. v., (As, IApr, K) Sh, however, does not mention the measure فَعْلَتَانِ. ISd thinks it most probable that كَلَب is a trilateral-radical, and كَلْبَتَانِ a quadrilateral-radical [or rather a quasi-quadrilateral-radical], like كَلْبَانِ and كَلْبَانِ &c. (L.) See also قَرِيبَانِ and قَلْبَتَانِ, and art. كَلَب.

كَلَابٌ: see كَلَب and مُكَالِب.

كَلَابَةٌ A clamorous, very noisy, very garrulous, woman, of evil disposition. (TA, voce كَلَابَةٌ.)

مُكَالِبٌ A dog trained and accustomed to hunt. (L.) See the verb. — A captive, or prisoner, (S,) having the feet shackled, or bound; (S, K;) i. q. مُكْتَبَل, from which it is formed by transposition, (S,) accord. to some. (TA.)

مُكَالِبٌ One who trains dogs to hunt; (S, K;) as also كَلَابٌ: and sometimes signifying one who trains the فَهْد, and birds of prey, to take game: see K̄ur v. 6: one who possesses dogs trained to hunt, and hunts with them; (L;) as also كَلَابٌ, pl. كَلَابٌ: (R:) or كَلَابٌ and كَلَابٌ (S, L, K) signify an owner, or a possessor, of dogs; (L, K;) the former being similar to تَامِرٌ &c. (S.)

مُكَالِبٌ an appellation given by the people of El-Yemen to † A deputy, or an agent; because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.)

كَلَبَتْ

كَلَبَتْ and كَلَابَتْ A hard and strong man. (IDrd, L.) — Also, and كَلَبَتْ and كَلَبَتْ, Niggardly, or stingy, and contracted [in disposition]. (K.) [See also كَلَبَتْ.]

كَلَت

1. كَلَتَهُ, aor. -, inf. n. كَلْتُ, IF,) He collected it together: (IF, K:) like كَلَدَهُ. (IF.) — كَلَتَهُ فِي الْإِنَاءِ, aor. -, He poured it into the vessel. (Az, K.) — كَلَتَ شَيْئًا (or كَلَتَ بِهِ, Sgh) He threw, or cast, a thing. (K.) — كَلَتَ, [aor. -,] He urged a horse to run, by striking him with his feet; syn. رَكَضَ. (Aboo-Mihjen, K.)

7. اِنْكَلَتْ It (beverage, TA) poured out, or forth; or was, or became, poured out, or forth. (K.) — He (a man, TA) shrunk; or became contracted. (K.)

8. اِكْتَلَتْ He drank it. (Fr, K, TA.)

كُلْتَةٌ A lot, portion, or set portion, of food (K) &c. (TA.) — A little; a small portion; somewhat; syn. نُبْدَةٌ; (K;) of a thing. (TA.)

قَوْسٌ فُلْتَةٌ كُلْتَةٌ A horse that leaps, springs, or bounds, with his whole body and limbs. (K, TA.)

كَلْتَة (probably a mistake for كَلْبَة, TA.) Vehemence; severity; pressure; affliction. (TS.)

جَمُوعٌ i. q. إِمْرَأَةٌ كَلُوتٌ (TA.)

كَلِيبٌ and كَلِيبٌ † An oblong stone (resembling a بِرْطِيل, TA) with which the hole of a hyena is stopped up: (K:) so (يُسَدُّ بِهِ) accord. to IDrd.: or, as in some copies يَسْبُرُ بِهِ, is probed: or, as in the TS, يَسْتُرُ بِهِ, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IApr. (TA.)

فُلْتُ كَلْتُ, and قَوْسٌ فُلْتُ كَلْتُ, A swift horse. (K.)

كَلِيبٌ: see كَلِيبٌ.

رَجُلٌ مَكْلَتٌ مَكْلَتٌ A man who is sharp, acute, or penetrating, in the transacting of affairs. (TS, L.) [See also مَكْلَتٌ.]

كَلَبَ

Q. 1. كَلَبَتْ, inf. n. كَلْبَةٌ, He acted as a pimp. (IApr.) See كَلْبَتَانِ. — [Freytag assigns to this verb the signification Disimulatione, astutia, usus est in rebus; as from the K,

with the same inf. n.: but I do not find it in any copy of that work. See, however, the next para.]

كُتِبَ and كُتِبَ *Disimulation, or craftiness, or deceit, in affairs:* (K:) [or i.q. كُتِبَ, q.v.]

كُتِبَان *A pimp:* (K:) from الكُتِب: [see كُتِب]. (TA.)

كُتِبَ

7. تَقَدَّمَ He advanced: preceded: syn. تَقَدَّمَ. (K.)

مُكْتَب *A man (TA) penetrating (مَاضٍ) in affairs.* (K.) See مُكْتَب.

كُتِبَ

كُتِبَ and كُتِبَ *Contracted [in hand or mind]: avaricious: (K:) dissembling, or using craft, or deceit, in affairs: app. a dial. syn. of كُتِبَ.* (TA.) See also كُتِبَ.

كُتِبَ

كُتِبَ, (S, and so accord. to the Mgh and the Msh and Ea-Sakháwee, TA, but in some copies of the K كُتِبَ,) as also كُتِبَ and كُتِبَ, (Shifā el-Ghaleel,) *A certain measure, (S, K,) used in El-Irák, consisting of two mennis and seven-eighths of a menn; the menn (مَن) being two pounds; [consequently, five pounds and three quarters]: (Msh:) or half a صَاع: (Az, in Mgh and Msh, voce كُر:) [from the Persian كُتِبَ:] pl. كُتِبَات (Msh) and كُتِبَات and كُتِبَات, (S, K,) in which last the ة is added because it is a foreign word. (S.)*

كُتِبَ

1. كُتِبَ, aor. -, inf. n. كُتِبَ and كُتِبَ; (S, K;) and كُتِبَ, and كُتِبَ, (K,) and كُتِبَ; (A;) *He (a man, S) grinned, or displayed his teeth, (M, rendered in the S and K by تَكَتَّر), frowning, or contracting his face, or looking sternly, austere, or morosely. (S, M, K.) — كُتِبَ فِي وَجْهِهِ He frightened him; namely a child, and a madman. (A.)*

2. كُتِبَ وَجْهَهُ *He contracted his face much.* (A.)

3. مُكَاتَبَة [inf. n. of كَاتَبَ *He contended with him for superiority in strength;*] i.q. مُشَادَة. (S.) [And so مُجَابَة.]

4. أَكُتِبَ *He (or it, L) made him to grin, or display his teeth, frowning, or contracting his face, or looking sternly, austere, or morosely. (L, K.) — See 1.*

5. تَكَتَّرَ *He smiled:* see 1. (K.) — Hence,

(TA.) تَكَتَّرَ الْبَرْقُ *The lightning flashed in continued succession:* (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.)

13: see 1.

كَلَحَ *The mouth and parts around it. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ How ugly is his mouth with the parts around it! (S, K.)*

كَلَجَ: see كَلَجَ.

كَلَجَ (S, K) and كَلَجَ, the latter [indecl.] like فَطَامَ, (K,) *A year of dearth, scarcity, drought, sterility, or barrenness. (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كَلَجَ A year of dearth, &c., befell them. (TA.) See كَلَجَ.*

كَلَجَ, act. part. n. of 1. — Also, *Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) — كَلَجَ دَهْرٌ كَلَجَ: Severe, distressing, or afflictive, fortune, or time; (S, K;) as also كَلَجَ. (TA.)*

كُتِبَ *Foul, unseemly, or ugly; syn. قَبِيح:* (K;) an epithet applied to a man. (TA.)

كُتِبَ: *A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.)*

كَلَبَ

Q. 1. كَلَبَهُ *He struck him with a sword.* (K.)

كَلَبَهُ: of this word, Az says, It is not known what it is: but it is related, on the authority of IḤār, that it signifies *The sound, and flame, of fire; or its sounding, and flaming:* (as explained in the K:) or, accord. to the RA, it signifies its *sound, or sounding, in what is slender, or small, as a lamp and the like. (TA.)* [See also حَذَر.]

كَلَدَ

5. تَكَدَ *He (a man) was, or became, thick and firm in flesh. (L.) — See also Q. Q. 3.*

R. Q. 3. اِكْتَدَدَ: see Q. Q. 3.

Q. Q. 3. اِكْتَدَدَ *He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like اِكْتَدَدَ; (S, L;) as also اِكْتَدَدَ (Lh, L) and تَكَدَدَ (K:) he, or it, was, or became, hard; (K;) and strong; as also اِكْتَدَدَ. (TA.)*

كَلَدَ [a coll. gen. n.] *Rugged lands:* (Msh, K:) n. un. with ة: (Msh, K:) or [hills such as are termed] اِكْلَام: n. un. with ة: and اِكْتَدَدَ also signifies a hill of this kind: (K:) also,

a hard place without pebbles; (S, K;) as also كَلَدَةٌ and اِكْتَدَدَ: (TA:) or the last two words signify a piece of rugged ground or land. (S.) The Arabs use the expression صَبَّ كَلَدَةٍ, because the صَبَّ burrows only in hard ground. (L.) — أَبُو كَلَدَةٍ [in some copies of the K, كَلَدَةٍ] a surname of The male hyena. (L, K.)

كَلَدَ: see اِكْتَدَدَ.

مُكْتَدَب *Strong, and thick, big, gross, or coarse, as also مُكْتَدَبُ: (K:) and the latter, hard: (S, L:) and strong in make, and big: and, the former, accord. to some, strong; applied in a general manner: or a hard and strong camel; (L;) as also the latter. (TA.)*

مُكْتَدَب: see اِكْتَدَدَ.

كَلَسَ

1. كَلَسَ: see 2.

2. كَلَسَ, inf. n. تَكْلِسَ, *He plastered (طَرَّ) a building with كَلَسَ; as also كَلَسَ, inf. n. كَلَسَ: he made smooth [with plaster]: when a thing is thickly plastered, it is termed مُقَرَّمَد. (TA.) See كَلَسَ. — As used by the alchemists, [He calcined a substance;] he dissolved a body so that it became like كَلَسَ. (TA.)*

كَلَسَ (S, K) and by poetic licence كَلَسَ (IḤ) i.q. صَارُوحَ [i.e. Quick lime, and the mixtures thereof, with which are plastered tanks, or cisterns, and baths, &c.], (S, K,) or the like thereof, (TA,) with which one builds: (S, TA:) or that with which a wall, or the inside of a palace or the like, is plastered, resembling جِص [or gypsum], without baked bricks. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA.)

• شَادَهُ مَرْمَرًا وَجَلَّتْهُ كِلْدَ
• سَا قَلِيلًا فِي ذِرَاةٍ وَكُورَ

[He raised it high, of marble, and covered it with quick lime, and there were nests for the birds in its tops]: or, accord. to Aḡ, the right reading is وَجَلَّتْهُ كِلْسًا, with كِلْسَ, meaning, and put صَارُوحَ into the interstices of its stones; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2.

كَلَسَ: see اِكْتَدَدَ.

مُكَلَسَ: see اِكْتَدَدَ.

كَلَسَةٌ *A lime-kiln: so in the present day.]*

كَلَسَ [Chyle; from the Greek χυλός;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَلَسَ.

(L.) [But the latter word more properly signifies "chyme," and in this sense is used by modern physicians.]

مَكْلِس *A lime-burner*; (Golius, on the authority of Meyd;) [as also كَلَّاس: or this latter signifies a seller of quick lime.]

كَلَع

كَلَف

كَلَر

كَلَى

كَم

See Supplement.]

كَمَا

1. كَمَا, aor. -, inf. n. كَمَر; (S, K;) and كَمَا; (K;) *He fed people with [the truffles called] كَمَر*. (S, K.) — كَمَى, aor. -, inf. n. كَمَا, *He walked barefoot, and had no shoes, or sandals*; حَفَى وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, حَفَى وَعَلَيْهِ نَعْلٌ, which may signify *He became thin in the feet, from much walking, though wearing shoes, or sandals*;) كَمَا in the foot is the same as قَسَطَ; [i.e., the being naturally stiff in the tendons]. (TA.) — كَمَيْتٌ † *It (his foot, S, A, K, or hand, A) became much cracked (Th, S, K) by reason of cold. (A.)* Also written in a copy of the A كَمَا; app. by a mistake of the transcriber. (TA.) — كَمَى عَنِ الْأَخْبَارِ (K) inf. n. كَمَر; (TA,) *He was ignorant of, and understood not, or minded not, the news.* (K.)

4. اِكْمَا *It (a place) abounded with [the truffles called] كَمَر*. (S, K.) — See 1. — اِكْمَاهُ *Age rendered him a شيخ, or an old man.* (S, K.)

5. كَمَر *He gathered [the truffles called] كَمَر*. (S.) — تَكَمَّى عَلَيْهِ الْأَرْضُ *The earth hid him [as in a grave].* (K.) — تَكَمَّى *He detested him, or hated; syn. تَكْرَهُهُ.* (K.)

6. تَكَمَّأْنَا فِي أَرْضِهِمْ *[We, together, gathered the truffles called كَمَر in their land].* (A.)

كَمَر *A well-known vegetable, (K,) [the truffle,] which comes forth from the earth like the شَعَرُ الْأَرْضِ [the fat of the earth]; and the Arabs also call it جُدْرِي الْأَرْضِ [the small-pox of the earth]: it is also said that the name of كَمَا is given to those [truffles] that incline to dust-colour and*
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black; and جَبَا (q. v.) to those that incline to red: كَجَل and كَوْتَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَا [as used for كَمَا]. (TA.) The dual of كَمَر is كَمَان; (S;) the pl. (of pauc., S) أَكْمُر; (S, K;) and [pl. of mult.] كَمَا: (K:) this last is not a pl. of كَمَر, but a quasi-pl. n.: (Sb, K:) [or كَمَا is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبَا:)] in speaking of many, you say كَمَا, contr. to analogy: (S:) or كَمَا is the sing., and كَمَر pl.: or [accord. to some,] كَمَا is both sing. and pl.: (K:) AHn mentions كَمَا as sing., and كَمَان as dual, and كَمَات as pl.: but the right opinion is that of Sb. (TA.) [كَمَا also signifies *Any kind of fungus, such as the mushroom, and toadstool.* See فَطْر.]

كَمَا *One who sells, and who gathers for sale, [the truffles called] كَمَر*. (K.)

مَكْمُورَة and مَكْمُورَة *A place in which [the truffles called] كَمَر grow.* (K.)

كَمِت

1. كَمِت, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِل, MF,) aor. -, inf. n. كَمَيْتٌ and كَمَاتَة (in the CK كَمَيْتَة) and كَمَات; and اِكْمِت, inf. n. اِكْمَات; (K;) and اِكْمِت, inf. n. اِكْمَات; and اِكْمَات, (in the CK اِكْمَات,) inf. n. اِكْمَات; (S, K;) *He (a horse, S, K, [and a camel, &c.]) was, or became, of the colour called كَمَيْت*. (S, K.) — كَمِت الغَيْظُ, [aor. -,] *He concealed, or hid in his bosom, rage, or wrath.* (Sgh, K.)

2. كَمِت ثَوْبَهُ † *He dyed his garment of the colour of [fresh ripe] dates; i.e., of a red colour inclining to black.* (A.) — كَمِتَتْ *She was rendered artificially of the colour called كَمَيْت, (K,) or was dyed of that colour.* (So in a copy of the K.)

4: }
9: } see 1.
11: }

أَكْمِت: see كَمِت.

كَمَيْتَة [A dark bay colour:] a red colour mixed with blackness: (Kh, Sb:) or a red colour mixed with قَنُوء, (Aq, S, K,) which latter is blackness that is not pure, or clear: (see كَمَيْت:) or a colour between black and red: (ISd:) there are two kinds of كَمَيْت; namely كَمَيْتَة صَفْرَة [yellow bay, or gilded bay,] and كَمَيْتَة خُمْرَة [red bay, or chestnut-bay]. (IAqr.)

كَمَيْت, masc. and fem., (S, K,) [A bay, or dark bay, or brown, horse &c.:] of a red colour mixed with blackness: (Kh, Sb:) or of a red colour mixed with قَنُوء, (Aq, S, K,) which latter is blackness that is not pure, or clear: (TA [app. from Aq]:) [see كَمَيْتَة, above:] a camel is called أَحْمَر if of an unmixed red; but if of a red colour mixed with قَنُوء, it is called كَمَيْت: (Aq, S:) the difference between كَمَيْت and أَشَقَر, as applied to horses, is in the mane and the tail: if these are red, the animal is called أَشَقَر [i.e. sorrel]; and if they are black, it is called كَمَيْت; (AO, S, TA;) and the وَرْد is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce "bay":)] an epithet applied to the horse and the camel and other animals: (ISd:) you say قَرَس كَمَيْت, and مَهْرَة كَمَيْت, and بَعِير كَمَيْت, and نَاقَة كَمَيْت: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized. (TA.) [Perhaps from the Persian كَمِيَرَة: Freytag says, accord. to some from the Persian كَمِيَت.] See also أَكْمِت, and كَمَيْتَة. The Arabs say, that the كَمَيْت is the most powerful of horses, and the strongest in the hoofs. (TA.) — تَمْرَة كَمَيْت † *A date of the colour called كَمَيْت; [or, red tinged, or mixed, with black, or of a blackish red colour]: it is one of the kinds hardest, or toughest, in لَحْم [i.e. pulp, or flesh], and sweetest to chew.* (AM.) — تَمِين † *A fig of that colour.* (AHn.) — كَمَيْت † a name of Wine; because there is in it blackness and redness: (S:) or wine in which is blackness and redness: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — كَمَيْت is also applied as an epithet to waste, or unowned, land. (ISd.) — كَمَيْت *A long, complete, month, or year.* (IAqr.)

أَخَذَهُ بِكَمَيْتِهِ *He took it by its root.* (Sgh, K.)

كَمَاتِي: see next paragraph.

كَمَاتِي, (K,) and كَمَاتِي, and كَمَاتِي, and كَمَاتِي, of the same measure as عَذَارِي, (TA,) *Horses of the colour of that which is called كَمَيْت, (K,) is a pl. formed from أَكْمِت; though this sing. has not been used: (L:) and كَمَاتِي is a pl. formed from كَمَاتَا [fem. of أَكْمِت] regarded as a subst.; though this sing. also has not been used. (TA.)*

كَمْز

Q. 1. كَمْز, inf. n. كَمْزَة, *It became compact,*

one part of it entering into another, or parts into parts: (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.)

كُتْرَى (S, Mgh, K,) a [coll.] gen. n., with tenween, and, accord. to some, **كُتْرَى**, without tesheed, but others disallow this, (Mgh,) A certain kind of fruit; (T, S;) well known; [namely, the pear:] called by [some of] the vulgar **إِنجَاص**: (T:) [it is called by this latter name, and also **إِنجَاص** and **إِنجَاس**, in Syria; but in Egypt and some other countries, **كُتْرَى**:] n. un. **كُتْرَاة**: (S, Mgh, K:) pl. **كُتْرَيَات**: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, "and sometimes it is masc.": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written **كُتْرَى**, without tenween: for it is added,] and one says, **هَذِهِ كُتْرَى وَاحِدَةٌ** [this is one pear: in the copies of the K in my possession erroneously written **كُتْرَى**]: and **هَذِهِ كُتْرَى كَثِيرَةٌ** [these are many pears]. (K.) Its dim. has the following forms: **كُتْبِرَةٌ**, (K,) which is the most agreeable with analogy, (ISd, TA,) and **كُتْبِرِيَّة**, (K,) which is the form adopted by those who make the pl. **كُتْرَيَات**, (ISk, TA,) and **كُتْبِرَةٌ**, (K,) which is the best form, (ISk, TA,) and **كُتْبِرَاة**. (K.) Az says, I have asked a number of Arabs of the desert respecting the **كُتْرَى**, but they knew it not. (TA.)

كبح

1. **كَبَحَ الدَّابَّةَ**, [aor. - ,] (inf. n. **كَبَحَ**; M) and **أَكْبَحَهَا**; i.q. **كَبَحَهَا** (A'Obeyd, K) and **كَبَحَ الدَّابَّةَ بِاللِّجَامِ**: (A'Obeyd:) or **كَبَحَ الدَّابَّةَ** signifies *He pulled in the horse, or the like, by the bridle and bit, in order that it might stop, and not run*: (M:) and **أَكْبَحَهَا**, *he pulled its bridle so that its head became upright, or erect*. (As, S, M.)

4. See 1. **أَكْبَحَ الْكَرْمُ** *The grape-vine became in a state of commotion preparatory to its putting forth its leaves*. (S, K.) — **أَكْبَحَتِ الزَّمْعَةُ** *The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it*. (Az, on the authority of Eṭ-Ṭāīfee.) — See also **أَكْبَحَ** and **أَكْبَحَ**.

كُومَنَ (and **كُومَنَ**, L) A man (S) having large buttocks. (S, L, K.) — Also **كُومَنَ**, A man (TA) whose teeth fill his mouth so that his speech is thick: (K:) or a man whose teeth are

crowded together, one upon another, so that his mouth seems to be straitened by them. (IDrd.) — **فَمَرَّ كُومَحَ** A mouth straitened by the great number of the teeth and by the swelling of the gums. (IDrd.)

كبح

1. **كَبَحَ بَأْنِفَهُ**, (S, L, K,) aor. - ; (K;) and **أَكْبَحَ**; (L;) *He magnified himself, or was proud*; (S, L, K;) *elevated his nose, from pride*: (L:) or **أَكْبَحَ** *he elevated his head, from pride*; (L;) i.q. **أَقْبَحَ** [in the CK with **خ**]: (K:) or *he sat in the manner of him who magnifies himself* (S, L) *in his own mind*. (L.) **أَكْبَحُوا بَأْوًا** *They flourished and increased in self exaltation*: or **تَرَادَوْا**. (L.) — **كَبَحَهُ بِاللِّجَامِ** *He pulled him in [i.e. a horse or the like] by the bridle and bit, in order to check or stop him*; (L;) i.q. **كَبَحَهُ**; (K;) [or *he pulled up his head by the bridle and bit*]. See **كَبَحَ بِهِ**. (K,) aor. - , (L,) inf. n. **كَبَحَ**, (S, L,) *He voided it, namely his excrement, or ordure; or voided it in a thin state*; syn. **سَلَخَ**. (S, K.) Some bread and **كَامَحَ** [q.v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, "This is **كامَحَ**;" whereupon he said, "I know that it is **كامَحَ**;" and added, **أَيُّكُمْ كَبَحَ بِهِ** "which of you voided it?" **أَيُّكُمْ سَلَخَ بِهِ**. (S.) — **كَبَحَ بَسَلَحَهُ**, aor. and inf. n. as above, *He (a camel) voided his excrement, or ordure, in a thin state*. (L.)

4. See 1. **أَكْبَحَ** *It (a vine) put forth its gems when about to put forth its leaves*. (AHn.) [See also **أَكْبَحَ**.]

كَبَّاحٌ The magnifying one's self; pride. (Abu-l-Abbás, K.)

كَامَنَ, (S, Mgh, Mgh, K,) sometimes written and pronounced **كَامَحَ**, (Mgh, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Mgh,) from the Persian **كامنه**, (Mgh, Shifá el-Ghaleel,) *A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury*; (S, Mgh, K;) [a thing used to give relish to food, or to quicken the appetite:] accord. to some, *prepared with vinegar, and used to quicken the appetite*; (TA;) also called **مَرِيٌّ**: (Mgh,) or it is a bad sort of **مَرِيٌّ**: (Mgh, Mgh:) pl. **كَوَامِنُ**, (Mgh,) or **كَوَامِيْنُ**. (Mgh.)

كَامِنٌ A king having his head elevated, from pride. (L.)

كبد

1. **كَبَدَ**, aor. - , inf. n. **كَبَدَ**, *It (a thing)*

became changed in colour, (L,* Mgh, K,*) and lost its clearness, (L, K,) the traces thereof remaining. (L.) — **كَبَدَ لَوْنُهُ** *His, or its, colour became changed*. (L.) — **كَبَدَ الثَّوْبُ** *The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed*. (A.) — **كَبَدَ**, (aor. - , K, inf. n. **كَبَدَ** and **كَبُوذَ**, TA,) *He (a fuller, L) beat a garment, or piece of cloth*. (L, K.) — **كَبَدَ**, aor. - , inf. n. **كَبَدَ**, † *He (a man) was affected with concealed grief or sorrow*: (S, Mgh:) or, *with grief or sorrow which he could not dispel*: (L:) or, *with intense grief or sorrow*: (K:) or, *with most intense grief or sorrow*: (L:) and, *with disease of the heart from intense grief or sorrow*. (K.)

2. **كَبَدَهُ**, inf. n. **تَكْبِيدُ**, *He heated it (a limb) with a كَبَادَةٌ*; (K;) *heated it with rags and the like*; (S, L;) *applied to it a كَبَادَةٌ*. (A.) **كَبَادٌ** [which see below] signifies the same as **تَكْبِيدُ**. (S, L.) — *He heated for him a garment or piece of cloth or some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease*. You also say **أَكْبَدَهُ**; and **مَكْبُوذٌ** is used as the pass. part. n. of this verb, anomalously. (L.)

4. **أَكْبَدَهُ** *He (a fuller, S, A, L, and a washer, L) failed of cleaning it, (S, A, L,) and of making it white, (A,) namely, a garment, or piece of cloth*. (S, &c.) — **أَكْبَدَهُ** *He, or it, affected him with intense grief or sorrow: and, with disease of the heart from intense grief or sorrow*: (K:) *it (grief) rendered him sorrowful*. (A.) — See 2.

كَبَدٌ: see **كَبَدَ**.

كَبْدٌ (L, K) and **كَبْدٌ** (K) and **كَبْدَةٌ**, (S, L, Mgh, K,) the last a simple subst., (Mgh,) *Change of colour, (S, L, Mgh, K,) and loss of its clearness, (L, K,) the traces thereof remaining*. (L.) — **كَبْدٌ** *Concealed grief or sorrow*: (S, A, L, Mgh:) or *grief or sorrow which one cannot dispel*: (L:) or *intense grief*; as also **كَبْدٌ** and **كَبْدَةٌ**: (K:) or *most intense grief or sorrow*: (ISd, L:) and *disease of the heart from intense grief or sorrow*. (K.)

كَبْدٌ A thing changed in colour; (Mgh;) see 1; and **أَكْبَدَ اللَّوْنُ** [the same]: (A:) and **كَبْدٌ** **كَامِدٌ** [changed in countenance]. (A.) — *Affected with concealed grief or sorrow*; as also **كَبْدٌ**: (S, Mgh:) or, both words, *with grief or sorrow which cannot be dispelled*: (L:) or, *with intense grief or sorrow*; as also **كَامِدٌ** and **مَكْبُوذٌ** [which see below]: (K:) or, *with most intense grief or sorrow*: (L:) and, *with disease of the heart from intense grief or sorrow*; as also **كَامِدٌ** and **مَكْبُوذٌ**. (K.) — *Frowning,*

or contracting his face; looking sternly, austere, or morosely; as also كَامِدٌ (L.)

كَبْدَةٌ: see كَبَدٌ.

كَبَادٌ (a subst. K) The act of beating a garment, or a piece of cloth, by a fuller. (L, K,*) — كَبَادٌ (K) and كَبَادَةٌ (A, L, K) A greasy, (A,) or dirty, (K,) or greasy and dirty, (L,) piece of rag, which is heated, and put upon a pained part, as a means of cure, (A, L, K,) for pain (A, K) of the belly, (K,) or flatulence. (A, K.) — كَبَادٌ i.q. تَكْبِيدٌ; see 2; (S, L;) [The application of a كَبَادَةٌ;] the taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling. (Sh, L.) It is said in a trad., *إِنِّي مِنَ الْكَبِي* [The application of a كَبَادَةٌ is more pleasing to me than cauterization]. (S, L.)

كَبِيدٌ and كَامِدٌ: see كَبَدٌ.

أَكْبَدُهُ, which is extr., being from مَكْبُودٌ: (TA:) see 4, and كَبَدٌ.

كبر

1. كَبَّرَ He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKtt.)

كَبْرَةٌ The head [or glans] of the penis; (K;) or i.q. حَشْفَةٌ: (Msb:) pl. كَبَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, *الْكَبَرُ أَشْبَاهُ الْكَبَرِ*; alluding to the likeness of one thing to another. (K.) — Hence, by synecdoche, † The penis, altogether. (Msb.)

مَكْبُورٌ A man (S) having the head [or glans] of his penis, (Msb, K,) or the extremity of the head of his penis, (S,) hurt, or wounded, by the circumciser. (S, Msb, K.)

كيس

كَيْلُوسٌ [Chyme; from the Greek χυμός;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies "chyle," and in this sense is used by modern physicians:] a certain mixture or humour (خَلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] As says, that كَيْمُونَاتٌ, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.)

كَيْبُوسَةٌ Want, or requirement, of food, or nourishment. Occurring in a trad. of Kuss,

where it is said to be not an attribute of God. (ISd, TA.)

كش

1. كَشَتْ, aor. ٢, inf. n. كَشَاةٌ, She (a woman) was, or became, small in the breast. (TA.) — كَشَتِ الْخُصِيَّةَ, inf. n. كُشُوَّةٌ, [The testicle, or the scrotum,] was, or became, short, and cleaving to the inner skin. (TA.) See also 5. — كَشَى, inf. n. كَشَاةٌ, He (a man) was, or became, quick; (K;) as also تَكَشَّى (S, K, TA) and انكش; (K, TA;) and اكش, in relation to pace and to work: (IKtt:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick, in his affairs: (TA:) or courageous. (Sb, ISd.) You say, *انكش في سيره* and *تَكَشَّى* [He was quick, &c., in his walking, or running, or working]. (A.) And *انكش في سيره* [The horse was quick, &c., in his going, or pace.] (A.) And *انكش في امره* He hastened, or was sharp or vigorous or effective, in his affair. (As.) And *انكش في الحاجة* He was quick and vigorous in executing the needful affair; syn. اجتمع فيها. (TA.) — And كَشَى He determined, resolved, or decided, upon an affair; as also كَشَى, [aor. ٢,] inf. n. كَشَى. (TA.)

2. كَشَى, (A, TA,) inf. n. تَكَشَّى, (TA,) He contracted, or tucked up, his skirt. (A, TA.) — كَشَى, (inf. n. as above, S, K,) He hastened him; made him quick; (S, A, K;) [and so app. كَشَى: see 1. — And كَشَى, (K,) or كَشَى الْإِبِلَ, inf. n. as above, (TA,) He (a man) singing to camels to urge or excite them) was vigorous in driving [so that he made the camels quick]. (K, TA.)

4. اكش: see 1. — اكش: see 2. — اكش بالثافة He bound all the teats of the camel with the صَرَار, q.v. (S, K.)

5. تَكَشَّى It (skin) contracted, or shrank, (A, K,) and became drawn together; (K;) and so انكش, said of a garment, or piece of cloth, after washing; (K, art. قَلَصَ;) and of an udder. (TA.) See also 1. — See again 1, in two places.

7. انكش: see 5. — See also 1, in five places.

كَشَى Short and small; applied to an udder: and [the fem.] with ٢, applied to a testicle, or a scrotum, (خُصِيَّةٌ) short, and cleaving to the inner skin. (TA.) — Applied to a horse, Small in the veretrum; as also كَشَى: (S, K;) or short therein: [contr. of سَابَغَ:] pl. [of mult.]

كَشَى and [of pauc.] أَكْشَى: (A'Obeyd:) or, applied to a beast of carriage, short and small therein: ('Eyn:) but when applied to a female, having a small udder; as also كَشَى, (K,) or كَشَى, so applied, ('Eyn,) and كَشَى, applied to a she-camel, (Ks, S,) and كَشَى, thus applied: (TA:) or كَشَى [so in the K accord. to the TA, but in some copies of the K كَشَى,] and كَشَى have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (As,) or each of them, (K,) thus applied, signifies short in the teat, (As, K,) so as to be milked only with the ends of three fingers, or with the thumb and forefinger: (As:) and كَشَى, applied to a woman, having a small breast. (TA.) — Also, and كَشَى, applied to a man, (S, A, K,) Quick: (A, K:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick in his affairs: (TA:) and كَشَى [app. applied to a man, being the part. n. of كَشَى, q. v.] is syn. with كَشَى: (TA:) or كَشَى signifies courageous. (Sb, ISd.)

كَشَى: fem. with ٢: see above, in two places.

كَشَى: see above, in three places.

كَشَى: fem. with ٢: see above, passim. — اَزَارَ رَجُلٌ كَشَى الْإِزَارَ [lit.] A man having his waist-wraper tucked up; (K, TA;) [meaning,] vigorous, laborious, or sedulous, in his affair. (TA.)

كع

كل

كن

كه

كي

كن

See Supplement.]

كنب

1. كَنَبَ, aor. ٢, inf. n. كُنُوبٌ; and اكنب; He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلَطَ. (K.) See 4. — كَنَبَ He was, or became, possessed of plenty, or riches: syn. اسْتَفْنَى. (K.) — كَنَبَ فِي جَرَابِهِ, aor. ٢, inf. n. كُنُبٌ, He stowed it, or deposited it, in his provision-bag. (K.)

4. اُكْنَبَتْ يَدُهُ; and كَنَبَتْ, aor. ٢, inf. n. كَنَبَ; (K;) or the former verb only is used; not the latter; (As, S;) His hand was, or became, callous, or hard, (S,) or coarse, or rough, (K,) by reason of work. (S, K.) See 1. — اُكْنَبَ لِسَانُهُ His tongue was impeded, or tied up.

(K.) — اكنب عليه بطنه His belly [meaning its contents] oppressed him, or gave him pain: syn. اشتد. (K.)

كنب Callousness, or hardness, of the hand, resulting from work: (S:) or coarseness, or roughness, of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) — See كنب.

كنب, of the same measure as كنف, (K,) or كنب, (as in the copies of the S in my hands) A certain plant: (S, K:) or a certain tree: (Lth:) AḤn says, It resembles the قناد growing in our country, where, sometimes, sandals or shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew, or rain: and in one place he says, I asked one of the Arabs of the desert respecting the كنب, and he shewed me a scattered, small, thorny plant, with white twigs or branches, abounding with thorns, having, at the extremities, براعم [or calyxes, or flowers, or flower-buds,] from each of which grew forth three thorns. (TA.)

كناب i.q. شمرانج [i.e. the fruit-stalk of the raceme of a palm tree]. (S, K.)

كنيب What is dry, of trees: or having its thorns broken. (K.)

كنيب and كنانب Short: (K:) or thick, or coarse, and short: (TA:) or hard and strong: (see كنب:) but the ث is augmentative, (TA,) [and therefore the proper art. is كنب].

كانب Full to satiety; glutted with food. (K.)

مكنب and مكنب: see next paragraph.

مكنب and مكنب A coarse, or rough, hoof; (IAḥr, K;) and the same words, and مكنب, the same as applied to a camel's foot. (IAḥr.)

مكنب Thick, or coarse, and strong, and short. (K.)

كنبت

Q. 2. تكنبت He (a man) became contracted [in disposition; or niggardly, or stingy]. (L, as from IDrd.) But see art. كنب. (TA.)

كنبت, (or this should be كنب, TA) A hard, strong, robust, man. (L.) But see كنب. (TA.) — Also, and كنانب, A man contracted [in disposition]; niggardly, or stingy. (L.) But see art. كنب. (TA.)

كنبت

Q. 1. تكنبت and تكنبت He became hard and strong: (L:) he became contracted; syn. تقبض: (K:) [app. in disposition; see كنب: or in make; the second verb being also expl. in the L, with reference to a man, by the words تداخل بعضه في بعض].

Q. 2: see Q. 1.

كنبت and كنبوت and كنانب Hard (L, K) and strong. (L.) [Epithets applied to a man.] — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) — Mentioned before in art. كنب; and like كلبت. (TA.) — [Accord. to the L, these epithets seem also to apply to a man Contracted in make: the first and third being expl. by the words تداخل بعضه في بعض.]

كنبت: see كنبوت.

كناب: see كنب and art. كنب.

كنت

1. كنت في خلقه, (aor. ٢, inf. n. كنت, TK,) He (a man) was strong in his make. (IAḥr, TS, K.) — كنت, aor. ٢, It (a skin, TA) became foul with the grease of milk [and so retained the mater, or milk, well]; syn. حشن: (TS, and SM's copy of the K: in the CK and a MS. copy of the K, حشن: in another copy of the K, حشن.)

8. اكننت He was lowly; humble; submissive. (K.) [See اكننت.] — He was content, or well pleased; acquiesced. (K.)

كنت: see كني.

كنت [as also كني] A skin that retains [the water, or milk,] well. (K.)

كنت Strong; robust. (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كنت "I was"; because an old man speaks of himself in time past saying كنت كذا وكنت كذا. (MF.) — Also, [and كنت, as implied in the TA, and in the S in art., عجن,] and كنت, i. q. كبير [app. Great in age; old; aged]. (AZ, K.) A poet says,

• وَمَا كُنْتُ كُنْتِيَا وَمَا كُنْتُ عَاجِيَا •
• وَشَرُّ الرِّجَالِ الْكُنْتِيَا وَعَاجِيَا •

[And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so]. (TA.)

كنت: see كني.

كتب

كتب and كنانب: see art. كنب.

كنت

كنت (in the TA, نوردة, with ح unpointed,) made of myrtle, and of the branches of the [kind of willow called] خلاف (spread out, TA), upon which sweet-smelling plants are ar-

ranged, or disposed, in regular series, and which is then folded: (Lth, K:) the Nabathean word is كشا. (L.) It is a circular thing (دائرة) of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed, or arranged, and which is then folded like a volume, or roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the spring-season, and amuse themselves with it. نوردة is an arabicized word, from the Persian نورده, pass. part. n. of نوردين, and meaning "folded," or "twisted." (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear].)

كتب

كتب and كنب and كنانب Hard and strong: (K:) but the ث in this case is corrupted from ت: see كنب in art. كنب. (TA.)

كناب [in the TA written كنانب] Sand pouring down. (IAḥr, K.)

كند

1. كند, (S, &c.), aor. ٢, (A, MS,) or ٢, (El-Baḡair,) or كند نعمة, (TA,) inf. n. كند, (S, K, &c.) He was ungrateful; he disacknowledged a benefit. (S, A, K.) — إن سألته تكد وإن أعطته كند If thou ask of him, he refuseth; and if thou give him, he is ungrateful. (A.) — كند أباه النعمة (K) He disacknowledged his father's beneficence. (TA.) — كند, (S, L,) inf. n. كند, (K,) He cut, or severed, it. (S, L, K.)

كند: see كند.

كندة A portion of a mountain. (K.)

كند Ungrateful; who disacknowledges benefits; (El-Kelbee, S, A, L, K;) as also كناد: (L, K;) or a denier: (L:) the former applied also to a woman; and so كند: (S, A, L:) an unbeliever: (Zj, L:) a blamer of his Lord, (El-Ḥasan, L, K,) who takes account of evil accidents and forgets benefits: (El-Ḥasan, L:) rebellious, or disobedient, (K,) in the dial. of Kindēh: (TA:) niggardly; tenacious; avaricious; (K;) in the dial. of the Bencoo-Malik: (TA:) who eats alone, and withholds his drinking-bowl (رُفْدَه), and beats his slave: (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Kūr-ān, إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with لربه. (L, TA.) — A woman ungrateful for friendship, and for loving communion, commerce, or intercourse; (Aḥ, L, K;) as also كند. (Aḥ, L.) — كند Land that produces nothing. (S, A, L, K.)

كناد: see كند. — Also, One who cuts, or severs; who is wont to do so. (S, L.)

كندت

كُنْدَتْ and كُنَادَتْ *Hard and strong*: (K, L:) [as also كُنْبَتْ and كُنْتَبْ, &c.].

كندر

كُنْدَرُ [Greek χόνδρος λιβανωτοῦ, or λιβύνου χόνδρος] i. q. لَبَانٌ [q.v., i.e. *Frankincense*], (S, in art. كدر; TA;) accord. to the physicians; (TA;) a kind of عِلْكٌ [or resin], very useful for stopping phlegm, (K,) and a dispeller of forgetfulness, and having other properties: n. un. with ة. (TA.)

كنز

1. كَنْزُ الْمَالِ, aor. ٢, (T, S, M, Mgh, Msh, K, &c.), and, accord. to MF, ٢ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Msh,) *He buried the property, or treasure*, (S, K, TA,) *in the earth*: (TA:) *he collected the property together*, (Mgh, Msh,) and *treasured it, hoarded it, laid it up, reposed it, stowed it, or stored it, in secret*: (Msh:) and كَنْزٌ signifies the same as كَنْزَةٌ. (TA.) كَنْزُ الشَّيْءِ — (K,) aor. ٢, inf. n. كَنْزٌ, (TA,) *He pressed the thing, meaning anything*, (K,) *with his hand or foot*, (TA,) *in a receptacle, or in the earth*. (K.) كَنْزُ التَّمْرِ, (S, A, Msh, K,) aor. ٢, (K,) inf. n. كَنْزٌ, (Msh, TA,) and, accord. to Az, كَنْزٌ and كَنْزٌ, [but see the former of these two words below,] (Msh,) *He stowed, or packed, the dates*, (TA,) *في البوعاء* in the receptacle, (A, Msh,) or *في الجلال* in the large receptacles of palm-leaves, {pl. of جَلَّةٌ} by throwing [the contents of] a bag (جَرَابٌ) into the bottom of the جَلَّةٌ and pressing them with the feet until they became compacted, or commixed in a mass, and then bag after bag until the جَلَّةٌ was pressed full, when it was sewed up with palm-leaf cord. (TA.) — كَنْزُ الْبُرِّ فِي الْجَرَابِ [He stowed up, or packed, the wheat in the bag]. (TA.) [See an ex. of the pass. part. n. voce ٢.] — كَنْزُ الْجَرَابِ *He filled the bag very full*. (A.) And كَنْزُ السَّقَاءِ *He filled the skin of milk or water*. (TA.) And كَنْزُ الْقِرْبَةِ *He filled the water-skin*. (TA.) كَنْزُ الرُّمَحِ, (Sgh, TA,) inf. n. كَنْزٌ, (Sgh, K,) *He stuck the spear into the ground*. (Sgh, K,* TA.)

8. اُكْتَنَزَ *It* (a thing, S, Mgh, Msh,) *became collected together, or compacted; and full*. (S, Mgh, Msh, K.) اُكْتَنَزَ التَّمَرُ [The dates became closely packed, or pressed together so as to be compact or commixed in a mass: see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — اُكْتَنَزَ اللَّحْمُ *The flesh became compact, or hard*. (From an explanation of the part. n. in the A; &c.) — اُكْتَنَزَ الْجَرَابُ *The bag*

became very full. (A.) And اُكْتَنَزَ السَّقَاءُ *The skin of milk or water became full*. (TA.) — اُكْتَنَزَ الْمَالُ: see 1.

كَنْزٌ *Treasure; property buried* (S, A, Mgh, Msh, K) *in the earth*: (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Msh.) — Hence, (TA,) it is applied in a trad. to † *Any property whereof the portion that should be given in alms is not given*. (S, TA.) — *Property that is preserved in a receptacle*. (TA.) — *Anything abundant, collected together, that is desired with emulation*. (Sh, TA.) — *Gold: and silver*. (K.) It is said in a trad., أُعْطِيَ الْكَتُوزَيْنِ مِنَ الْأَحْمَرِ وَالْأَبْيَضِ *I have been given gold and silver*. (TA.) — † [A treasure of knowledge or science]. You say, مَعَهُ كَنْزٌ مِنْ كُنُوزِ الْعِلْمِ † [With him is a treasure of the treasures of knowledge or science]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but † *Science and books*. (TA.) And it is said in like manner in a trad., أَلَا أَعْلَمُكَ كَنْزًا مِنْ كُنُوزِ الْجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ † [Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — Abou-Alee El-Kálee says, that it is used in a verse of 'Alkámah, which he does not quote, as signifying † *Fat*: as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) — Also, *That in which property is preserved, or guarded*: (K,* TA:) and مَكْنَزٌ [or rather both] *that in which property is buried, treasured, hoarded, laid up, reposed, or stored, in secret*: pl. of the latter, مَكَانِزٌ. (A, TA.)

مَكْنَزٌ: see مَكْنَزٌ.

كَنْزٌ and كَنْزٌ: see كَنْزُ التَّمَرِ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هَذَا زَمَنُ الْكَنْزِ, (S, Msh, K,*) and الْكَنْزُ, (K,) *This is the time of packing the dates*. (K,* TA.) And El-Umawee says, أَتَيْتُهُمْ عِنْدَ الْكَنْزِ, and الْكَنْزُ, *I came to them when they were packing the dates*. (TA.) ISk says, that it has been heard only with fet-h; (S, Msh;) but some say, that it is like جَدَادٌ and صَرَامٌ, and صَرَامٌ. (S.) — Also, sometimes, [The storing, or packing,] of wheat. (TA.)

مَكْنَزٌ: see كَنْزٌ: — and see also مَكْنَزٌ, throughout.

كَنْزٌ *Dates packed in [the receptacles called] قَوَاصِرُ* [pl. of قَوْصَرَةٌ] (K, TA) and جَلَالٌ [pl. of جَلَّةٌ]. (TA,) *for winter*; (K, TA;) as also مَكْنُوزٌ. (TA.) See كَنْزُ التَّمَرِ. — See also مَكْنُوزٌ.

كَنْزٌ *One who takes extraordinary pains in treasuring, or hoarding, gold and silver*. (TA.)

مَكْنَزٌ: see كَنْزٌ.

مَكْنُوزٌ: see كَنْزٌ: — and مَكْنَزٌ.

كَنْزَةٌ, and كَنْزَةٌ, (A, TA,) and كَنْزَةٌ, and مَكْنُوزَةٌ, (TA,) *Compact, or hard, in flesh*: (A:) and [in like manner] كَنْزٌ *compact and strong in flesh*. (TA.) You say, نَاقَةٌ كَنْزٌ, (S, K,) or كَنْزُ اللَّحْمِ, (A,) and كَنْزٌ, (K,) and هُنَّ كَنْزٌ, (TA,) *A she-camel*, (S, A, K,) and a girl, (K,) and a woman's pudendum, (TA,) *compact*, (مَكْنُوزَةٌ, S, or كَنْزَةٌ, or, as in the K, abundant, كَنْزَةٌ, TA,) *in flesh*, (S, K,) and *hard, or firm*: (K:) pl. كَنْزٌ and كَنْزٌ; the latter being like the sing.; (K;) but the two vowels [namely the two keerehs] and the two ulifs are regarded as different; for the word is not, as some assert, of the same class as كَنْزٌ, since it has a dual form, namely كَنْزَانِ. (TA.) — كِتَابٌ مَكْنُوزٌ † [A book, or writing, stored with useful things]. (A, TA.)

كنس

1. كَنَسَ, (S, A, Mgh, Msh,) aor. ٢, (S, Msh,) or ٢, (Mgh,) inf. n. كَنَسٌ, (S, Mgh, Msh,) *He swept* (Mgh, TA) *a house, or chamber*, (S, A, Mgh, Msh,) or place, (TA,) with a مَكْنَسَةٌ [or broom]. (A, Mgh.) — مَرُّوا بِهِمْ فَكَنَسُوهُمْ † *They passed by them and swept them away, or destroyed them*; syn. كَنَسُوهُمْ. (A, TA.) — كَنَسَ, (S, A, Mgh, Msh, K,) aor. ٢, (S, Msh, K,) or ٢, (Mgh,) inf. n. كَنَسٌ, (Mgh, Msh,) *He* (an antelope) *entered his كَنَاسٌ*, (S, A, Mgh, Msh, K,) i.e., his *covert, or hiding-place, among trees*; (S, K;) or *abode*; (Msh;) or *cave*; (TA;) as also تَكَنَسَ (S, A, Mgh, K) and اُكْتَنَسَ; (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] تَكَنَسَ also signifies † *He* (a man, TA) *entered the tent*: (K:) or *hid himself, and entered the tent*. (TA.) And تَكَنَسَتْ † *She* (a woman) *entered the هَوْدَجُ* [or camel-litter]: (K:) app. taken from the saying of Lebeed, فَتَكَنَسُوا فُطْنًا, meaning, *and they entered هَوَادِجُ* [or camel-litters] *covered with cloths of cotton*. (TA.) — [Hence also,] كَنَسَتْ النُّجُومُ, كَنُوسٌ, (Zj,) aor. ٢, (AO, Zj, S, K,) inf. n. كَنُوسٌ, (Lth, Zj,) † *The stars hid themselves in their place, or places, of setting*, (AO, Zj, S, K,*) like antelopes in their كَنُوسٍ [or coverts]: (K:) [or] *continued in their courses and then departed, returning*: (Zj:) or *the stars* [here meaning planets] *became stationary in their circuiting or revolving*. (Lth.) See كَنَاسٌ.

5: } see 1; the former, in four places.
8: }

كَنَاسٌ A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the K,] until he reaches the soil, or moist earth: (K, TA:) or his abode: (Mghb:) or cave: (TA:) and [in like manner] **مَكْنَسٌ** a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA:) pl. [of pauc.] **أَكْنَسَةٌ** (TA) and [of mult.] **كُنُسٌ** and **كُنُسٌ** (K) and [pl. pl., i.e., pl. of كُنُسٌ,] **كُنُسَاتٌ**. (TA.)

كُنَاسَةٌ Sweepings; (S, Mgh, Mghb, K:) the dust of a house that is swept and thrown into a heap. (Lh.) — Also, The place of sweepings; (Mghb;) the place where sweepings are thrown. (TA.)

كَنِيسَةٌ A place of worship (K) of the Christians; [a Christian church:] (S, A, K:) or of the Jews; (Sgh, K:) i.e., of the Jews only; [a Jewish synagogue:] that of Christians being called **بَيْعَةٌ**: (Sgh:) [Chald. ܕܢܝܨܐܢ: (Golius:)] or both; (Mgh, Mghb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Mghb:) or of unbelievers, (K,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] **كُنُت** (Az, Mgh) or **كُنُت** (TA) [signifying "a fire-temple"]: pl. **كُنَائِسٌ**. (A, Mghb.) — A thing resembling [the kind of camel-litter called] **هَوْدَج**, composed of twigs, or branches, stuck in a **مَحِيل** or **رَحْل**, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Mghb:) of the measure **فَعِيلَةٌ** from **كُنُوسٌ** [an inf. n. of **كَس**]: (Mghb:) pl. as above. (Mghb.)

كَنَاسٌ One who sweeps **خُتُوشٌ** [meaning privies]. (A, TA.)

كَانِسٌ An antelope, (S, A, TA,) and a wild bull, (TA,) entering his **كَنَاسٌ**, (S, A, TA,) i.e., his covert, or hiding-place, among trees: (S:) fem. with **ة**: (Zj:) pl. **كُنُسٌ**, both of the masc. and fem., (Zj,) and **كَوَانِسٌ**, of the masc., (A,) [and of the fem. also accord. to rule,] and **كُنُوسٌ**. (TA.) — [Hence,] **الْكُنُسُ**, (S,) or **الْجَوَارِي الْكُنُسُ**, (K,) [in the K, lxxxi. 16,] **‡ The stars**; because they hide themselves in their place of setting: (AO, S:) or the stars that rise running their course, and hide themselves in their places of setting: (Zj:) or all the stars; because they appear by night and lie hidden by day: (K:) or **i.q. النُّسُ**, (K, TA,) i.e., **النَّيَّارَةُ**, (TA,) or **النَّيَّارَاتُ**, (Bd,) or **النُّسُ النَّيَّارَةُ**, (S,) the five stars, [or planets,] Saturn, Jupiter, Mars, Venus, and Mercury; (TA;) because they hide themselves in their place of setting, like

antelopes in their **كُنُسٌ** [or coverts]; (K:) or because they become hidden beneath the light of the sun: (Bd:) or the stars [meaning planets] that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit [again]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or the angels: (K:) or the wild bulls or cows, and the wild antelopes, (Zj, K,) that enter their **كُنُسٌ** [or coverts] when the heat is vehement. (Zj.)

مَكْنَسٌ: [pl. **مَكَانِسٌ**:] see **كَنَاسٌ**. — [Hence,] **مَكَانِسُ الرَّيْبِ** † The places of suspicion. (TA.)

مَكْنَسَةٌ A broom; a thing with which one sweeps: (S, A, Mghb:) pl. **مَكَانِسٌ**. (A, TA.)

مُكْنَسٌ A maker of brooms. (Golius, from Meyd)

كش

كع

See Supplement.]

كعت

كُنَعْتُ A species of fish; (AO, TS, L, K:) as also **كُنَعْدٌ**; from which it appears to be formed by the substitution of **ت** for **د**. (TS, L.)

كنعت

Q. 2. **تَكْنَعْتُ** It (a thing) became collected together. (L.)

كعد

كُنَعْدٌ A kind of sea-fish; (S, L, K:) as also **كُنَعْتُ**, in which the **ت** seems to be a substitute for the **د**. (L.)

كفا

See Supplement.]

كنفت

كُنُفْتُ and **كُنَافْتُ** Short. (K.)

كنه

كنى

كه

See Supplement.]

كهب

1. **كَهَبٌ**, (S, K,) and **كَهَبٌ**, (K,) inf. n. **كَهَبٌ** and **كُهْبَةٌ**, (TA,) He (a camel, S,) was, or became, of the colour called **كُهْبَةٌ**. (S, K.)

Q. Q. 4. **إِكْهَبَتْ** نَوْنُهُ His complexion was, or became, changed, [or darkened by the sun &c.]. (TA.)

كُهْبٌ A buffalo (or camel, A; and so in the CK;) advanced in years. (K.)

كُهْبٌ: see **كُهْبَةٌ**

كُهْبَةٌ The colour which is also called **قُهْبَةٌ**: (A, S, K:) or that which is called **دُهْمَةٌ**: or dust-colour intermixed, or tinged over, with black: (K:) used absolutely, (TA,) or only with reference to camels, (K,) i.e., to their colours: (TA:) or a colour not purely red, but applied specially to a red colour: (AA, S:) or any colour inclining to that of dust: (Yaqkoob, who does not particularize anything [to which it is applied] exclusively: TA:) Az says, I have not heard **كُهْبَةٌ** as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that **كُهْبٌ** signifies the colour of the buffalo. (IAar, cited by Az.)

بَنُو كُهْبَةٍ, an expression used by the poet Hassán Ibn-Thábit, meaning † Sons of a base, or an ignoble, woman: **كُهْبَةٌ** being thus used as though it were a proper name. (RA.)

أَكْهَبٌ: see **كَهَبٌ**.

أَكْهَبٌ (Az, S, K) and **كَهَبٌ** (K) A camel (Az, S) of the colour called **كُهْبَةٌ**: (Az, S, K:) fem. of the former **كُهْبَةٌ**, (Az,) [and pl. **كُهْبٌ**]. — **رَجُلٌ أَكْهَبُ اللَّوْنِ** † A man whose complexion is changed, [or darkened by the sun &c.]. (TA.)

كهد

1. **كَهَدَ**, (S, K,) uor. **كَهَدَ**, (K) and **كَهَدَانٌ**, (S, K,) He was quick; made haste; (L, K;) in his pace: (L:) he (an ass) ran; syn. **عَدَا**. (S, L.) — **كَهَدَ** and **كَهَدَ** He was quick in service. (TA.) — **كَهَدَ** He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring. (K.) — **كَهَدَ** and **كَهَدَ** He was, or became, fatigued, tired, or weary. (K.) — **كَهَدَ** and **كَهَدَ** He became jaded, harassed, or fatigued, by labour, or toil: as also **كَدَدَ** and **أَكْدَدَ**. (L.) — **كَهَدْتُهُ** (so in the copies of the K; but differently in the S: [see 4:] TA:) I made him to be quick, or to hasten. (K.)

4. **أَكْهَدْتُهُ** I made him (an ass) to run. (S, L.) See also 1. — **كَهَدَ** He fatigued, tired, or wearied, (L, K,) his companion. (L.)

Q. Q. 4. **إِكْهَدَتْ** It (a young bird) trembled, or fluttered, before its mother, that she might feed it: (S, L:) and he (an old man) trembled: (L:) **إِكْهَدَتْ**. (K.)

كُهْدٌ Distress; trouble; fatigue; weariness; **أَصَابَهُ كُهْدٌ وَكُهْدٌ** (TA.) You say **كُهْدٌ** [Distress, &c., befell him]. (L, K.)

كُهْدَاءٌ A female slave: (K:) so called because of her quickness in service. (TA.)

كَبُودُ الْيَدَيْنِ A she-ass quick in the fore legs. (L, K.)

كَاهِدٌ and مُكْهَدٌ Fatigued; tired; weary. (L.)

كَوْهَدٌ One who trembles by reason of old age. (K.)

كَاهِدٌ : see كَاهِدٌ.

كهدب

ثَقِيلٌ وَخْمٌ كَهْدَبٌ A heavy, or dull, man: syn. (K.)

كهر

1. كَهْرٌ, aor. ء, inf. n. كَهَرٌ, He chid him with rough speech, (S, Mgh, K,) to show him contempt. (TA.)—He reviled him. (Az, TA.)—He encountered him with a frowning face, (K,) to show him contempt: (TA:) or he frowned at him. (TA.)—He oppressed him; i. q. قَهَرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا الْيَتِيمَ فَلَا تَكْهَرْ [Therefore, as to the orphan, thou shalt not oppress him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaqkoob says, that the ك in كَهْرٌ is a substitute for the ق in قَهَرَهُ. (TA.)

كهرب

كَهْرَبٌ and كَهْرَبَا [or كَهْرَبَا] A well-known yellow substance; [yellow amber]: from the Persian كَاه رَبا, i. e., "carrying off straw," [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see حَوْرٌ.

كهف

See Supplement.]

كعب

بَادِنْجَانٌ كَعْبٌ and كَعْتَمٌ i. q. كَعْبٌ [The egg-plant, or melongena]. (IAqr, T, K.) Mentioned in the T in art. كَعْمٌ; whence it seems that the ب is a substitute for م. (TA.)

كهل

كهز

كهن

كبي

See Supplement.]

كوا

See art. كِبَا.

كوب

1. كَوَبٌ, aor. يَكْوُبُ; and أَكْتَابٌ; He drank with a كَوَبٌ, the kind of mug or cup so called. (IAqr, K.)

2. كَوَبٌ, inf. n. يَكْوُبُ, He pounded, or brayed, a thing with a فِهْرٌ [or كَوْبَةٌ, q. v.] (K.)

8: see 1.

كَوْبٌ A mug, or drinking-cup, (كُوزٌ,) without a handle: (Fr, S, K:) or one (with a round top, TA,) that has no spout: (K:) or a vessel, (Bd in lvi. 18,) or drinking-cup, (Jel. ibid.) having neither handle nor spout: (Bd, Jel. ibid.) pl. أَكْوَابٌ. (S, K.)

كَوْبٌ Slenderness of the neck with bigness of the head. (L, K.)

كَوْبَةٌ A sighing, or grief, or regret, for something that has past, or escaped one. (K.) Probably formed from the mahmooz word [كَابَةٌ]. (TA.) [Perhaps an inf. n.]

كَوْبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The game called نَرْدٌ; (K:) an appellation given to that game by the people of El-Yemen: (A'Obeid, on the authority of Mohammad Ibn-Ketheer; and IAth) or that called شَطْرُنْجٌ: (K:) or a small drum, slender in the middle: (S, K:) accord. to some, (TA,) the musical instrument called بَرْبَطٌ; (K:) as occurring in a trad. of Alee, in which a command is given to break the thing thus called. (TA.)—Also, i. q. فِهْرٌ; (K:) i. e., A small stone, such as fills the hand. (TA.)

كوت

كُوتِيٌّ Short: (K:) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.)

كوث

2. كَوْتُ, inf. n. تَكْوِثٌ, It (growing corn or the like) became composed of four leaves, and of five. (En-Nadr, K.)—كَوْتُ بَغَائِطِهِ, inf. n. تَكْوِثٌ, He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.)

كَاتٌ i. q. كَاتٌ, [q. v. in art. كَث]. (K.)

كَوْتُ A قَفْشٌ, or kind of short boot: (AM, K:) app. an arabicized word. (AM, L.)

كَوْتَةٌ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كَوْتُ. (TA.)—كَوْتَةٌ, or كَوْتَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كَوْتَةٌ as another reading.] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.)

كَوْتَةٌ : see كَوْتَةٌ.

كُوتِيٌّ Short: like كُوتِيٌّ [q. v.]. (T.)

كوخ

1. كَوْنٌ, [aor. يَكْوُنُ], inf. n. كَوْنٌ; and كَوْنَةٌ, and أَكَاخَةٌ, and كَوْنَةٌ; He

fought with him and overcame him: (K:) so Az, explains كَوْنَةٌ, inf. n. مَكَاوَحَةٌ: or, accord. to the M, كَوْنَةٌ signifies he fought with him; and كَاخَةٌ, he overcame him: (TA:) and كَوْنَةٌ, inf. n. تَكْوِينٌ, also has this last signification: (IAqr, S, TA:) and so أَكَاخَةٌ, inf. n. إِكَاخَةٌ. (IAqr, TA.)

2. See 1.—Also كَوْنَةٌ, (inf. n. تَكْوِينٌ, TA,) He abased him; rendered him abject; syn. أَذَلَّهُ. (K.)—It (the nose-rein) rendered him (a camel) submissive, or tractable. (TA.)

3. See 1.—Also كَوْنَةٌ He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.)

4. أَكَاخَةٌ He destroyed him. (T, in this art.; and K in art. كَيْح.) See 1.

6. تَكَاوَحَا They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.)

كَوْنٌ and كَيْحٌ The foot, or base, (عَرْضُ) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. سَنْدٌ جَبَلٍ: (S:) or its foot, or base, (عَرْضُ) and most rugged part: or its سَفْحٌ [i. q. عَرْضُ]; and the foot, or base, of its face; syn. سَفْحٌ سِنْدِيهِ: or كَيْحٌ signifies the side (نَاحِيَةٌ) of a mountain: and any rugged face of a mountain, above its foot, or base: and in some cases, the side of a valley, when it is rugged, but not unless consisting of the hardest and roughest of stones: (Aq, TA:) pl. of كَوْنٌ, أَكْوَانٌ; (M:) and (of كَيْحٌ, TA,) كَيْحَةٌ and كَيْوْنٌ and أَكْيَانٌ. (Aq, T.)—كَوْنٌ A rough or rugged [foot, or base, or face above the foot or base, &c., of a mountain]; an expression similar to يَوْمٌ أَيَّوْمٌ; (K, art. كَيْح;) the latter word being a corroborative; for the سَنْدٌ of a mountain is called كَيْحٌ only because of its ruggedness and roughness. (TA.)

كَوْنٌ : see كَيْحٌ.

كوخ

كَوْنٌ : see كَوْنٌ.

كَوْنٌ, (S, L, K,) a Persian word, (L,) and كَوْنٌ, (K,) A house [or hut] with a gibbous roof: (L, TA:) a house [or hut] of reeds or canes, (with a gibbous roof, K,) without an aperture for the admission of light: (S, L, K:) any place which a husbandman or a gardener prepares in which to guard his growing corn or his garden: and the people of Marw give the name of كَوْنٌ to a pavilion (قَصْرٌ) made in a garden or other place: (L:) pl. أَكْوَانٌ (S, K) and كَوْنَانٌ and كَوْنَةٌ: (K, TA:) [the last, in the CK, written كَوْنَةٌ].

كُوذ

1. كَادَ يَفْعُلْ كَذَا, (S, K, &c.) [originally كَوِذَ,] first pers. كَذْتُ, accord. to the usage of most of the Arabs, (IKt,.) aor. يَكَاذُ, (S, K, &c.,) the form used by all the Arabs, (IKt,.) or يَكُوذُ [is also used, by some of those who make the pret. to be originally كَوِذَ], (Lth,) inf. n. كَوِذُ (Lth, S, M, K, &c.) and كَادَ (M, IKt,) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادُ; (Lth, M, K, &c.) and كَادَ, originally كَوِذَ, deviating from constant rule, (MF,) first pers. كَذْتُ, (S, IKt, MF,) in the dial. of the Benoo-Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَاذُ, (IKt,) deviating from constant rule, (MF,) [and يَكُوذُ, mentioned above, agreeably with rule;] as also كَادَ, (Msb, K, art. كِيد,) originally كِيدَ, first pers. كَذْتُ, aor. يَكَاذُ, (Msb, art. كِيد,) inf. n. كِيدُ; (L, art. كِيد,) and كِيدَ, (S, K, &c.,) a form mentioned by Abul-Khattāb to Sb, as used by some of the Arabs, who in like manner said مَا زِلَ يَفْعُلْ كَذَا, for كَادَ and زَالَ; (S;) *He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so;* (Akh, S, M, K, &c.;) *he purposed, or intended, doing so;* (Lth, M, IKt;) *but did it not, [or did it not immediately].* (Akh, S, K, &c.) كَادَ is applied to signify the being near to doing a thing, whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as E+Suyootee says in the Itkân) an incomplete [i.e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor.. [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh,

• قَدْ كَادَ مِنْ طُولِ الْبَلَى أَنْ يَمُوتَ •

[It had nearly come to nought from length of wear]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعُلْ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where إِنَّ is a contraction of إِنْ] وَإِنْ كَادُوا لَيَتَنَوَّنَكَ, [And verily they were near to seducing thee]: and كَادَ يَفْعُلْ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,

وَمَا كَادُوا يَفْعُلُونَ [And they were not near to doing (it); but they afterwards did (it)]. IAb is related to have said, that wherever كَادَ and أَكَادَ and يَكَاذُ occur in the Kur-ān, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعُلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] تَرَى يَكَاذُ بِرَأَاهَا [He is not near to seeing it]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعُلْ signifies *He was near to doing; but did not* [or did not immediately]: and مَا كَادَ يَفْعُلْ *He was not near to doing; much less did he do* [or do immediately]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur وَمَا كَادُوا يَفْعُلُونَ, [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كَذْتُ تَرْكُنْ إِلَيْهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from تَوَلَّى [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Abou-Bekr says, that مَا كَادَ فَلَانٌ يَقُومُ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكُنْ يَقُومُ, and كَادَ لَا يَقُومُ; وَقَدْ قَامَ; being understood; or] *he rose after being slow, or tardy*: (L:) and accord. to Az and others, مَا كَادَ يَفْعُلْ means [I hardly, or scarcely, or tardily, did; or] *I did after being slow, or tardy*: but sometimes it means *I was not near to doing*. (Msb, art. كِيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَة) of the members of a sentence; (Kur, Akh, AHat, K;) as in تَرَى يَكَاذُ بِرَأَاهَا [quoted above], meaning, *He does not see it*: (K:) or this means *he is not near to seeing it*: or, as some say, *he sees it after his having been not near to seeing it by reason of the intenseness of the darkness*: [or *he hardly, or scarcely, or tardily, sees it*:] and Fr says, with reference to the verse in which this phrase occurs, that it is

allowable to say تَرَى يَكُنْ يَقُومُ [meaning, *He hardly, or scarcely, or tardily, rose*] when one has risen after difficulty. (TA.) [Thus it appears, that, مَا كَادَ يَفْعُلْ and تَرَى يَكُنْ يَفْعُلْ sometimes signify *He hardly, or scarcely, or tardily, did*: and sometimes, *he was not near to doing*; *he never did*; *he did not at all*: so that it may be rendered *he hardly or scarcely, or nowise or in nowise or never, did*: or *he could hardly do, or he could not at all, or could not nearly, or he could nowise or in nowise, do*.] — As asserts his having heard certain of the Arabs say, لَا أَفْعُلْ ذَلِكَ وَلَا كَوِذًا [I will not do that, nor will I be near to doing it]. (S.) — كَادَ also signifies *He desired*; syn. أَرَادَ. (Akh, S, K.) So in the verse

• كَادَتْ وَكَذْتُ وَتِلْكَ خَيْرُ إِرَادَةٍ •
• تَوَعَّدَ مِنْ لَبِوِ الصَّبَابَةِ مَا مَضَى •

[She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أَخْفِيهَا I desire (S, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean *I will conceal it, أَخْفِيهَا*: and some say, that the meaning is *I will manifest it*: (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كاد to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كِيد.) — عَرَفَ مَا يَكَاذُ مِنْهُ [is in like manner explained] *He hath become acquainted with that which is desired of him*. (S, K.) — You say to him who seeks of you a thing, when you do not desire to give him it, لَا وَلَا مَكَادَةً وَلَا مَهَبَةً, (Lth, S, L, K, &c.) and لَا كَوِذًا وَلَا مَهَبًا, (Lth, L,) i.e. لَا أَكَادُ وَلَا أَهْمُ [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — You also say, in the same sense, لَا مَهَبَةً لِي وَلَا مَكَادَةً [I have no purpose or intention, nor any desire]. (S.) — See also كَادَ in art. كِيد.

كُوِذَ

See دَاوِذَ.

كُوِذَ

2. كَوِذَ, inf. n. تَكْوِيزُ, It (an إزار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَوِيزَةُ (L, K) only. (L.) — *He* (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — *He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip.* (TA.)

كَادَّة *What surrounds the vulva, of the exterior of the two thighs: (L, K:) or the portion of flesh of the inner side of the thigh; the two together are called the كَادَاتَانِ: (Aḡ, L:) or the flesh of the hinder part of the thigh: (L, K:) or the part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass; so in a man &c.: (L:) or the كَادَاتَانِ are two compact portions of flesh in the upper part of each thigh of an ass, the place that is cauterized, between the thigh and the haunch: (T, L:) or the flesh of the outer sides of the two thighs, below the جَاعِرَاتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thigh: (S, L:) pl. كَادَات and [quasi-pl., or coll. gen. n.,] كَادُ (L.)*

مَكْوَدٌ *An إزار [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَادَّة (L, K) only; or, to the كَادَاتَانِ, when it is put on. (L.)*

كور

كَارَ *كَارَ الْعِمَامَةَ عَلَى رَأْسِهِ 1. (S, A, Mḡb,*) aor. يُكْوِرُ (S, Mḡb,*) inf. n. كَوْرُ (S, Mḡb, K,) He wound round the turban upon his head; (S, A, Mḡb, K;) as also كَوْرَهَا, inf. n. تَكْوِيرُ (S, A, K;) or the latter has an intensive signification [app. meaning he wound it round many times upon his head; or in many folds]: and hence you say, كَوْرَ الشَّيْءِ he wound the thing in a round form. (Mḡb.) — Hence the saying, حَارَ بَعْدَ مَا كَارَ (Zj, in TA, art. حور,) + He became in a bad state of affairs after he had been in a good state: or he became in a state of defectiveness after he had been in a state of redundancy. (TA, art. حور.) See also كَوْرُ, below. — كَارَ (TA,) inf. n. كَوْرُ (K,) He carried a كَارَة, q.v., (K, TA,) upon his back; (TA;) as also استكار. (K, TA.)*

2: see 1, in two places. — **إِذَا الشَّمْسُ كُوِّرَتْ** in the Kur [lxxi. 1.] *When the sun shall be wound round [with darkness] like a turban: (AO, S:) or shall be wrapped up and effused: (AO accord. to the S, or Akh accord. to the TA:) or shall be wrapped up and have its light taken away: (Jel:) or shall have its light collected together and wrapped up like as a turban is wrapped: (TA:) or shall be folded up like as a سَجَل [or scroll] is folded up: (Mḡb:) or shall lose its light: (Fr, Katádeh, S:) or shall be divested of its light: ('Ikrimah:) or shall be blinded; syn. عَوِّرَتْ (IAb, S:) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. دُفِرَتْ (both of which are explanations given*

Bk. I,

by Mujáhid:) or shall be cast away. (Er-Rabee Ibn-Kheythem.) — **يَكْوِرُ اللَّيْلَ عَلَى النَّهَارِ** (Kur xxxix. 7) *He maketh the night to be a covering upon the day: or He addeth of the night to the day: (S:) or He maketh the night to overtake the day: (TA:) or He bringeth in the night upon the day: (K:) from كَوْرُ الْعِمَامَةِ: all of which meanings are nearly alike. (TA.) — كَوْرُ الْبَتَاغِ (A, K:) inf. n. تَكْوِيرُ (S,) He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another. (A.) — طَعَنَهُ فَكَوَّرَهُ (inf. n. as above, TA,) He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Mḡb, K,*) — ضَرَبَهُ فَكَوَّرَهُ He smote him, and threw him down prostrate: (K, TA:) [like جَوَّرَهُ:] or كَوَّرَهُ signifies he prostrated him, whether he smote him or not. (TA.)*

5. تَكْوَرُ *He fell upon his side, and drew himself together; syn. تَغَطَّرَ وَتَشَمَّرَ (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.) — He fell; fell down. (S, K.) — He became prostrated; as also إِكْتَارَ (K:) or اِكْتَار signifies he prostrated a thing, one part upon another. (TA.)*

8. اِكْتَارَ *He turbaned himself; attired himself with a turban. (Sgh, K.) — See also 5.*

10: see 1, last signification.

كَوْرُ (S, Mḡb,*) an inf. n. used as a subst., (Mḡb,) or كَوْرُ (ISH, T, A,) *A turn, or twist, of a turban: (ISH, T, A, Mḡb:) pl. أَكْوَارُ (A, Mḡb.) You say, الْعِمَامَةُ عِشْرُونَ كَوْرًا [The turban is composed of twenty turns], and عَشْرَةُ أَكْوَارٍ [ten turns]. (A.) — Increase; or redundancy. (S, A, Mḡb.) Hence the saying, نَعُوذُ بِاللَّهِ مِنَ الْحَوْرِ بَعْدَ الْكَوْرِ (S, A, Mḡb) *We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundancy: (S, Mḡb:) or, as it is also related, بَعْدَ الْكَوْنِ, which means the same: or the meaning is, from return to disobedience after obedience: (Mḡb:) or from return after pursuing a right course. (TA.) See also حَوْرُ.**

كَوْرُ see كَوْرُ. — *A camel's [saddle of the kind called] رَحْل (K, TA:) as also مَكْوَرُ (K) and مَكْوَرٌ, the latter with damm to the ر and teshdeed to the ر; (TS, L:) or a رَحْل with its apparatus: (S, Mḡb, K:) pronounced by many كَوْرُ; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَارُ (S, Mḡb, K) and أَكْوَرُ (K,) and كَوْرَانُ (S, Mḡb, K) and كَوْرَانُ (of mult., TA) كَوْرَانُ (S, Mḡb, K) and كَوْرَانُ, which last, says ISd, is extr. as a pl form of a sing. such as كَوْر with an infirm letter.*

(TA.) — *A blacksmith's fire-place; (S, A, Mḡb;) his مَجْمَرَة; (K;) constructed of clay: (S, Mḡb, K,*) and also said to signify the skin [with which he blows his fire]: (Mḡb, TA:) or this latter is called [only] كَبِيرُ (A, in the present art.; and S, Mḡb, K, art. كَبِير:) an arabicized word. (Mḡb.) — [A hornets', or bees', nest;] the place, (S, K,) or structure, (TA,) of hornets: (الزَّنَابِيرُ, S, K [in the C'K, الدَّنَابِيرُ, which is a mistake:]) or of bees: (accord. to a trad. cited in the TA:) pl. أَكْوَارُ. (TA.) See also كَوَارَة.*

كَارَة *A bundle (حَالٌ) which a man carries on his back: or a bundle (عَنْتَرٌ) of clothes, put in one piece of cloth [and tied up]: such is that of the قَصَار [or beater and washer and whitener of clothes]: (TA:) or the كَارَة is what is carried on the back, [being a bundle] of clothes: (S:) or what are put together and tied up [in a wrapper] of clothes: (Mḡb:) or a certain quantity of wheat; (K, TA;) which a man carries on his back: (TA:) pl. كَارَات. (A, Mḡb.) [See also عَجَلَة.]*

كُورَة *A province, district, or tract of country; a quarter, or region; syn. صُقْع (S, Mḡb, K:) a قَرْيَة [q.v.] of a country; i.e., a قَرْيَة [which properly signifies a town or village] of the قُرَى of El Yemen: (M, TA:) [but مَحَلَف is generally used in the first of the senses here assigned to كُورَة:] and also a city: (S, Mḡb, K:) [or a provincial city: but the first of these significations is the most common, as is implied in the Mḡb: see also بَنْد:] pl. كُورُ (S, Mḡb, K,) like as غَرْف is pl. of غُرْفَة. (Mḡb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χώρα.]*

كُورَة and **كُورَة**: see **كُورَة**.

كُورَة *كُورَة* (S, Mḡb, K,) and **كُورَة** (Mḡb, K,) written in both these ways in the T, in explanation of the word عَمِيرَة (Mḡh,) and **كُورَة** (T, TS, L, K,) and **كُورَة** (T, TS, L, Mḡb,) *A bee-hive; or habitation of bees; syn. خَلِيَّة: (Mḡb:) or a bee-hive, when made of clay: (El-Ghooree, in Mḡh:) or a bee-hive, or habitation of bees, when containing honey: (Mḡb:) or a thing made for bees, of twigs, (T, Mḡh, TS,) or of clay, (TS, K,) or of twigs and clay, accord. to most copies of the K, or of twigs only, accord. to most of the lexicologists, (TA,) like a قَرْطَانَة [an asses' pannier], (T, Mḡh, TS,) narrow at the head, (T, Mḡh, TS, K,) in which they make their honey: (TA:) or the honey of bees in the wax: (S, Mḡb, K:) or كُورَات [pl. of كُورَة] signifies domestic bee-hives; as also كُورَات. (AHn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of*

كُورَة, but, of كُورَة: but the passage seems to be corrupt.]

كُورَة: see كُورَة.

مُكُور: see كُور.

مُكُور and مُكُورَة and مُكُورَة A turban. (IAqr, Sgh, K.)

مُكُور: see كُور.

مُكُورَة: } see مُكُور.
مُكُورَة: }

كور

1. كَار, aor. يَكُور, (TA,) inf. n. كُور, (K,) He collected a thing. (K*, TA.) — He drank with a كُور; (K*, TA;) as also اِكْتَار. (TA.)

5. تَكْوَرُوا They collected themselves together. (Sgh, K.)

8. اِكْتَارُهُ He ladled it out (namely water, S, A) with a كُور. (S, A, K.) — See also 1.

كُور A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAqr, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَار “he collected:” (TA) pl. [of pauc.] اَكْوَار, and [of mult.] كِبَرَان and كُورَة. (S, K.)

كُورَة [app. A stand, or a shelf, upon which mugs (كِبَرَان) are placed: see بَرَادَة]. (Lth, T, art. برد.)

رَجُلٌ مَكُورُ الرَّاسِ A man having a long head. (A, K.)

كوس

1. كَاس, (S, Msh, K,) aor. يَكُوس, inf. n. كُوس, (Msh, TA,) He (a camel) walked upon three legs, (S, Msh, K,) being hamstrung: (S, K:) or raised one of his legs, and jumped upon the rest. (TA.) Thus you say of a quadruped: but when said of another, it means, He went upon one leg. (TA.) — كَاس, (S, A, TA,) aor. يَكُوس, (S, TA,) inf. n. كُوس, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also تَكُوس. (K.) — He (a poor man) fell upon his head. (A,*TA.) — كَاس, (K,) aor. يَكُوس, inf. n. كُوس, (TA,) He prostrated such a one; (K;) as also اِكْأَس, (K,) inf. n. اِكْأَسَة; (TA;) which latter verb is the more chaste: (Sgh;) or he threw him down upon his head; as also كُوسَة: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكُوس, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) in the fire [of Hell]: (S,

A:) and you say also, كَوَّسْتُهُ عَلَى رَأْسِهِ, meaning, I turned him over upon his head. (S.)

2: see 1, in three places.

4. اِكْأَسَ الْبَعِيرَ, (K,) inf. n. اِكْأَسَة, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — See also 1.

5: see 1.

كَاس: see كَاس.

كُوس A drum: said to be an arabicized word [from the Persian كُوس, pronounced “kós,” but in Arabic “koos,” and applied in the present day to a kettle-drum; accord. to Golius, a kettle-drum that used to be beaten in the camps and palaces of kings]. (S, K.) [The modern pl. is كُوسَات.] — Hence, A قَرْسَخ [or parasang, or league, in which sense also it is of Persian origin]; because this is the utmost distance at which may be heard the beating of the كُوس. (TA.) — Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A,*K.) It is [in this sense likewise] a Persian word. (TA.)

كوع

كوف

See Supplement.]

كوكب

كُوكَب &c.: see art. كَكَب.

كور

كون

كوى

See Supplement.]

كوا and كبا

1. يَكِي, aor. كَيْت, first pers. كَاءَ عَنِ الْأَمْرِ, inf. n. كَيْت and كَيْتَة; (S, K,*) and كَاءَ عَنْهُ, first pers. كُوت, aor. يَكُوت, inf. n. كُوت and كُوتَة, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — كَاءَ عَنْهُ He retired from him through fear. (TA.) [Accord. to the TA, it seems that كَاءَ also has this signification.]

4. اِكْأَسَ, inf. n. اِكْأَسَة and اِكْأَسَة, He came upon him suddenly, when he (the latter) was about to do a thing, and caused him to abstain from it through fear or cowardice. (K, TA.) But some say that this is correctly اِكْأَسَ; like كَتَبَ, inf. n. كِتَابَة and كِتَابَة. (TA, art. اِكْأَس.) — See 1.

كَاءَ and كَاءَة and كَيْت (S, K) and كَيْتَة (K) A weak-hearted, cowardly, man: (K, TA:) like كَع and كَع. (S.)

كَاءَ and كَيْتَة: see كَاءَ.

كيت

2. كَيْت, inf. n. تَكَيْت, He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TS, K.) — Also, He made his travelling-apparatus light, or easy of conveyance; syn. بَسَّر. (S, K.) A poet says,

• كَيْتَ جِهَارَكَ إِمَّا كُنْتَ مُرْتَجِلًا •
• إِنِّي أَخَافُ عَلَى أَذْوَادِكَ السَّبْعَا •

[Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves, or troops, of camels, on account of the beast of prey]. (S.)

أَكْيَات i.q. أَكْيَاس [pl. of كَيْس]: (K:) the Rájiz says,

• غَيْرَ أَعْيَاءَ وَلَا أَكْيَات •

[Not such as abstain from things unlawful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س, p. 1281 a. Some say, that it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَس and طَسْت. (TA.)

كَيْت and كَانِ مِنَ الْأَمْرِ كَيْتَ وَكَيْتَ, (AO, S, K, &c.,) and كَيْتَ وَكَيْتَ, (IAth, ISd, IKtt,) i.e. كَذَا وَكَذَا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كَيْت is originally ة; (S, K;) as in the case of ذَيْت; these two words being originally كَيْتَة and ذَيْتَة: (TA:) or the ت in كَيْت and ذَيْت is substituted for ي; they are originally كَيْتَة and ذَيْتَة; and the ة is elided, and the ي which is the last radical letter is changed into ت: so accord. to AHn; and most of the leading authorities on inflexion assert the same. (MF, voce ذَيْت.) See ذَيْت.

كيد

1. كَيْد, aor. يَكِيد, (S, L, Msh,) inf. n. كَيْدَة, (S, L, Msh, K) and مَكِيدَة, (S, L, K,) or the latter is a simple subst.; (Msh;) and كَايدَة, (A,) inf. n. مَكَايدَة; (S;) or this implies reciprocation; (TA;) [and اِكْتَادَهُ, which see below, app. signifies the same as كَادَهُ like as اِخْتَدَعَهُ signifies the same as خَدَعَهُ;] He deceived, beguiled, or circumvented, him or he deceived, beguiled, or circumvented, him; and desired to do him a foul, an abominable, or an evil, action,

clandestinely, or without his knowing whence it proceeded; i.q. مَكْرَبَه (S, L, Mgh, K) and خَدَعَه : (Mgh:) or, accord. to some, مَكْرَبَه implies the feigning of the contrary of one's real intentions; whereas كَادَه does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifice, cunning, ingenuity, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. اِخْتَالَ (L:) and of the inf. n., حَيْلَةٌ. (L, K.) — كَادَهُ He taught him الكَيْدَ [i.e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or eluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — It is said in a trad., مَا قَوْلُكَ فِي عُقُولِ كَادَهَا خَالِقَهَا What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — يَكِيدُونَ [Kur lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللَّهِ لِلْكَافِرِ [God's practising an artful device towards the unbelievers] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; زَجَرَ اِسْتَدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فَلَانٌ يَكِيدُ أَمْرًا أَدْرَى مَا هُوَ Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — كَادَ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَاجَجَ. (S, L.) — كَادَ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادَ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بَنَفْسِهِ, (K,) aor. يَكِيدُ,

(S, L,) inf. n. كَيْدٌ, (L,) He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — كَادَ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — كَادَ, inf. n. كَيْدٌ, It (a زَنْد) emitted fire. (L, K.) — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا (L, K.) = لَا أَفْعَلُ ذَلِكَ وَلَا كَيْدًا I will not do that, nor do I desire, nor do I purpose, or intend. (K, TA.) See كَادَ in art. كَوَدَ. — كَادَ يَفْعَلُ كَيْدًا, (L, Mgh, K,) originally كَيْدٌ, first pers. كَدْتُ, aor. يَكَادُ; (L, Mgh;) and كَيْدٌ: (L, K:) see art. كَوَدَ. [It is mentioned in arts. كَوَدَ and كِيدَ in the L, K: in the former only in the S: and in the latter only in the Mgh.]

3: see 1.

6. هُمَا يَتَكَادَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَادَوَانِ. (L, K.)

8. اِكْتَادَ is of the measure اِفْتَعَلَ from اَلْكَيْدُ; (K;) and اِكْتَادَهُ signifies اِحْتَالَه [or rather اِخْتَالَ عَلَيْهِ]. (TK.) See 1.

كَيْدٌ: see 1. — War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فَلَانٌ فَلَمْ يَلْقَ كَيْدًا Such a one went on a hostile expedition and found not war: (S, L:) i.e., did not fight. (A.) — كَيْدٌ ذَاتُ غَدْرِ A war characterized by perfidy. كَيْدٌ is here made fem. because meaning حَرْبٌ. (L, from a trad.) — كَيْدٌ Vomit. (S, L, K.) — بَلَعَ اَلْكَيْدَ He swallowed vomit. (L, from a trad.)

مَكِيدَةٌ: see 1. — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Mgh:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrins.:] pl. مَكَائِدُ. (A.)

كير

كَيْرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the kind called] زَقٌّ, into which he blows: (Mgh, K:) or a blacksmith's skin (زَقٌّ), with which he blows [his fire]: (Mgh:) also, (Mgh,) composed of a thick skin (جِلْدٌ, S, Mgh, or زَقٌّ, S), with حَافَاتٍ [or edges, forming a wide mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth:

such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Mgh:) so ISk says he heard AA say: (Mgh:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عَوْرُ:] the pl. [of pauc.] is اُكْيَارٌ, and [of mult.] كَيْرَةٌ (Mgh, K) and كَيْرَانٌ; (K:) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.)

كيس

1. كَيْسٌ, aor. يَكِيسُ, (S, Mgh, TA,) inf. n. كَيْسٌ (S, A, Mgh, Mgh, K) and كَيْسَانَةٌ (S, A, K) and كُوسَى, with و put in the place of ي, [originally كَيْسِي] (Secr [mentioned by him as syn. with كَيْسٌ]) He (a boy, S [but often said of a man also,]) was, or became, acute, or sharp, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: كَيْسٌ being the contr. of حَقِيقٌ: (S, A, K;) and i.q. ظَرْفٌ, (Mgh, Mgh,) and تَوَقُّدٌ, (TA,) and عَقْلٌ, (Mgh, TA,) and فَهْمٌ, (TA,) and عَقْلٌ. (IAqr, A, Mgh, K.) — كَاسٌ فِي الْأَمْرِ, aor. يَكِيسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and تَكِيسٌ; and تَكَايسٌ; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA.) — كَاسَهُ, aor. يَكِيسُهُ, (S, K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كَيْسَانَةٍ (A, K) or كَيْسٌ (A, Nh) [i.e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Júbir Ibn-'Abd-Allah El-Ansúree, (TA,) اَتَرَانِي اِنْهَا كَيْسُكَ لَاحِظٌ جَمَلُكَ لَكَ الشَّمْنُ وَلَكَ الْجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K, TA:) or, according to another relation, اَتَرَانِي اِنْهَا مَاسُكَ لَكَ الشَّمْنُ وَلَكَ الْجَمَلُ [that I have only acted in a niggardly manner with thee], from اَلْمَاسُ. (TA.) — كَيْسٌ, [aor. يَكِيسُ,] inf. n. كَيْسٌ, is also mentioned by IK as a dial. form of كَاسٌ in the sense of He overcame or surpassed [in acuteness &c.] (TA.)

2. تَكِيسٌ, (K,) inf. n. تَكِيسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.)

3. كَايَسَ, (S, A, K,) inf. n. مُكَايَسَةٌ, (TA,) *He vied, or contended, with him in كَيْس [i.e. acuteness or sharpness or quickness of intellect; &c.: see 1].* (K.) You say, كَايَسْتُهُ فَكُنْتُه *[I vied, or contended, with him in acuteness, &c., and] I overcame, or surpassed, him* (S, A) *[therein, i.e.] in كَيْس.* (A.) And كَايَسَهُ فِي الْبَيْعِ (S, A) *[He vied, or contended, with him in acuteness, &c., in selling; as seems to be indicated in the S: or] he jested, or joked, with him (لَاغَاهُ) in selling.* (A, TA.)

4. أَكَّيَسَ and أَكَّاسَ *He (a man, S) had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent: (S, K:) or he begot a child acute &c. (IKtt.)* And أَكَّيَسَتْ and أَكَّاسَتْ *She brought forth children acute &c. (A.)* A poet says,

• فَلَوْ كُنْتُمْ لِمَكَيْسَةٍ أَكَّاسَتْ •
• وَكَيْسُ الْأَمْرِ يُعْرَفُ فِي الْبَنِينَ •

[But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons]. (S.)

5. تَكَيْسَ *He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: [see تَعَقَّلَ:] or did so, not having it: syn. تَطَرَّفَ: (S, K, TA:) he feigned, or made a show of, كَيْس [i.e. acuteness or sharpness or quickness of intellect; &c.].* (TA.) — See also 1.

6: see 1.

كَيْسٌ: see 1: — and see also مَكَيْسٌ.

كَيْسٌ *[A purse;] a well known receptacle; (TA:) a thing made of pieces of rag sewed together; (Msb;) for money, (S, K, TA,) and for pearls and sapphires: (TA:) [so called] because it comprises them: (K, TA:) [a remark that seems to indicate a signification of كَاس or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كَيْس:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Msb:) pl. [of pauc.] أَكْيَاسٌ (S, Msb, K) and*

كَيْسَةٌ. (K.) — Hence, (TA,) † *The membrane that encloses a child in the womb; syn. مَشِيمَةٌ.* (K, TA.) — [Hence also, † *The scrotum.*]

كَيْسٌ (S, A, Mgh, Msb, K) and كَيْسٌ, (TA,) [like هَيْسٌ and هَيْسٌ, &c.,] *Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (S, A, Mgh, Msb, K, TA:) fem. كَيْسَةٌ: (S, A:) and كَيْسِي, applied to a woman, is syn with كَيْسَةٌ, and is, as also كُوسَى, [each originally كَيْسِي,] fem. of أَكْيَسٌ: (S:) [whence it appears that this last word is accord. to J syn. with كَيْسٌ; i.e., a simple epithet, like its contr. أَحَقُّ: but it has another signification, for which see below:] or, accord. to Kr, كُوسَى and كَيْسِي are pls. of كَيْسَةٌ; and there are no similar instances except ضَوْفَى and ضَوْفَى, pls. of ضَافَةٌ, and طُوبَى, pl. of طَيِّبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضَوْفَى in art. ضَيْقُ:] the pl. of كَيْسٌ is أَكْيَاسٌ (A, Mgh, Msb, TA) and كَيْسِي, (A, K, TA [in the CK, erroneously, كَيْسِي,]) like أَحَقَّى, (A,) having this latter form in order that it may resemble its contr., أَحَقَّى: (TA:) and كَيْسٌ is pl. of كَيْسَةٌ, (A, TA,) [and أَكْيَاسٌ is app. pl. of كَيْسٌ: see an ex. voce طَيِّبَةٌ.] You also say, رَجُلٌ كَيْسٌ مُكَيْسٌ, meaning, *A man acute or sharp or quick in intellect, &c.: (S:) or [acute &c., and] described as being so; or having the attribute of كَيْس ascribed to him: (A:) or رَجُلٌ مُكَيْسٌ signifies, as also كَيْسٌ, a man known as possessing كَيْس [or acuteness &c.].* (TA.) And امْرَأَةٌ كَيْسَةٌ *A woman well educated, or well bred.* (TA.) And رَجُلٌ كَيْسٌ الْفِعْلُ *A man good in action or conduct.* (TA.) And بَنَى دَارًا كَيْسَةً (A) † *He built an elegant house; syn. ظَرِيفَةً.* (TA.) [The dim. كُوسَى, more properly كَيْسِي or كَيْسِي, is much used in the present day as signifying † *Elegant, pretty, or beautiful.*]*

كُوسَى: } see أَكْيَسٌ: and كَيْسٌ, in two
كَيْسِي: } places.

كَيْسَانٌ † a proper name for *Perfidy*; (IAar,

S, A, K;) as also كَيْسَانٌ: (IAar:) of the dial. of Teiyi: and derived from كَيْسٌ. (Kr.) You say, رَكِبَ كَيْسَانٌ † *He acted perfidiously.* (A.)

أَكْيَسٌ *[More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent]:* (Lth, ISd, A:) fem. كَيْسِي (ISd) and كُوسَى: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, and in the text of the K as given in the TA, كُوسَى and كَيْسِي, each of which is originally كَيْسِي, are said to be fems. of أَكْيَسٌ; but this is evidently a mistake for أَكْيَسٌ:] pl. كُوسَى, [originally كَيْسِي,] which is applied to women, [as well as men,] and كُوسِيَّاتٌ, which is applied to women only. (Lth.) You say, هَذَا الْأَكْيَسُ *[This is the more, or most, acute &c.].* (Lth.) And أَيُّ الْمُؤْمِنِينَ أَكْيَسُ *Which of the believers is the most intelligent?* (TA.) And it is said in a proverb, أَكْيَسُ مِنْ قَشَةٍ (A) [† *More acute &c. than] a little female ape or monkey.* (TA, art. قَش.) And in a trad., أَكْيَسُ الْكَيْسِ الثَّقَى † *[The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidity, is vice].* (A.) — See also كَيْسٌ.

مَكَيْسَةٌ *A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and مَكْيَاسٌ, who does so usually; contr. of مَحْمَقٌ: (A:) [and مَكَيْسَةٌ, who does so most generally: see an ex. of this under 4.]*

مَكَيْسَةٌ: see مَكَيْسَةٌ and 4.

مَكَيْسٌ: see مَكَيْسٌ.

مَكْيَاسٌ: see مَكَيْسَةٌ.

[كَيْس

كَيْف

كَيْل

كَيْن

See Supplement.]

ل

The twenty-third letter of the alphabet; called *لام*. It is one of the letters termed *مَجْبُورَةٌ*, or vocal, and also belongs to the class of *الحُرُوفُ الدُّنْقُ*, or *ذَوْنَقِيَّةٌ*, i.e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. — As a numeral it denotes *thirty*. — For the particles *لَ*, *لِ*, *لَا*, &c., see Supplement.

لَا

Accord. to some, the words of this art. are from a trilateral root, augmented: AAF, for instance, says that they belong to the same class as *سَطَرَ* [in which the *ر* is added to the root.] TA.)

R. Q. 1. *لَافَ*, (TA,) and *لَافَافٌ*, (S, K,) † It (a star, and the moon, TA, and lightning, S, K, and fire, TA) *shone, glistened, or was bright*: (K:) or *shone with flickering light*. (TA.) — *لَافَتْ النَّارُ*, inf. n. *لَافَةً*, † The fire burned brightly: (K:) and *لَافَتْ* it blazed. (TA.) — *لَافَتْ* the inf. n. as above, † He let fall the tears (K) upon his cheeks like pearls. (TA.) — *لَافَتْ* † She (a woman) opened her eyes wide, and looked intently. (K.) — *لَافَ* † He (a bull, or a wild bull, *قَوْرٌ وَحْشِيٌّ*, (TA,) or an antelope, K), *wagged his tail*. — *لَا آتِيكَ مَا لَافَتْ* (Lh,) or *لَا أَفْعَلُهُ*, (S,) I will not come to thee, or I will not do it, while the gazelles wag their tails: [i.e., I will never come to thee]. (Lh, S.) A proverb. (TA.) — *لَافَتْ الْعَنَزُ* † The she-goat, or doe, desired the male. (K.)

R. Q. 2. See 1. — Also *It* (the *سَرَاب* [or mirage]) [moved to and fro, undulated, or] came and went. (S in art. *رق*.)

لَافَةٌ A pearl: pl. *لُفُوفٌ* (S, K) and *لَافِيٌّ*: (S:) [or rather, *لُفُوفٌ* is a coll. gen. n., of which *لَافَةٌ* is the n. un.]. — Also, † A wild cow; syn. *بَقَرَةٌ وَحْشِيَّةٌ* [a species of bovine antelope]. (K.)

Bk. I.

لَوْنٌ, and *لَوْنِيٌّ*, [A colour like that of pearls]. (K.) Ibn-Aḥmar uses the former epithet as a fem. (TA.)

لَافَافٌ: see preceding paragraph; and *لَافَافٌ*.

لَافَافٌ [contr. to analogy, unless the radical letters be *لَافَافٌ*] The trade of a seller of pearls. (K.)

لَافَافٌ: see *لَافَافٌ*, below.

لَافَافٌ (Fr, S, K) and *لَافَافٌ* and *لَافَافٌ*, (K,) all contr. to analogy [if the radical letters be *لَافَافٌ*], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular form would be *لَوْنِيٌّ*; not *لَافَافٌ*, as J asserts it to be, [unless the radical letters be *لَافَافٌ*], nor *لَافَافٌ* (K) [unless it be from a trilateral root, augmented, and thus rendered a quasi-quadrilateral-radical; (see a remark at the head of this art.; and see *حَيَّةٌ*); in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) A seller of pearls. (S, K.)

لَافَافٌ: see *لَافَافٌ*. — Also, A perfect, or complete, rejoicing. (K.) [It may be an inf. n.]

لَا

See art. *لَا*.

لَا

See art. *لَا*.

لَا

لَا

لَا

See Supplement.]

لَا

See art. *لَا*.

لَا

لَا

See Supplement.]

لَا

1. *لَافَافٌ*, originally *لَافَافٌ*, sec. pers. *لَافَافٌ*, (S, K,) the most common form of the verb, (TA,) and *لَافَافٌ*, originally *لَافَافٌ*, like *لَافَافٌ*, originally *لَافَافٌ*, q.v.,] sec. pers. *لَافَافٌ*, aor. *لَافَافٌ*, (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. *لَافَافٌ* (S, K) and *لَافَافٌ* and *لَافَافٌ*; (TA;) and *لَافَافٌ*, aor. *لَافَافٌ*, in the dial. of Nejd; like *لَافَافٌ*, aor. *لَافَافٌ*; (TA;) and *لَافَافٌ*, sec. pers. *لَافَافٌ*, aor. *لَافَافٌ*; [contr. to analogy;] (Yz;) and *لَافَافٌ*, sec. pers. *لَافَافٌ*, aor. *لَافَافٌ*; [agreeably with analogy;] (Yoo;) He was, or became, possessed of *لَافَافٌ*, i.e., understanding, intellect, or intelligence. See *لَافَافٌ*. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that *لَافَافٌ*, aor. *لَافَافٌ*, has not its like among the class of reduplicative verbs; i.e., in being of the measure *فَعْلَ* in the pret., and *يَفْعَلُ* in the aor.: but three similar verbs have been mentioned; namely, *دَمِمَتْ*, *شَرَرَتْ*, and *عَزَزَتْ الشَّاةُ* (meaning “the ewe, or goat, became scant in her milk”). (TA.) [This, however, is a mistake: the assertion relates to *لَافَافٌ* having for its aor. (regularly) *لَافَافٌ*: see *لَافَافٌ*, aor. *لَافَافٌ*.] — *لَافَافٌ*, aor. *لَافَافٌ*; and *لَافَافٌ*; He (a goat, and sometimes *لَافَافٌ* is used in the same sense with reference to a buck-antelope,) uttered a cry, or sound, at rutting-time. (TA.) — *لَافَافٌ* He broke the almond and took forth its kernel. (TA.) — *لَافَافٌ*, (K,) sec. pers. *لَافَافٌ*, aor. *لَافَافٌ*, inf. n. *لَافَافٌ*, (S,) He struck him upon the part called the *لَافَافٌ*; (S, K;) i.e., the pit above the breast, between the collar-bones; the place where camels are stabbed. (TA.) — *لَافَافٌ*, aor. *لَافَافٌ*, It (a house) faced, was opposite to, or stood over against, another house. (Kh, S, K.) — See 4.

2. **تَلَبَّ**, inf. n. **تَلَبُّبٌ**, *He* (a man warning, or admonishing, a people, and crying out for aid,) *put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom*: ex.

• **إِنَّا إِذَا الدَّاعِيَ اعْتَرَى وَتَبَّأَ** •

[*Verily we, when a caller comes seeking a kind offire, and puts his quiver &c.*]: (Lth:) or **تَلَبَّ** here signifies **تَرَدَّدَ**: see above. (TA.) — *He drew together his garments at his bosom and breast, in altercation, or contention, and then dragged him along.* (S, K.) — Also, *He put round his neck a rope, or a garment, and held him with it.* (TA.) — See also 5, and **تَلَبَّبَ** — **تَلَبَّبَ** *It (grain) got a نَبَّ, or heart, (S, K.) an edible heart.* (TA.) — **تَلَبَّبَ**, inf. n. **تَلَبُّبٌ**, *He went backwards and forwards, or to and fro; went and came*: syn. **تَرَدَّدَ**. (K.) Isd says, This is related, but I know not what it is. (TA.) See below.

4. **إِتَابَ**, inf. n. **إِتَابٌ**; (ISk, S, K;) and **تَبَّ**, [aor. تَبَّ,] inf. n. **تَبُّ**; (Kh, S, K;) *He remained, stayed, abode, or dwelt, in the place*; (S, K;) *kept to it.* (S.) Hence, says Fr., the expression **تَبَّكَ**, q.v. infra. (S, K.) — **تَبَّ** *He kept to the thing, or affair.* (TA.) — **تَبَّ** *It (growing corn, &c.) had, bore, or produced, the edible substance in the grain*: like **أَحَبَّ**. (S.) — **أَلْبَتَّ** *The thing appeared to him*: syn. **عَرَضَ**. (K.) — **أَلْبَتَّ** *I made a تَبَّ (or breast-leather) to the saddle.* (TA.) — **أَلْبَتَّ الدَّابَّةَ** *I put a تَبَّ (or breast-leather) on the beast of carriage*; (S, K;) as also **تَلَبَّتْهَا**, aor. تَلَبَّتْ. (K.)

5. **بِيَنْطَقَهَا** [app. a mistake for **بِيَنْطَقَهَا**] *She* (a woman) *put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder.* (TA.) — **تَلَبَّبَ** *He raised his clothes, or tucked them up*: (K:) *he girded himself, and raised, or tucked up, his clothes*; (S;) a signification assigned in the A to **تَلَبَّبَ**: *he girded himself with his garment about his bosom; or wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight*: (TA:) *he bound his waist with a rope.* (S, in art. حَزَمَ.) — **تَلَبَّبَ الرَّجُلَانِ** *The two men seized each other at the part called تَلَبَّة*. (TA.) — **تَلَبَّبَ الْوَادِي** *He took his way through the valley*: and, in like manner, **تَلَبَّبُوا** and **تَلَبَّبُوا** *they took their way through it.* (A.)

10. **اِسْتَلَبَّ** *He made trial of his understanding, or intelligence.* See **نَبَّ**. — And see 5.

R. Q. 1. **تَلَبَّبَ**, [inf. n. of **تَلَبَّبَ**,] *The being tender, affectionate, kind, or compassionate, to offspring.* (S, K.) — **تَلَبَّبَتْ عَلَى وَلَدِهَا**, inf. n. as above, *She* (a ewe) *was tender, or affectionate, to her young one, and licked it, when she brought it forth*, (S, K,) *making a sound like تَلَبَّبَ*. (TA.) — See 1. — **تَلَبَّبَ عَلَيْهِ**, inf. n. as above, *He was kind, or compassionate, to him; i.e., to a man: he was kind, or affectionate, to him, and aided, or succoured, him.* (TA.) — **تَلَبَّبَ** *It was separated, dispersed, or scattered.* (AA, T, K.) [The inf. n., **تَلَبَّبَ**, is explained by **تَفَرَّقَ**: but I think it not improbable that this is a mistake for **تَرَفَّقَ**; and that the meaning is, *He was gentle, courteous, or kind.*]

تَبَّكَ inf. n. of **تَبَّ** “he remained, &c.” — **تَبَّكَ** [At thy service! lit., *Doubly at thy service!*] (S, K, &c.) and **تَبَّيَّهَ** [At his service: &c.]. (TA.) [See an ex. voce **مَرْمُوبٌ**. It is used in the present day like our phrase *At thy service*, and may well be thus rendered, or with the addition of *time after time*.] **تَبَّكَ** is derived from **أَتَبَّ** [or rather from **تَبَّ** as syn. with **أَتَبَّ**] “he remained &c.”; and means *I wait intent upon thy service, or upon obedience to thee*: (Fr, S, K;) *waiting [at thy service] after waiting*; [i.e., *time after time*]; and *answering [thy commands] after answering*: (K:) it [i.e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in **حَمْدًا لِلَّهِ وَشُكْرًا**; and the right way would be to say **تَبَّ لَكَ**; but it is put in the dual number for the sake of corroboration; meaning **إِتَابًا** **إِتَابًا**, [waiting at thy service, or in attendance upon thee, or in thy presence, after waiting, or time after time]. (Fr, S.) [See also the similar expression **سَعَدَنِكَ**.] Or **تَبَّ** signifies the obeying, or serving; or obedience, or service; from the original signification of the “remaining, staying, abiding, or dwelling,” [in a place]: the dual, in the nom. case, is **تَبَّانِ**; and in the acc. and gen., **تَبَّيْنِ**; and the original meaning of **تَبَّكَ** is *I have obeyed thee, or served thee, twice*: [or *I do obey thee, &c.*] the ن [of **تَبَّيْنِ**] being elided because of its being prefixed to the pron. (IAar.) Or **تَبَّكَ** is from the saying **دَارُ فُلَانٍ تَلَبُّ دَارِي** “the house of such a one faces my house”; (Kh, S, K;) and the meaning is *I present myself before thee, (or repair to thee, K,) doing what thou likest, answering thee [after answering, or time after time]*: the ي is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh,

S.) Or it means *My love [is given] to thee*; from the expression **أَمْرًا تَبَّةً** “a woman loving (and affectionate, TA,) to her husband”: so in the K: but the expression, as related on the authority of Kh, is **أَمْرًا تَبَّةً**; which is confirmed by a verse that he cites. (TA.) Or the meaning is **إِخْلَاصِي لَكَ** [My sincere service, or the like, (is given) to thee]; from the expression **حَسَبُ لِبَابٍ** “pure nobility, or the like.” (K.) Accord. to Yoo, **تَبَّكَ** is a noun in the sing. number with the pron. annexed to it: this noun is originally **تَبَّ**, of the measure **فَعْلَلُ**: (not of the measure **فَعْلَلُ**, because this is rare in the language:) the last ب is changed into ي to avoid the reduplication; and thus it becomes **تَبَّيَّ**: then the ي, being movent, and immediately preceded by fet-hah, is changed into ل; and it becomes **تَبَّ** [or **تَبَّيَّ**, for the ي in this case is called ل]: then, being conjoined with ك in **تَبَّكَ**, and with ه in **تَبَّهَ**, its ل is changed into ي; after the same manner as you say **إِنِّيكَ** and **عَلَيْكَ** and **لَدَيْكَ**. (TA.) [But see what here follows.] — **تَبَّيَّ** **تَبَّيَّ** is a phrase exactly similar to **تَبَّكَ**, meaning *At the service* (or, lit. *doubly at the service*) of thy hands! and this is said, in the S, art. **لَبَّ** to be at variance with the opinion of Yoo, given above; for, if **تَبَّيَّ** were similar to **إِنِّي** &c., being prefixed to a noun, not a pron., it would be **تَبَّيَّ يَدَيْكَ**, not **تَبَّيَّ**. Accord. to El-Khattābee, **تَبَّيَّ يَدَيْكَ** signifies *May thy hands be safe and sound!* the desinential syntax being disregarded in the saying **يَدَيْكَ**, which rightly should be **يَدَاكَ**, in order that **يَدَيْكَ** may match in sound with **تَبَّيَّ**: but Z says, that the meaning is, *I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please.* (TA.) — In like manner you say **تَبَّيَّ زَيْدٍ** [At the service (or doubly at the service) of Zeyd]. (Mḡb.) See art. **لَبَّ** — **لَبَّ**, with kesreh for its termination, like **أَمَسَ** and **غَاقَ**, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying *At thy service!*]. — **لَبَّ** **لَبَّ** *keeping, or adhering, [to a thing]: remaining, or staying.* (K.) — **لَبَّ** *A camel-driver who keeps constantly to the work of driving the camels, not leaving them.* (TA.) — **لَبَّ** **لَبَّ** *A man who keeps to a thing, or affair, or business; as also* **لَبَّ**; (S, K;) *a man who keeps to his art, or craft, or trade; not ceasing from it.* (TA.) — **لَبَّ** **لَبَّ** *A man who keeps to business, [and is skilful, expert, clever, or intelligent].* (S, TA.) — **لَبَّ** **لَبَّ** *One who renders himself near to people by affection and friendship [or is friendly and affectionate to them]: courteous, polite, or affable*: fem. **لَبَّةً**: pl. **لَبَابٌ**. (TA.) — **لَبَّةً** *A woman who renders herself near by affection*

and friendship [or is friendly and affectionate], to people; (§;) courteous, polite, or affable: (§, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is **أَمْرٌ لَبَّ**: see **لَبَّ**, above. (TA.)

لَبَّ (§, K) and **لَبَابٌ** (Msb) of a nut, an almond, and the like, *What is in the inside*; (§;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called **قَلْبٌ** or **قَلْبٌ**. (§, K.) Pl. of the former **لُبُوبٌ**. (§.) — **لَبَّ** (§, K) and **لَبَابٌ** (TA) *What is pure, or the choice, or best, part, of anything*: (§, K:) pl. of the former **أَلْبَابٌ**. (A'Obeid.) — **لُبُّ الْحِنْطَةِ** [The purest substance of wheat: see **فَالُوذٌ**: (T, L, art. **فَلَذٌ** &c.):] [also called **لَبَّ**, acc. to Sprenger, "Life of Mohamad," (Allahabad, 1851,) p. 24, note 1.] — [Hence,] **لُبُّ** of a man, (TA,) † *Understanding; intellect; intelligence; or mind*; syn. **عَقْلٌ**: (§, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than **عَقْلٌ**: so in the Keshf el-Keshsháf: (TA:) pl. **أَلْبَابٌ**, and sometimes **أَلْبٌ**: (§, K:) like as **أَبُوسٌ** is pl. of **بُوسٌ**, and **أَلْبٌ** of **نَعْمٌ**; (§;) and **أَلْبٌ**: (§, K:) the last being used, without incorporating the second **ب** into the first, in case of necessity in poetry. (§.) — **بَنَاتُ أَلْبٍ** Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion. (§, K.) — **تَأْتِي لَهُ ذَلِكَ بَنَاتُ أَلْبِي** [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (§.) — **أَلْفَى عَلَيْهِ بَنَاتُ أَلْبِي** He loved it. (L, art. **شَر**.) — The following words of the poet,

• قَدْ عَلِمْتُ ذَلِكَ بَنَاتُ أَلْبِي •

signify, accord. to the M, *My intellect knew that*. (TA.) El-Mubarrad read **أَلْبِي** in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, *The daughters of the most intelligent of his tribe knew this*. (§, TA.) — If you form a pl. from [the pl.] **أَلْبٌ**, it is **أَلْبَابٌ**; and the dim. n. is **أَلْبِيْبٌ**. (§.) — **ذُو لَبٍّ** Possessing, having, or a person of, understanding, or intelligence: pl. **أَلْبَابٌ** [persons of understandings]. (TA.) See also **لَبَّ** and **لَبَابٌ**. — **لَبٌّ** + **لَبٌّ** The self, substance, or essence, of anything. (TA.) — **لَبٌّ** (K:) the poison of the serpent is sometimes thus called. (Abu-l-Hasan, L.) — **لَبٌّ**, in the dial. of El-Andalus and El-Adweh, *A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries*. (TA.)

لَبَّةٌ: see **لَبَّةٌ**. — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, §,) to prevent the saddle from slipping back: (§, K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. **أَلْبَابٌ**: (§, K:) its only pl. (Sb.) — **فُلَانٌ فِي لَبِّ رَحِيٍّ** Such a one is in ample circumstances, (§,) in the enjoyment of abundance and security. (TA.) — **رَحِيٌّ اللَّبِّ** Having a dilated bosom, or heart: syn. **وَأَيْعُ الصَّدْرِ**. (TA.) — **أَلْبَابٌ** A thin tract, or portion, of sand, (§, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth: (TA:) or such as is near to an oblong tract of sand: (T:) or **لَبَّ كَثِيبٌ** signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called **عَقَنْقَلٌ**; what is less than this, **كَثِيبٌ**; what is still less, **عَوَكَلٌ**; what is still less, **سِقَطٌ**; what is still less, **عَدَابٌ**; and what is still less, **لَبَّ**. (§.)

لَبَّةٌ and **لَبَّ** The stabbing-place in an animal; (§, L, K:) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see **لَبَّةٌ**;) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former **أَلْبَابٌ** (§) and **لَبَابٌ**; and of the latter **أَلْبَابٌ**. (TA.) Also, both words, (the latter † accord. to the § and K, and the former accord. to the TA,) and, **مَنْتَلَبٌ**, (TA,) The place of the breast where the necklace or collar lies, or hangs, (§, K,) in anything; (§;) [i.e., in a human being or a beast:] or the pit above it: (TA:) pl. of **لَبَّ**, **أَلْبَابٌ**. (§.) Lh mentions the phrase **إِنِّهَا تَحْسَنُ اللَّبَاتِ** [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.)

لَبَابٌ (as in the K) or **لَبَابَةٌ** (as in the L) A little of pasture, or herbage; (K;) what is not extensive thereof. (AHn.) — **لَبَابٌ لَبَابٌ**, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) No harm, No harm. Syn. **لَا يَأْسِي**. (K.) ISd thinks it to be from a preceding meaning; [that of "keeping, or adhering";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like **نَزَالٌ** &c., meaning keep with me, and fear not]. (TA.)

هُوَ لَبَابٌ قَوْمِهِ [He is the choice one, or best, of

his people]: and in like manner, **هُوَ لَبَابٌ قَوْمِهِ**: and **لَبَابٌ الْإِبِلِ** (IJ.) — **لَبَابٌ الدَّقِيقِ** The best of the camels. (A.) — **لَبَابٌ الدَّقِيقِ** The best and purest of flour; which is white flour. (TA, voce **حَوَارَى**) — **لَبَابٌ** Finely-ground flour, or meal. (TA.) — See **لَبَّ**. — **لَبَابٌ** Pure nobility, or the like. (§, K.)

لَبِيبٌ † A person of understanding, or intelligence: pl. **أَلْبَابٌ**. (§, K.) No other broken pl. is formed from it. (Sb.) Fem. with **ة**. (TA.) See **لَبَّ**, and **مَلْبُوبٌ**. — In the following verse of El-Muḍarrib Ibn-Kaḥl,

• فَقُلْتُ لَهَا فَبَيْتِي إِلَيْكَ فَإِنِّي •
• حَرَامٌ وَإِنِّي بَعْدَ ذَلِكَ لَبِيبٌ •

by **لَبِيبٌ** مع **ذَاكَ** is meant **بَعْدَ ذَلِكَ**, (remaining, or staying,) or, accord. to some, **مَلْبُوبٌ**, from **التَّلْبِيَةِ**: see art. **لَبِي**. (§.)

لَبَابَةٌ: see **لَبَابٌ**.

لَبَابَةٌ What is worn by the **مَنْتَلَبِ** [app. meaning him who girds himself, and raises or tucks up his clothes, and arms himself, for fight]: (TA:) [A garment which he who prepares himself for fight puts on over other garments. (Freitag.) App., A piece of drapery thrown over the upper part of the bosom, and over the shoulders. See **ب**.]

لَبِيَّةٌ A certain garment, like the **بَغِيرَةُ**, q.v. (§, K.)

لَبَنٌ and **لَبْنٌ** Kind, and beneficent, to his family and his neighbours. (K.)

هُوَ مُجِبٌ لَهُ بِلْبَابٍ قَلْبِهِ [He loves him with the tenderest affections of his heart]. (TA.) — **لَبَابٌ** † The confused noise, and cries, of sheep or goats. (§, K.)

لَبَابَةٌ a word imitative of The sound which a he-goat makes at rutting-time. (K.)

لَبْلَابٌ A certain herb: syn. **حَشِيشَةٌ**. (TA.) A certain plant, (K,) that twines about trees: (§;) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the §, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helvins: (Diosc. iv., 39, Beith:) either as if **لَبْلَابٌ**, from **لَب**; or from the love with which it seems to embrace the tree; whence it is also called **عَشَقَةٌ** [q.v.], and is a symbol of love which endures after death.] A well-known herb, or leguminous plant, (q.v.,) used medicinally. (TA.) See **عَصَرٌ**.

لَوْبٌ A large quantity of water, which, when the aperture (مَفْتَحٌ, as in the T; or **فَتْحٌ**, as in MS. copies of the K; in the CK **فَتْحٌ**) [mean-

ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صَنْبُورَةٌ, meaning the مَنَعِب of the water, TA.) is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel. (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irāk are fond of using it. (TA.) [It appears to be from the Persian لَوْنَه, as Golius thinks; and is used in modern Arabic in several other senses; namely, A tube through which water flows: the spout of a ewer, of an alembic, and the like: a cock, or tap: a turning pin, or peg; a screw: and the like. Its more appropriate place, I think, would be in an art. composed of the letters لَب (accord. to what is said of مُلَوَّب in the S, K); or rather, (accord. to its derivation from the Pers.,) لَوَلَب.] Pl. لَوَالِب. (TA.)

لَبُوبٌ [and also, accord. to Golius, أَلْبُوبٌ] The kernel of the stone of the نَبَق [or fruit of the lote-tree]. (K.) It is sometimes eaten: (TA:) and is also called صُلَامٌ. (TA in art. صلم.)

مَلَبٌ: see next paragraph.

مَلَبٌ and مَلَبٌ (K: the former on the authority of ISk; but Ibn-Keysān says that it is wrong; and that the latter is the right: S:) and مَلَبُوبٌ (IAar, K) A beast of carriage furnished with a لَب, or breast-leather. (S, K.)

مَلَبُوبٌ: Characterized by understanding, or intelligence. (K.) — See preceding paragraph.

تَلْبِيبٌ The portion of the clothes that is at the part called لَب: a subst., like تَلْبِيبٌ: (K:) pl. تَلَابِيبٌ. (TA.) — أَخَذَ تَلْبِيبِيهِ He drew together his clothes at the bosom, and seized him, dragging him along: (T:) he took him by the لَب: you also say اخذ تَلَابِيبِيهِ. (TA.) See also 2 and 5.

لَبَا

1. لَبَا (S, K,) aor. ٤, inf. n. لَبَّ (S;) and لَبَّاهَا (TA;) He milked her; (K;) i.e., a ewe: (TA:) or he milked the biestings from her. (S, L.) — لَبَّاهَا, inf. n. لَبَّ, He milked the biestings. (TA.) — لَبَّاهَا (in some copies of the K, erroneously, لَبَّاهَا, TA,) and لَبَّاهَا, She (a ewe, S,) suckled her young one with her biestings: (S, K:) or she (a ewe) stood up to suckle her young one with her biestings. (AHat.) — لَبَّاهَا (S, K,) inf. n. لَبَّ; and لَبَّاهَا (TA) and لَبَّاهَا (K;) He fed people &c. with biestings. (S, K.) — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to

the first of truffles. (TA.) — Also, لَبَّاهَا He prepared biestings for them. (TA.) — لَبَّاهَا, (K,) inf. n. لَبَّ; (TA;) and لَبَّاهَا (K;) He prepared (TA) and cooked (K) biestings. (K, TA.) — لَبَّاهَا, (TA,) inf. n. لَبَّ; (K,) † He watered (K) a young palm-tree (TA) for the first time (K) after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.)

2. لَبَّاهَا (K,) inf. n. تَلْبِي: (TA,) She (a camel, TA) had biestings in her udder. (K.) — See 1. — تَلْبِي: inf. n. لَبَّاهَا مِنْ هَذَا الطَّعَامِ, Such a one took much of this food. (ISh.) — تَلْبِي: (S, K,) inf. n. تَلْبِي: (S,) i. q. تَلْبِي: (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.)

4. لَبَّاهَا She (a ewe, or goat, M, TA,) excerned, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) — لَبَّاهَا Their biestings became abundant. (S.) — See 1, in two places. — لَبَّاهَا He supplied a person with biestings as a travelling-provision. (K.) — لَبَّاهَا, inf. n. لَبَّاهَا, He bound, (K,) or directed, (S,) a kid, (AZ, S,) or a young camel, (K,) to the extremity of the mother's teat, that it might suck the biestings. (AZ, S, K.) — لَبَّاهَا (in a trad. respecting the birth of El-Husan the son of 'Alee) † He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.)

8. اسْتَلْبَاهَا and اسْتَلْبَاهَا It (a young one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) — اسْتَلْبَاهَا He drank biestings. (TA.) — بَنُو فُلَانٍ لَا يَتَلَبُّونَ فِتَاهَهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ (or tribe) of such a one do not marry their youth when young, nor their sheykh when old, from desire of offspring. (TA.) [See also art. غبر.]

لَبَّاهَا Biestings; or the first milk (S, K) at the time of bringing forth young; (Lth, S;) before it becomes thin: (IHsh:) what issues after this being called فُضْح: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also انْفَحَة.]

لَبَّاهَا and لَبَّاهَا and other forms, see لَبَّاهَا.

لَبَّاهَا A lion: (L:) but almost obsolete, or rarely used. (L, TA.)

لَبَّاهَا (Th, S, K, the most approved form, Yoo,) and لَبَّاهَا and لَبَّاهَا and لَبَّاهَا (K) and لَبَّاهَا (ISk, S, K, in the dial. of El-Hijaz, TA,) and لَبَّاهَا and لَبَّاهَا and لَبَّاهَا and لَبَّاهَا (K) A lioness. (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the

L. (TA.) Pl. (of لَبَّاهَا, TA,) لَبَّاهَا [or this is a quasi-pl. n., or a coll. gen. n.] and (of لَبَّاهَا and لَبَّاهَا, TA,) لَبَّاهَا [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist, if لَبَّاهَا be a word of a particular dial., not formed by alleviation of hemzeh from لَبَّاهَا, its pl. is لَبَّاهَا,] and (of لَبَّاهَا, TA,) لَبَّاهَا and (of لَبَّاهَا, TA,) لَبَّاهَا (K, accord. to the TA, but accord. to MF لَبَّاهَا). [These plurals, with their correspondings singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبَّاهَا and لَبَّاهَا and لَبَّاهَا.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.)

لَبَّاهَا نَاقَةً مَلَبِي: A camel (TA) having biestings in her udder. (K.)

لَبَّاهَا (in the CK مَلَبِي) Camels near to bringing forth. (S, K.) [See عَشْرَاهُ.]

لَبَّاهَا بَيْنَهُمُ الْمُتَبَيَّنَةُ There is fellowship and confidence between them; one not concealing from another. (El-Ahmar.)

لَبِث

1. لَبِثَ يَدَهُ (aor. ٢, inf. n. لَبِثَ, TK,) He twisted, or wrung, his hand, or arm. (L, K.) — لَبِثَ فُلَانًا He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.)

لَبِثَ dial. of Himyer for لَبَّاهَا. (Sh, T.)

لَبِث

1. لَبِثَ, aor. ٢, inf. n. لَبِثَ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعَلَ is, accord. to rule, of the measure فَعَلَ, S,) and لَبِثَ (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَّاهَا (S, K) and لَبَّاهَا (which is the first form given by ISd) TA, [and the most common,] and لَبَّاهَا and لَبَّاهَا (K,) which are all contr. to analogy, (TA,) and لَبَّاهَا, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سَحَاب, but this I suppose to be a mistake for سَحَاب,] or لَبَّاهَا and لَبَّاهَا are substs., (Msb,) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K:) he tarried; remained; stayed; stopped; paused; (ISd, Msb;) as also لَبَّاهَا; (Msb;) in a place: (ISd, Msb;) or لَبَّاهَا signifies he waited; or paused; syn. تَوَقَّفَ (K) — مَا لَبِثَ أَنْ فَعَلَ كَذَا وَكَذَا He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim.) — لَبَّاهَا عَنِ فُلَانٍ Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement, or opinion. (A.)

2: see 4.

4. البثه ; and ٧ لبثه, inf. n. تَلَبَّثَ ; *He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect.* (§, K.)

5: see 1.

10. استلبثه *He deemed him, or it, slow, or tardy.* (K, TA.)

تَبَثَّ and ٧ كَبَاث (Msb) *A tarrying; a staying; a stopping:* (Msb:) and ٧ تَبَثَّة *a loitering; tarrying; staying; waiting; pausing in expectation.* (K.) — *أَلَمَّا إِذَا طَالَ* [He tarries, or stays, little]. (A.) — *إِذَا طَالَ* [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.)

تَبَثَّ: see تَبَثَّ. — *Slow; tardy; late.* (Fr.)

تَبَثَّة *A single act of tarrying, staying, or stopping.* (Msb.)

تَبَثَّ: see تَبَثَّ.

تَبَثَّة *A mode, or manner, of tarrying, staying, or stopping.* (Msb.)

تَبَاث: see تَبَثَّ — *فَرَسٌ تَبَاثٌ* *A slow horse:* so in some copies of the K: but correctly, *فَوْسٌ تَبَاثٌ*, as in the L, *a slow bow*, accord. to AHn. (TA.)

تَبَاثُ تَبَاثُ are said conjointly: so in the K: or تَبَاثُ تَبَاثُ: so in the L. (TA.)

تَبَاثُ تَبَاثُ *A company, or an assembly, of people of different tribes;* (K;) [as also تَبَاثُ].

تَبَاثُ and ٧ تَبَاثُ *Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting:* (§, K:) the former word is the more approved. (Fr.)

لبث

1. لَبَثَ *He beat, struck, or smote, another with a staff, or stick:* (K:) or *he beat, struck, or smote, continuously, but softly.* (TA.) — *لَبَثَ بِهِ الْأَرْضَ*, aor. ٢, *He threw him down upon the ground:* (§, K:) like لَبَثَ. (§.) — *لَبَثَ بِنَفْسِهِ* *He (a camel) fell down upon the ground.* (TA.) — *لَبَثَ بِنَفْسِهِ الْأَرْضَ فَنَامَ* *He threw himself down upon the ground and slept.* (AHn.) — *لَبَثَ بِهِ*, (like غَبَى, [pass. in form but neuter in signification,] K, inf. n., لَبَثَ, TA.) *He became prostrated, or fell down in a fit of epilepsy, syn. صَرَعَ* (§, K;) *fell down from a standing posture:* as also لَبَثَ بِهِ. (§.) — *لَبَثَ* *He (a camel, or a man,) fell down upon the ground by reason of disease or fatigue.* (TA.)

لَبَثَ *A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue.* (TA.) — *لَبَثَ بَرَكٌ لَبَثَ* *Camels laying on their breasts with folded legs around a tent:* (K) or *all the camels of the tribe so lying around the tents, as though thrown down upon the ground.* (§.) — *لَبَثَ* *Remaining, staying, abiding, or dwelling.* (AHn.)

لبث

لَبَثَ, (L, K,) or لَبَثَ, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ٢, The *persa* of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif." in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn. by a man acquainted with it, as growing at Anṣin, in Upper Egypt, as a kind of large tree, resembling the *دُوب* [or *plane-tree*], having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it [meaning the saw-dust] makes blood to flow from the nose of him who saws it: it is sawn into plunks, and a plunk of it obtains the price of fifty *deendars*: it is used in the building of ships: they assert that if two plunks of it be strongly attached together, and put in water for a year, they unite, and form one plank: in the T it is not said that they are put in water for a year, nor for less, nor for more: some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that [the fruit of] it was eaten, without injuring: Ibn-Beyṭar mentions it. (L, and parts also in the K) The n. un. is also explained as the name of a certain great tree, like the *أَثَابَة*, or greater, the leaves of which resemble those of the *walnut-tree* (الجوز), having a fruit like that of the *حَمَاط*, bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لَبَثَ, with fet-ḥ to the ل and ب.] [The name of لَبَثَ is now given in Egypt to a kind of acacia; the *mimosa lebeck* of Linnæus: and لَبَثَ الْجَبَلِ, to the *menispermum leaba* of Delile; the *leaba* of Forskal. See also لَبَثَ.]

لَبَاثَة: see لَبَاثَة.

لَبَاثَة *Fleshiness of the body.* (K.)

لَبَاثَة *A fleshy man.* (L, K.)

لَبَاثَة *A fleshy woman:* (L, K:) *bulky, or corpulent: tall, and large in body:* (L:) *perfect [in body or make]:* as though it were a rel. n. from ٧ اللَّبَاثَ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لَبَثَ, or لَبَثَ, or the name of a place]. (§, L.)

لد

1. لَدَّ, aor. ٢, inf. n. لَدَّ, *It (a thing) stuck, clave, or adhered.* (Msb.) — *لَدَّ بِالْأَرْضِ*, aor. ٢, inf. n. لَدَّ; (§, L;) and *لَدَّ بِهَا*; (L;) and *لَدَّ*; (S;) *It (a thing) stuck, clave, or adhered, to the ground.* (§, L.) — *لَدَّ بِالْأَرْضِ* *He (a bird) lay upon his breast, cleaving to the ground.* (§, L, K.) — *لَدَّ* *He clave to the ground, concealing his person.* (A.) — Hence the proverb *لَدَّ تَصِيدِي*, [for *تَصِيدِي*, *! Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game.*] (A.) — Hence also, *لَدَّ* *He remained fixed, or steady, and looked, or considered.* (A.) — *لَدَّ بِالْمَكَانِ*, (L, K,*) aor. ٢, inf. n. لَدَّ; and *لَدَّ*, aor. ٢, inf. n. لَدَّ; (L, K;) and *لَدَّ*; (§, L, K;) *! He remained, continued, stayed, abode, or dwelt, in the place;* (§, L, K;*) and *clave to it* (L, K,*) — *لَدَّ عَلَى عَصَاهُ*, inf. n. لَدَّ, + *He (a pastor) leaned upon his staff, remaining fixed to his place.* (L.) — *لَدَّ*, aor. ٢, (§, L,) inf. n. لَدَّ, (§, L, K,) *He (a camel) became choked by eating much of the plant called صَلْبَان, suffering a contortion in the [part of the chest called] حَيْزُوم and in the [part of the throat called] غَلْصَمَة* (1Sk, §, L, K:*) or *had a complaint of the belly from eating of the قَتَاد [or tragacantha].* (AHn, L.) — See 4.

2. لَدَّ, inf. n. لَدَّ, *He stuck it, one part upon another, so that it became like لَدَّ [or felt].* (Msb.) — *لَدَّ الصُّوفَ* *He made the wool into لَدَّ [i.e., a compact and coherent mass; or felt].* (A.) [And *He, or it, rendered the wool coherent, compact, or matted.*] — *لَدَّ الْأَرْضَ*, (inf. n. لَدَّ, L,) *It (rain, §, A, or a scanty rain, L,) rendered the ground compact, so that the feet did not sink in it.* (§, A, L.) — *لَدَّ*, (L,) or *لَدَّ شَعْرَهُ*, (L, Msb,) inf. n. لَدَّ, (§, L, Msb,) *He (a pilgrim, §, L, Msb, in the state of إِحْرَام, §, L,) put upon his head some gum, (A'Obeyd, §, L, K,) or خَطْبِي or the like, (Msb,) or honey, (A'Obeyd, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A'Obeyd, §, L, Msb, K,) to preserve it in the state in which it was, (§, L,) lest it should become shaggy, or dishevelled, and fromzy, or dusty, (§, L, Msb,) or lousy, (A'Obeyd, L,) during the state of إِحْرَام. (§, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies *He shaved the whole of his hair.* (L.) — *لَدَّ عَجَاجَتَهُ*: see art. عَجَجَ.*

4: see 1. — *لَدَّ شَيْئًا بِشَيْءٍ* *He stuck a thing to a thing;* (K;) as also *لَدَّ*, inf. n. لَدَّ, (TA:) or *he stuck a thing firmly to a thing.* (L.) — *لَدَّ* *He put the milking-vessel close to the udder [lit., stuck it to the udder] in order that there might*

be no froth to the milk. (TA, art. نَفَج.) — **البد** *He (a camel) struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts.* (S, L.) — **البد بَصْرُهُ** + *His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration.* (K.) — **البد** † *He lowered, or stooped, his head, in entering (A, K) a door.* (A.) — **البد السرج** ; (S, IKtt, K;) and **لَبْدُهُ**, inf. n. **لَبَدَ** ; (IKtt;) *He made for the saddle a لَبْد [or cloth of felt to place beneath it] : (S, IKtt, K;) and in like manner, البد الخف, and لَبْدُهُ, he made a لَبْد [or lining of felt?] for the boots.* (IKtt.) — **البد** *He bound upon the horse a لَبْد [or saddle cloth, or covering of felt] : (S, K;) or put it upon his back.* (A.) — **البدت الإبل** + *The camels put forth their soft hair (S, L, K) and their colour, (S, L,) and assumed a goodly appearance, (L,) and began to grow fat, (S, L, K,) by reason of the [season, or pasture, called] رَبِيع :* (S, L:) as though they put on **أَلْبَاد** [or felt coverings]. (L.) — **البد القرنة** *He put the water-skin into a جَوَالِق [or sack] : (K;) or into a لَبِيد, or small جَوَالِق : (S;) the لَبِيد is a لَبْد [or covering of felt] which is sewed upon it.* (L.)

5 : see 1. — **تلبد** *It (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) became commingled, and compacted together, or matted, coherent ; (S,* A,* L, K;) as also التبد.* (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning *It caked, or became compacted, upon the ground &c.*] — *It (the ground, L, or the dust, or the sand, A,) became compact, so that the feet did not sink in it, by reason of rain.* (S,* A,* L.) — [Also, app., *He shrank, by reason of fear :* see **هَبِيت** : in the present day it is used to signify *he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.*]

8. **التبدت الشجرة** *The tree became dense, or abundant, in its foliage.* (S, L, K.) — **التبد** *The leaves became commingled, and compacted together.* (S, L, K.) See 5.

لَبْد *Hair or wool commingled, and compacted together, or coherent ; [felt ;] (L, Mṣb, K;) as also لَبْدَةٌ ; (L, K;) or this is a more particular term ; [meaning a portion of such hair or wool ; a piece of felt ;] (S, Mṣb;) and لَبْدَةٌ ; (L, K;) pl. of لَبْد, (or of لَبْدَة, as though the were imagined to be elided, M,) لَبُود (S, A, L, K) and **أَلْبَاد** ; (L, K.) — **لَبْد** *A well-known kind of carpet [and cloth, made of felt].* (L, K.) — **لَبْد** [or لَبْدَة ; (S, art. وَثَر,)] *What is beneath the saddle ;**

[a saddle-cloth ; a housing ; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S,* L,* K.)

لَبْد Wool. (S, K.) Hence the saying **مَا لَهُ سَبْدٌ وَلَا لَبْدٌ** *He has neither hair nor wool :* (S:) or, *neither what has hair nor what has wool :* or, *neither little nor much :* (TA:) or, *he has not anything :* (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows ; and all of these are included in this saying. (TA.) See also **سَبْد**.

لبد [app. **لَبْد**] *Compact, or cohering, ground, upon which one may walk, or journey, quickly.* (L.)

لَبْد (S, K) and **لَبْدٌ** (S, A, L, K,) the former of which is preferable, accord. to A'Obeyd, (S,) † *One who does not travel, (S, L,) nor quit his abode, (S,* L, K,) or place, (A,) nor seek sustenance.* (L, K.) Hence, (A,) the last of Luḳmān's [seven] vultures [with whose life his own was to terminate] was called **لَبْدٌ** (S, A, L, K,) because he thought that it would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — Also **لَبْدٌ** *A man who does not quit his camel's saddle.* (L.)

لَبْد (S, L) and **لَبْدٌ**, which is pl. of **لَبْدَةٌ** (L,) and **لَبْدِي** (L, K,) and **لَبْدَةٌ**, and **لَبْدَةٌ** (L,) † *A number of men collected together, (S, L, K,) and [as it were] compacted, one upon another : so the first and second of these words, accord. to different readings, signify in the Kur., lxxii., 19 : (L:) or لَبْدٌ signifies collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men ; (ISd, L;) pl. of لَبْدَةٌ (L,) which signifies a locust. (K.) [See a verse cited voce صَاب.] — **مَالٌ لَبْدٌ** (S, A, K, &c.) and **لَبْدٌ** (Abou-Jaṣfar, K,) and **لَبْدٌ** (El-Ḥasan and Mujaḥid,) and **لَبْدٌ** (Mujaḥid,) † *Much wealth ; (S, K, &c.) so in the Kur., xc., 6 ; (S, TA;) as also لَبْدٌ (K:) or wealth so abundant that one fears not its coming to an end : (A, L:) some say that لَبْدٌ is a pl., and that its sing. is لَبْدَةٌ : others, that it is sing., like **مَالٌ** and **أَمْوَالٌ** : **خَصْرٌ** and **قَشْرٌ** used in the same sense : لَبْدٌ seems to be pl. of لَبْد : (L:) so is لَبْدٌ, and so لَبْدٌ : (El-Baṣā'ir:) also, **مَالٌ لَبْدٌ**, which is accord. to the reading of Zeyd Ibn-'Alē and Ibn-'Omeyr and 'Aṣim, signifies collected wealth ; لَبْدٌ being pl. of لَبْدَةٌ. (TA.) — See لَبْد.**

لَبْدَةٌ † *The mass of hair between the shoulder-blades of the lion, (S, A, K,) intermingled, and compacted together : (A:) and the like upon a*

camel's hump : (T, L:) pl. لَبْدٌ. (S.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لَبْدَةِ الْأَسَدِ [He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion]. (S, A.) Hence also دُو لَبْدَةٌ is an appellation of the lion ; (T, S, A, K;) and so لَبْدٌ. (T, A.) — See لَبْدٌ and لَبْدٌ.

لَبْدَةٌ : see لَبْد.

لَبْدَةٌ *A she-camel choked by eating much of the plant called صِلْيَان pl. لَبَادِي : [see لَبْد:] (S:) or لَبْدَةٌ, and لَبَادِي, camels having a complaint of the belly from eating of the قَتَاد [or tragacantha] : and in like manner you say ناقة لَبْدَةٌ. (AHn, L.)*

لَبْدٌ *جَوَالِق [or sack] : (K:) or a small لَبْد : جَوَالِق : (S, IKtt, L:) or a large جَوَالِق : جَوَالِق [or covering of felt] which is sewed upon a قَرْبَة [or water-skin]. (L.) — Also, (K,) or لَبِيدَةٌ, (L,) A [fodder-bag of the kind called] مَخْلَاة. (L, K.)*

لَبَادٌ *A maker, or manufacturer, of لَبْد [i.e., hair or wool commingled, and compacted together ; or felt]. (K.)*

لَبَادَةٌ *A garment of felt (لَبْدٌ, S, or لَبُود, L, K,) worn on account of rain, (S, L, Mṣb, K,) to protect one therefrom : (TA:) a garment of the kind called قَبَاء. (L.)*

لَبَادِي : see لَبْد.

لَبِيدٌ see لَبْد. — **اللابد**, and **المَلْبَدُ**, and **لَبِيدٌ** † *The lion.* (K.)

مَلْبَدٌ *A horse having a لَبْد [or saddle-cloth, or covering of felt] bound upon him.* (S.) — See **لَبِيدٌ**, and **اللابد**.

مَلْبَدٌ *A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them. (L.) — † A man cleaving to the ground, and making himself inconspicuous : (TA:) † a man cleaving to the ground by reason of poverty. (A.) — **مَلْبَدٌ**, or **مَلْبَدٌ**, applied to a tank, or cistern : see مَلْبَدٌ.*

مَلْبَدٌ *Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.)*

مَلْبُودٌ, and **مَلْبُودٌ** † *A pair of boots made of لَبْد [or felt]. (A.) See also 4.*

مَلْبُودٌ † *A he-goat compact in flesh. (L.) — See preceding paragraph.*

لبس

1. لبس الثوب. لبس, aor. ٤, inf. n. لبس (S, M, A, Mṣb, K) and لبس (M,) [He put on, or wore, the garment.] You also say, لبس عليك ثوبك [Put on thee thy garment]. (M.) And لبس السلاح [He wore, or put on, the weapon, or weapons]. (S, K, in art. سلح, &c.) [See also 5.] — لبس الحياء لباسا [He put on pudency as a garment;] he protected himself by pudency. (IKṭt.) — لبس له أذنه He feigned himself inattentive to him, or heedless of him. (M. [See also أذن.]) And لبست على كذا أذني I was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of أذني.] — لبس امرأة He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And لبس فلانة عمره He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And لبس الناس He lived with the people. (A.) And لبس قوما He lived, or enjoyed, a period of time, or a long period of time, (دَهْرًا,) with the people. (K, TA.) [And لبس أباه, which is explained in the TA by مَلَّه, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مُتَيَّه, and the meaning, He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Aḥmar cited voce بلو. See also a verse of El-Ajjāj cited voce خَلَج.] You say also, لبست فلانًا I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rāghib in TA art. بطن.) And لبس الناس على قدر أخلاقهم He put on him, or clad or decked him with, the garment, and so, vulg., لبسه. (M, Mṣb.) — لبسه also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, الحرة الأرض التي ألبستها حجارة سود [The ground which black stones have covered, or covered the wholly]. (TA.) And ألبست السماء السحاب [The clouds covered the sky, &c.]; but you do not say, لبس السحاب. (AA.) And ألبسنا الليل [The night covered us, &c.]; but not لبسنا الليل. (AA.) And ألبس الثياب [see 1 in art. غطو and غطى.] The land became covered by plants, or herbage. (M.) — See also 8.

2. لبس (S, K) He clad himself [lit. mixed himself, being explained by اِخْتَلَطَ] with the garment. (K.) You say, لبس يلبس حسن and

concealed, disguised, or cloaked, it to him.] It is said in the Kur., [vi. 9,] وَلَبَسْنَا عَلَيْهِمْ مَا يَلُفُّونَ [And we would make confused to them what they make confused: (S, Mṣb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ [And do not ye confound the truth with falsity. (Ibn-'Arafah.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُمْ [And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ [Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لبسني, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِي الْتَبَسَ) respecting his case, or affair. (TA, from a trad.)

2: see 4: — and see also لبس, in three places. [لبس, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] — See also 8.

3. لبس الرجل [inf. n. مُلَابَسَة and لِبَاس] He mixed, consorted, or held social intercourse, with the man; syn. خَالَطَهُ. (M, A, Mṣb,*) [Hence, app., it is said that] اللباس signifies, (K,) or is from المُلَابَسَة, which signifies, (Ibn-'Arafah) The mixing one's self and congregating: or the being mixed and congregated. (Ibn-'Arafah, K.) You say, لبسته حتى عرفت دخلته I mixed with him [until I knew his mind, or inward state or circumstances]. (A.) And لبسته [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — لبس الأمر, and لبس عمله: see 5. — لبس often signifies A close, or an intimate, connexion between two things.] See also 8.

4. لبس الثوب [He put on him, or clad or decked him with, the garment, and so, vulg., لبسه]. (M, Mṣb.) — لبسه also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i.e. covered the whole thereof. (AA.) You say, الحرة الأرض التي ألبستها حجارة سود [The ground which black stones have covered, or covered the wholly]. (TA.) And ألبست السماء السحاب [The clouds covered the sky, &c.]; but you do not say, لبس السحاب. (AA.) And ألبسنا الليل [The night covered us, &c.]; but not لبسنا الليل. (AA.) And ألبس الثياب [see 1 in art. غطو and غطى.] The land became covered by plants, or herbage. (M.) — See also 8.

5. لبس (S, K) He clad himself [lit. mixed himself, being explained by اِخْتَلَطَ] with the garment. (K.) You say, لبس يلبس حسن and

and لبسًا حسنًا [He clad himself with goodly clothing]. (A, TA.) — [Hence,] لبس بالأمر (S, K) [and لبس به] He employed, busied, or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K:) and [in like manner] لبس الأمر, syn. خَالَطَهُ. (S, K,*) You say also, لبس عمله and لبس به and لبس بالأمر [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — لبس الطعام باليد The food stuck to the hand. (K.) — لبس بي الأمر The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عَطَفَ.]

8. لبس (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Mṣb,*) and dubious; (S, Mṣb;) as also لبس, (TA,) and لبس, which last belongs to the class of بَسَّ in the phrase

قَدْ بَسَّ الصُّبْحُ لِنِي عَيْنِي (M, TA.) [You say, لبس الشيء بشيء آخر] The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِل. And لبس عليه الأمر The thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِي الْتَبَسَ فِي أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And لبس بعقلي I was, or became, disordered in my mind. (K, TA, from a trad.) — لبس بعمله &c.: see 5. — لبس به الخيل The horsemen overtook him. (A, TA.) — لبس به also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition ب is explained by some as being لِلْإِتِّبَاسِ: by others, لِلْمُلَابَسَةِ, or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. التَّهَائِيلُ بِالتَّيْجَانِ “the effigies with the crowns” upon pieces of money, that in the phrase بالتيجان is used as a denotative of state, meaning accompanied with the crowns, as their attributes: and نَسَبَ بِحَمْدِكَ “we declare thy remoteness from evil, with the praising of Thee,” in the Kur ii. 28, is explained by Bḍ and others as meaning, making the praising of Thee to be as an accompaniment, or an adjunct, or doing that: and تَبَّتْ بِالْدُّهْنِ “growing with oil”, in the same, xxiii. 20, as meaning, مُتَبِّسًا

بِالدَّهْنِ *having oil as an accompaniment to its growth.* Sometimes, in such instances, we find مُتَبَسِّمًا and مُتَلَبِّسِينَ in the places of مُتَبَسِّمًا and مُتَلَبِّسِينَ: see 5.]

تَبَسُّ Confusedness of a thing or an affair or a case; as also تَبَسُّ (M:) [and تَبَسُّ and تَبَسُّ and تَبَسُّ have the same, or a similar, signification.] You say, فِي رَأْيِهِ تَبَسُّ *In his judgment, or opinion, is confusedness.* (K.) And تَبَسُّ فِي الْأَمْرِ تَبَسُّ (S, M, A, Mṣb, K*) and تَبَسُّ (M, A, Mṣb.) *In the thing, or affair, or case, is confusedness, and dubiousness;* (S, M, Mṣb, K*) *obscureness, or want of clearness.* (S, A.) And تَبَسُّ فِي حَدِيثِهِ تَبَسُّ *In his discourse is confusedness and dubiousness; it is not clear.* (TA.) And تَبَسُّ فِي كَلَامِهِ تَبَسُّ *In his language is confusedness and dubiousness.* (M.) — Also, The confusedness of darkness, or the beginning of night. (S.)

تَبَسُّ: see تَبَسُّ, in two places: — and see تَبَسُّ.

تَبَسُّ: see تَبَسُّ, in five places: — and see تَبَسُّ.

تَبَسُّ: see تَبَسُّ.

تَبَسُّ A man possessing clothing, dress, or apparel: a possessive epithet. (Sb, M.)

تَبَسُّ [A single act of putting on, or wearing, a garment]. You say, تَبَسُّ ثَوْبًا وَاحِدَةً *I put on, or wore, the garment once.* (TA.)

تَبَسُّ: see تَبَسُّ, in three places.

تَبَسُّ A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self. (1Ath, K.) [Hence the saying,] تَبَسُّ زَمَانٍ تَبَسُّ *For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty.* (A, TA.) — A certain sort of garments, or cloths; as also تَبَسُّ. (K.)

تَبَسُّ [Clothing; dress; apparel;] what is worn; as also تَبَسُّ, and تَبَسُّ (S, M, A, Mṣb, K) and تَبَسُّ (K) and تَبَسُّ; (S, K;) or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is تَبَسُّ, like as كَتَبٌ is pl. of كِتَابٌ: and that of تَبَسُّ is تَبَسُّ. (Mṣb.) Hence, تَبَسُّ الْكَعْبَةِ, and تَبَسُّ الْهَوْدَجِ, (Mṣb,) or تَبَسُّ الْكَعْبَةِ, and تَبَسُّ الْهَوْدَجِ, (S, M, A, K,) The clothing, (S, Mṣb, K,) or covering of pieces of cloth, (M,) of the Kaqbeh, and of the [camel-litter called] هَوْدَج. (S, M, Mṣb, K.) And تَبَسُّ التَّقْوَى, in the Kur [vii. 25,] (TA,) [+ The apparel of piety: or] thick, or coarse, and rough, and short, apparel: (S:) or the covering

of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or honest shame, or the shrinking of the soul from foul conduct, through fear of blame; syn. الْحَيَاءُ: (S, M, A, K:) or righteous conduct: (TA:) or faith. (Es-Suddee, K.) And تَبَسُّ الْعِظْمِ, (K,) written by Sgh تَبَسُّ الْعِظْمِ, (TA,) or تَبَسُّ الْعِظْمِ, (A, TA,) i.e. [The pericranium]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i.e., a thin pellicle that is between the skin and the flesh. (TA.) — The covering of anything. (M.) [Hence,] تَبَسُّ النَّوْرِ The outer coverings, or calyxes, of flowers. (M.) It is said in the Kur [lxxxviii. 10,] وَجَعَلْنَا اللَّيْلَ تَبَسًا *[And we have made the night to be a covering]:* i.e., it covers, veils, or conceals, you by its darkness. (TA.) — A man's wife; (S, M, A, K;) like إِزَارٌ: (M:) and a woman's husband: (S, M, A, K;) occurring in the Kur ii. 183: (S, M:) or there meaning like a garment: (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (تَبَسُّ) the other: (Zj, M, Bd, A, TA:) from التَّبَسُّ, signifying “the mixing one's self and congregating,” or “the being mixed and congregated:” (Ibn-'Arāfeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — تَبَسُّ الْجُوعِ *The utmost degree of hunger;* (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَادْعَاهَا اللَّهُ تَبَسًا *[So God made her to taste the utmost degree of hunger and of fear].* (K, A, TA.) [See also 4 in art. ذَوْق.]

تَبَسُّ: see تَبَسُّ. — A coat of mail: (S, M, K:) in which sense it is fem.: (M:) [and, like دَرَعٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or coats of mail: (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — A weapon: in which sense it is masc. (M.) — See also تَبَسُّ.

تَبَسُّ Much, or often, worn: (Mṣb:) or worn-out: (M, A, K:) applied to a garment: (M, Mṣb, K:) and to [the kind of garment called] a مَلْحَفَةٌ: (M:) and to [the kind called] a مَلَاةٌ: (A, TA:) without ة: (M, A, TA:) and to [a leather water-bag such as is called] a مَزَادَةٌ: (M, A;) meaning used until worn-out: (M:) and to a rope; meaning used: (AHn, M:) and to a house (دار); [meaning impaired by time;] likened to a worn-out garment: (M:) pl. تَبَسُّ; and, when the sing. is applied to a

مَزَادَةٌ, the pl. is تَبَسُّ. (M.) — Alike: (K:) from التَّبَسُّ, signifying “the mixing”, or “consorting”. (Abū-Málik.) You say, تَبَسُّ لَهُ لَيْسَ, *He, or it, has not a like.* (K.)

تَبَسُّ and تَبَسُّ: see تَبَسُّ; each in two places.

تَبَسُّ A man having many clothes; (K;) as also تَبَسُّ: (M, TA:) or who wears much clothing; syn. كَثِيرُ الثَّيْبِ: (so in the K accord. to the TA:) or who confuses, or confounds, much; syn. كَثِيرُ الثَّيْبِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, in the S: in the CK, التَّبَسُّ, which is evidently a mistake:]) you should not say تَبَسُّ; (S, K;) for this is vulgar. (TA.)

تَبَسُّ جَاءَ لَيْسًا أَذْنِيَةً *He came feigning himself inattentive, or heedless.* (M.) [Contr. of تَبَسُّ نَاشِرًا أَذْنِيَةً.]

تَبَسُّ مَا فِي فَلَانٍ مَلْبَسٌ — تَبَسُّ: see تَبَسُّ. — There is no profit (مُسْتَمْتَعٌ) in such a one, (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — إِنَّ فِيهِ تَبَسًّا *Verily in him is no pride, or greatness; expl. by كِبَرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) — أَعْرَضَ ثَوْبُ الْمَلْبَسِ and الْمَلْبَسِ (IAṣr, K) and الْمَلْبَسِ (TA:) see تَبَسُّ, under which it is explained.*

تَبَسُّ: see تَبَسُّ and تَبَسُّ.

تَبَسُّ: see تَبَسُّ and تَبَسُّ.

تَبَسُّ: see تَبَسُّ.

تَبَسُّ أَمْرٌ مُتَبَسُّ *A confounded, or confused, and dubious, thing, affair, or case; as also تَبَسُّ.* (K, TA. [In the CK, بِالْأَمْرِ is wrongly inserted after تَبَسُّ.]) — See 8. — And see also تَبَسُّ.

لت

1. لَتَّ, (aor. ُ, TA,) inf. n. لَتَّ, *He bruised, or brayed, or broke up into small fragments, or particles.* (A, M, K.) *He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed.* (TA.) — I.e., لَتَّ, *He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c.* (K.) — *He pounded, or bruised, small; he pulverized; syn. سَخَقَ.* (Sgh, K.) — لَتَّ السَّوِيقَ *He moistened the little water, [or clarified butter, or fat of a sheep's tail, &c. (see لَتَّ)]:* (Mṣb:) it signifies less

لَجُوجُ : SED : لُجَجَةُ

بَحْرٌ لَّجِيٌّ, (S, K,) and لَّجِيٌّ, (K,) and لَّجَاجٌ, (L,) *A vast and deep sea.* (S, L, K.) In لَّجِيٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.)

بُجی : BCC بُجی

نُجَيُّ : see نُجَاجٌ

لَجُوجٌ and لَجُوجَةٌ (in which the *ê* is added to give [double] intensiveness to the signification, §) and لَجَجَةٌ (§, K) and مَلْجَاجٌ (L, A,) [intensive] epithets from لَجَّ “he persisted, &c.” [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (§, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.)

لَجُوجٌ : see لَجُوجَةٌ

الْحَقُّ أَتَجَلُّ وَالْبَاطِلُ لَجَلَجُ (AZ, §) [*Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker*]: i.e., the latter is agitated to and fro, without having utterance: (§:) or *truth is lucid and direct, and falsity is confused and indirect.* (TA.)

تَجَلُّبَةٌ *A mixture, or confusion, of voices or sounds.* (L.)

تَجَلَّجٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يَتَرَدَّدُ) in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.)

لَجُوجُ: see مِلْجَاجُ

عَيْنٌ مُتَجَّةٌ † *An eye intensely black. (K.) —*
 أَرْضٌ مُتَجَّةٌ † *Land intensely green, (K,) whether*
its herbage be tangled or not: or land of which
the herbage is compact and tall and abundant.
 (TA.) — أَرْضٌ بِقُلْهَا مُتَجُّجٌ *Land of which the*
leguminous plants are compact, or dense. (TA.)

۱۰۸. **اَلتَّجُّجُ** and **يَتَجَجُّ** and **يَتَجُوجُ** (S, L,) or **اَلتَّجُّجُ** and **يَتَجَجُّ** and **يَتَجُوجُ**, [all three imper-
 fectly declinable, as being generic proper
 names and of foreign origin, borrowed from the
 Persian language,] and **اَلتَّجُّجُ** and **يَتَجَجُّ** and
يَتَجُوجُ [which last is omitted in the CK] and
اَلتَّجِيجُ and **اَلتَّجَّجُ** and **يَتَجُوجِي** (K) (TA,) *Aloes-wood*;
 syn. **عُودُ الطِّيبِ** (L,) or **عُودُ الْبُخُورِ** (K:) or *the wood of another tree with which*
one fumigates: (L:) *a certain wood with which*
one fumigates. (S.) The ا and ي in **التجج**
 and **يتجج** [&c.] are augmentative letters added
 to make these words quasi-coordinate to the
 class of quinqueliteral-radical words: an aug-
 mentative letter is not used for such a purpose
 at the beginning of a word unless there is also
 with it another augmentative letter: and such,
 here, is the ن. (IJ.) Lh uses **يلجوج** and
عُودُ التَّجِيجِ and **التَّجِيجُ** as epithets, writing **عُودُ**
يَلْجُوجِ &c. (TA.) The wood thus called has
 a very beneficial effect upon a relaxed stomach,
 (K,) when eaten; and of the beneficial effects
 for which it is most celebrated are those which
 it produces upon the brain and the heart, when
 used for fumigation and when eaten. (TA.)

جاء

1. لَجَأَ إِلَيْهِ, aor. َ, (S, K,) inf. n. لَجْءٌ (TA) or لَجَأَ (S) and لَجُوءٌ (TA) and مَلَجَأٌ; (S;) and اتَجَأَ; لَجِئْتُ, aor. ِ, (K,) inf. n. لَجْئٌ; (TA;) and اتَجَأْتُ; (S, K;) *He had recourse to it, or betook himself to it, or repaired to it, (i.e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.)* See 4. — لَجَأَ إِلَيْهِ, and تَلَجَأَ, and اتَجَأَ, *He relied upon, and sought aid from, him. (TA.)* — لَجَأَ عَنْهُ, and اتَجَأَ, and تَلَجَأَ مِنْهُ, *He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.)*

2. تَلْجَأَ, inf. n. لَجَأٌ, *He forced a person to do a thing against his will: (S, K:) or, to do a thing which was contrary to what it appeared to be. (AHeyth.)* — تَلْجَأَ is also explained as signifying *The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others.* لَجَأَ *He so left his property. (ISH.)* — See 4.

4. الجأء إلى شئ: *He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, ° Mgh, Māb, K, ° TA :)* as also *لجأء* (Mgh, Māb.) — *لجأء* [إلى الله] (S, K,) and *لجأء أمره إلى الله* — and *لجأء* (TA,) *He referred, or committed, his affair to God. (S, K.)* — *الجأء* *He protected him, defended him. (K.)* Also said of a place, [*It protected him; afforded him refuge.*] (K, art. حوز.) — *الجأء إلى شئ*: is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered *He caused him to have recourse to a thing, as to a place of refuge.*] (TA.)

5: } see 1 and 4.
8: }

لَجَا and مَلَجَا (S, K) and مُتَلَجَا (K, art. لحد; &c.) *A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge.* (S, K.) The hemzeh of the 2^d is sometimes elided; and this is done to assimilate the word to مَلَجَا, when it is used therewith; like as مَلَجَا is written with hemzeh to assimilate it in the like case to مَلَجَا. — مَلَجَا is often applied to a man: and you say also, فَلَانٌ حَسَنٌ [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of لَجَا is أَلَجَا. (TA.) — لَجَا + A wife. (L.) — *An heir.* (ISh.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with 5. (K.) The لَجَا of the sea (الَلَجَا الْبَحْرِيَّة) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.)

لَجًا and مُلْتَجًا : see لَجًا.

لج

1. **لَجِبَ**, aor. **لَجِبَ**, inf. n. **لَجِبَ**, *It* [a number of men] *cried out, or vociferated; raised a clamour, or confused noise.* (S, K.) See also art. **جَلَبَ**.
لَجِبَ, inf. n. **لَجِبَ**, *It* (a clamour, or confused noise,) *rose.* (TA.) — **لَجِبَ**, inf. n. **لَجِبَ**, *It* (the sea) *was agitated, or in commotion; its waves conflicting, or dashing together.* (K.) —
لَجِبَتْ, aor. **لَجِبَتْ**, (inf. n. **لَجِبَتْ**, TA;) and **لَجِبَتْ**, inf. n. **لَجِبَتْ**, *She* (a sheep or goat) *had little milk;* (S, K:) *or her milk dried up, in consequence of her having passed four months since bringing forth.* (S.) See **لَجِبَتْ**. — In a trad. respecting Moses and the stone, occur the words, **فَلَجِبَتْ ثَلَاثَ لَجِبَاتٍ**, which I Ath says he cannot

explain, unless the right reading be **فَلَحَتْهُ ثَلَاثَ لَحَاتٍ** [And he struck it three blows]. (TA.)

لَجِبَ *A crying, or vociferation; a clamour, or confused noise.* (S, K.) *The sound, or noise, of soldiers; and the neighing of horses.* (TA.) *Agitation, or commotion, of the waves of the sea.* (K.) *The rising of a clamour, or confused noise.* (TA.) — **بَخَرُ دُو لَجِبٍ** *A roaring, tumultuous, or boisterous, sea.* (S.)

جَيْشُ لَجِبٍ *A clamorous, or noisy, army.* (S, K.) — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.)

لَجِبَةٌ and **لَجِبَةٌ** and **لَجِبَةٌ** (S, K) and **لَجِبَةٌ** [but see what is said respecting the last of the pls. mentioned below] and **لَجِبَةٌ** and **لَجِبَةٌ** (K) the last two from Th. (TA.) *A sheep or goat (شَاةٌ, K), or a sheep only, not a goat, (ISk, S,) of which the milk has become little in quantity: (S, K:) or a sheep or goat (شَاةٌ) which has passed four months since her bringing forth, and of which the milk has in consequence dried up: (Aq, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says,*

- عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا
- إِذْ نَبِيعُ الْخَيْلِ بِالْبَغْزَى اللَّجَابِ

[Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up]: (S:) and contr., *abounding with milk: (K:) a poet applies the two epithets لَجِبَةٌ and حَاشِكَةٌ to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another.* (TA.) Pl. [of لَجِبَةٌ] **لَجِبَاتٌ** (S, K) and **لَجِبَاتٌ** (this being allowed by Mbr, agreeably with analogy, TA) and **لَجِبَاتٌ** (S, K): the last dev. with respect to rule; for by rule it should be **لَجِبَاتٌ**; unless it be originally a subst. used as an epithet, like as one says **إِمْرَأَةٌ كَلْبَةٌ**; or unless **لَجِبَةٌ** be a syn. of the sing. (S.) Sb says, that **لَجِبَاتٌ** is used as pl. because some of the Arabs used **لَجِبَةٌ** as sing. (TA.) — **اللَّجِبُ** [app. **اللَّجِبُ**, a quasi-pl. n.,], occurring in the following words of a trad., **فَيَبْدُو أَمْثَالَ اللَّجِبِ مِنَ الذَّهَبِ**, is said to be pl. of **لَجِبَةٌ**: or it is **اللَّجِبُ**, like as **قَصْعَةٌ** is pl. of **قَصْعَةٌ**. (TA.) — In a trad. respecting Ed-Dejjál, according to one reading, occur the words, **بَلَجَتِي الْبَابِ**: but Abou-Moosà says, that the right reading is with **فِ** [instead of the **بِ**, and with **يَ** before it: i.e. **بَلَجَتِي الْبَابِ**: see art. **لَجِفَ**]. (TA.)

لَجِبَةٌ: }
لَجِبَةٌ: }
لَجِبَةٌ: } see **لَجِبَةٌ**.
لَجِبَةٌ: }
لَجِبَةٌ: }

مِنْجَابٌ *An arrow feathered, but without the point: (K:) pl. مَلَاجِبُ. (TA.)* **مِنْجَابٌ** is the more common word; and the **ل** appears to be substituted for the **ن**. (ISd.)

لج

لَجَجَ *A thing in the lower part of a well, and of a valley, like what is called a دَحَل: (S, K:) or, in the lower part of a well, and of a mountain, like a نَقَب: (L:) originally لَجَجَ, from which it is formed by transposition: (T:) pl. اللَّجَج. (L.)*

لَجِدَ: see **لَجِدَ**.

لجد

1. **لَجَذَ**, (L, K,) aor. **لَجَذَ**, (K,) inf. n. **لَجْذٌ**; (L, K;) and **لَجَذَ**, aor. **لَجَذَ**; (K;) *He ate (L, K) food. (L.) — He (a beast) began to pasture. (L, K.) — He (a beast) ate herbage: (L:) you say, when beasts have eaten herbage, لَجَذَ الْكَلْبُ: (S, L:) or ate it with the extremity of his tongue, (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to Aq, **لَجَذَهُ** signifies i.q. **لَمَّ** [he plucked it with the fore part of his mouth.] (S, L.) — *He licked: in this sense, the inf. n. is لَجْذٌ and لَجَذٌ: (K:) you say, لَجَذَ الْكَلْبُ الْإِنَاءَ, inf. n. لَجْذٌ and لَجَذٌ, the dog licked the vessel (AHát, S, K) inside: (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and لَجَذَ الْكَلْبُ the dog put his tongue into a vessel and lapped; as also لَجَذَ and لَجِنَ. (AA, L.) — He took little. (L, K.) — He asked often after having been given once: (K:) **لَجَذَنِي**, aor. **لَجَذَ**, inf. n. **لَجْذٌ**, signifies he asked me, and did so much, after I had given him: (S:) or he asked me after he had asked me and I had given him: (AZ, L:) or he asked me, and did so much, after he had asked me and I had given him. (Aq, L.) — He instigated; incited; excited. (K.)**

لَجَاذٌ *Glue; syn. غَرَاةٌ [for which Freytag seems to have read لَجَرَاةٌ]. (K.)*

دَابَّةٌ مَلْجَاذٌ *A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth. (TA.)*

نَبْتٌ مَلْجُودٌ *A plant which the teeth cannot*

crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.)

[لجف]

لجم

لجن

See Supplement.]

لح

1. **لَحَحَ**, (S, L, K,) aor. **لَحَحَ**, inf. n. **لَحْجٌ**; (L;) and **لَحَّتْ**; (L;) [as also **لَحَحَتْ**;] *His eyelids stuck together, by reason of a white thick matter collected in their corners: (S, L, K:) or, by reason of pain: or, by reason of many tears: (L:) the former is one of those verbs which retain their original forms, like ضَبَبَ in the phrase ضَبَبَ الْبَدَنُ, with the reduplication distinct: (S:) also, **لَحَّتْ عَيْنُهُ** his eye shed many tears, and its lids became thick, or rough; like **لَحَّتْ**. (L.) — **لَحَّتِ الْقَرَابَةُ بَيْنَنَا**, inf. n. **لَحْ**, *The relationship between us was close. (Abou-Sa'eed, K.) See لَحْ.**

4. **لَحَحَ**, (inf. n. **لِحْحَانٌ**, Msh,) *It [a cloud] rained continually, or incessantly. (S, Msh, K.) Hence the phrase **لَحَحَ عَلَى شَيْءٍ** [q.v. infra]. (Msh.) — **لَحَحَ عَلَيْهِ**, (inf. n. **لِحْحَانٌ**, L,) *He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted, or harassed, him, (L,) begging, or petitioning; like أَلَحَفَ. (S, L, K.)* **لَحَحَ عَلَى غَرِيبِهِ** *He pressed his creditor perseveringly, assiduously, or constantly. (L.) And **أَلَحَحْتُ عَلَى فُلَانٍ فِي الْإِتِّبَاعِ حَتَّى اخْتَلَفْتُهُ**, i.e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA in art. خلف.) **لَحَحَ عَلَى شَيْءٍ** [and **لَحَحَ** على شيء] *He applied himself to a thing perseveringly, persistently, assiduously, or constantly, (Msh,) or incessantly. (L.)* **لَحَحَ عَلَى شَيْءٍ** *He asked, begged, or petitioned, for a thing much, or frequently; as though he stuck to it. (L.)* **لَحَحَ عَلَى غَيْبِهِ** [and **لَحَحَ** على غيبه] *He persevered, or persisted, in his error. (Msh, art. مدى.) — It (a cloud) remained, or stayed, in a place; like لَحَّتْ. (Aq, S.) — **لَحَحَ** *He (a camel) was restive, or refractory, and would not move from his place; (L, K;) like as you say of a she-camel **خَلَّاتْ**, (Aq, S;) and of a horse and the like **حَرَنَ**: (Aq:) and **لَحَحَتْ** she (a camel) did the same; (L, K;) accord. to some, and so used in a trad. (TA.) — **لَحَحَتْ الْبَيْطُ** *The beasts of carriage, or the*****

1. لَجَجَ aor. -, (inf. n. لَجَجَ, §,) *It (a sword, §, K, or other thing, §) stuck fast in the scabbard, (§, K,) and would not come forth; like* لَصَبَ (S.). — لَجَجَ الْخَاتَمُ فِي الإصْبَعِ *The seal-ring stuck fast upon his finger. (A.)* — لَجَجَ بَيْنَهُمُ *Evil stuck fast between, or among, them. (TA.)* — لَجَجَ بِمَكَانٍ *He clave fast to a place; kept fast, or close, to it. (TA.)* — لَجَجَ فِي الْأَمْرِ

He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) — لَحَجَ إِلَيْهِ, aor. -, inf. n. لَحَجَ; and لَحَجَ; *He inclined to him, or it.* (TA.) By the following words of Ru-beh,

• أَوْ تَلَحَّجَ الْإِنْسُ مِنْ مَلَحَجَا •
is meant, *Or tongues speak of us, and incline from what is good to that which is bad.* (L.) [For منها, in the L, I have substituted مِنْ. لَحَجَ إِلَيْهِ seems to be an inf. n.] — لَحَجَ إِلَيْهِ, [and لَحَجَ, Golius, from Ibn-Ma'aruf,] *He had recourse to him or it for protection or concealment.* (K.) — لَحَجَ It (a thing) became strait, narrow, or confined. (TA.)

2. تَلَحَّجَ, inf. n. لَحَجَ عَلَيْهِ الْخَبَرُ, and لَحَجَ عَلَيْهِ, inf. n. لَحَجَ; *He rendered the news, or information, confused to him, and told him something different from that which was in his mind:* (S, K:) or the phrase with the former verb signifies *he told him news, or a piece of information, different from that which was in his mind; and that with the latter verb, he rendered the news, or information, confused to him.* (Az.) See 5.

4. لَحَجَ إِلَيْهِ, *He caused him to incline to him, or it.* (TA.) — لَحَجَ إِلَيْهِ, (K.) and لَحَجَ, (S, K.) *He constrained, compelled, or necessitated, him to have recourse to, or to do, it.* (S, K.)

5. لَحَجَ عَلَيْهِ, and تَلَحَّجَ عَلَيْهِ الْأَمْرُ, *He represented the affair to him not as it was in his mind.* (L.) See 2.

8: see 1 and 4.

10: اسْتَلَحَجَ الْبَابَ [app. *He found the door stuck fast*]: (A:) [but I think it not improbable that the right reading is الْبَابُ; and the meaning, *the door stuck fast*].

Q. Q. 1. لَحَجَ: see 2 and 5.

لَحَجَ: see لَحَجَ.

لَحَجَ A strait, narrow, or confined, place. (S, K.)

مَلَحَجَ (K) and مَلَحَجَ (A, S, K) A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (A, S, K.) — مَلَحَجَ Strait, narrow, or confined, places. (S, K.) — مَلَحَجَ Narrow roads in mountains. (TA.)

خَطَّةٌ مَلَحُوجَةٌ A confused and crooked business. (L.)

قُفْلٌ مُنَحَجٌ A lock that is not [or, app., that cannot be] opened. (A.)

مَلَحَجَ see مَلَحَجَ.

لحن

1. لَحَدَ (A) and لَحَدَ (L, K) † *He, or it, (as an arrow, A) declined, or deviated, from the right course:* (A, L, K:) and also *he, or it, inclined:* you say لَحَدَ إِلَيْهِ, (A, L, K,) aor. -; (L;) and لَحَدَ (A;) and لَحَدَ (S, L, K;) *he, or it, inclined to him, or it.* (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ الَّذِي يَلْحَدُونَ إِلَيْهِ † [The tongue of him unto whom they incline]. (S.) — لَحَدَ فِي الدِّينِ (S, A, L, Mgh;) and لَحَدَ فِيهِ, (S, L, Mgh,) aor. -; (L;) † *He deviated, or swerved, from the right way, with respect to religion:* (S, A, L:) *he impugned religion.* (Mgh.) — لَحَدَ فِي الْحَرَمِ † *He relinquished, or forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple or territory of Mekkeh;* (L, K;) and *inclined to do wrong, wrongfully, unjustly, or injuriously:* (L:) or *he did wrong, wrongfully, unjustly, or injuriously, therein:* (S, L, K;) and *so opposed others:* (Fr, L:) or *he associated others with God, therein;* expl. by أَشْرَكَ بِاللَّهِ: so in the K and Bagair: in the latter as on the authority of Zj: or *he doubted respecting God, therein:* so in the L and other lexicons, as on the authority of Zj: (TA:) or *he hoarded up corn in expectation of its becoming dear, therein;* (L, K;) a meaning taken from a trad. of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or *he desecrated it, and violated its sanctity.* (Mgh.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يَرُدْ فِيهِ لِحَادًا يَغْلِبْ, i.e. لِحَادًا يَغْلِبُ, the ب being redundant. (S, L.) — لَحَدَ الْقَبْرَ, aor. -, (inf. n. لَحَدَ; L,) and لَحَدَ (A, L, K;) and لَحَدَ (S, Mgh;) *He made a لَحَدَ to the grave.* (S, A, L, K.) — لَحَدَ آتَيْتَ, aor. -, inf. n. لَحَدَ; and لَحَدَ (A, L, K;) and لَحَدَ (S, Mgh;) *He made a لَحَدَ for the corpse:* or لَحَدَ has this signification; (L;) and in like manner, لَحَدَ لَهُ لَحَدًا, and لَحَدَ, *he dug a لَحَدَ for him:* (A, Mgh, Mgh;) and لَحَدَهُ, *he buried him;* (L, K;) or *put him into a لَحَد;* and so لَحَدَهُ. (Mgh, Mgh.)

3. لَحَدَهُ † *He behaved towards him in a crooked, or perverse, manner, the latter doing the same.* (K, TA.)

4. لَحَدَ: see 1, throughout. — † *He disputed; altercated; wrangled.* (A'Obeyd, L, Mgh, K.) — † *He brought a reproach upon him, or held him in light estimation, or despised him,* (A'Zayy) and *said of him what was false:* (K:)

or *he held his clemency, or forbearance, or intellect, (جُلْمَ) in light estimation; or despised it;* as also لَحَدَ بِهِ. (L.)

8. لَحَدَ إِلَيْهِ † *He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging.* (A.)

لَحَدَ (S, A, L, Mgh, K) and لَحَدَ (S, L, Mgh, K) and لَحَدَ (El-Basair) and لَحَدَ (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) *A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave;* (S, A, L, Mgh, K;) which is the place of the corpse: what is called ضَرْبَةٌ and ضَرْبَةٌ is in the middle: (L:) pl. (of the first, Mgh) لَحَدٌ and (of the second, Mgh) لَحَدٌ. (L, Mgh, K.) Accord. to some, لَحَدَ used in this sense is tropical; from لَحَدَ and لَحَدَ signifying “he inclined, or declined.” (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.]

لَحَدَ and لَحَدَ: see لَحَدَ.

لَحَدَ: see لَحَدَ.

لَحَدَ act. part. n. of 4, q.v.: † *One who deviates, or swerves, from the truth, and introduces into it that which does not belong to it:* (ISk, L:) *an impugner of religion:* (Mgh in art. زندق) pl. لَحَدُونَ (Mgh) [and مَلَحَدَةٌ]. Some apply the appellation of لَحَدُونَ especially to the *Bāṭinees* (الباطنية), who assert that the Kur-an has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Mgh.)

لَحَدَ: see لَحَدَ.

لَحَدَ (A, K) and لَحَدَ (S, A,) or لَحَدَ (L,) and لَحَدَ (K,) *A grave having a لَحَدَ made to it.* (S, A, L, K.) — See لَحَدَ.

لَحَدَ † *A place to which one has recourse for refuge, protection, concealment, covert, or lodging; a place of refuge; an asylum:* (S, Mgh, K:) so called because one turns aside to it. (S.)

لحس

1. لَحَسَهُ (S, Mgh, Mgh, K,) or لَحَسَهُ (A,) aor. -, (S, Mgh, K,) inf. n. لَحَسَ (S, A, Mgh, K) and لَحَسَ (A, K) and لَحَسَ (S, A, Mgh, K,) the last mentioned by ISk, (TA,) *He licked it;* (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) لَحَسَهُ is with the tongue: (S, K:) or لَحَسَهُ

signifies *he took what was upon it*, (Mgh,) or *what adhered to its sides*, (Mgh,) *with his tongue* or *his finger*; (Mgh, Mgh;) the suffixed pronoun referring to a bowl (Mgh, Mgh) or some other thing: (Mgh:) and *he took it* (a thing) *with his tongue*. (TA.) It is said in a proverb, *أَسْرَعَ مِنْ نَحْسِ الْكَلْبِ أَنْفَهُ* [Quicker than the dog's licking his nose]. (S, A.) See also *مَلَحَسَ*, below. — *لَحَسَ الدَّوْدُ الصُّوفَ*, (A, Mgh, Mgh,) in measure like *لَحَسَ*, (Mgh,) or *لَحَسَ*, like *مَلَحَسَ*, (K,) inf. n. *لَحَسَ*, (Mgh, Mgh, K,) *The worms ate the wool*: (Mgh, Mgh, K:) and in like manner, *لَحَسَ الْجَرَادُ الْخَضِرَ*, (A, K) and *الشَّجَرَ*, (TA,) *the locusts ate the green plants* (K) and *the trees*. (TA.)

4. *لَحَسَتِ الْأَرْضُ* † *The land produced plants, or herbage*: (S:) or *began to produce leguminous plants*: (K:) or *produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything*: (TA.) or *produced what the beasts of carriage might lick or eat* (*مَا تَلَحَّسَهُ*): (A, TA:) or [became in such a state that] *the beasts of carriage licked or ate* (*لَحَسَتْ*) *its plants, or herbage*. (Sgh, K.) — *لَحَسَ الْبَاشِيَةُ* † *He pastured the camels or sheep or goats with the least pasturing*. (K.)

8. *لَحَسَ مِنْهُ حَقَّهُ* † *He took from him his* (the former's, A) *right, or due*. (A, K.)

لَحَسَةً: see 1. [Accord. to analogy, it is an inf. n. of un.]

لَحَسَةً [The quantity that one takes by one lick with the tongue. Hence the saying,] *مَا لَكَ عِنْدِي لَحَسَةً* *I have not anything for thee, or belonging to thee*. (TA.) — See also 1.

لَحُوسٌ: } see *مِلَحَسٌ*.
لَحُوسٌ: }

لَحَّاسٌ A man who licks much what comes to him. (TA.) — *لَحَّاسَةٌ* A moth-worm, that eats wool; syn. *عَتَّةٌ*. (TA.) — *لَحَّاسَةٌ* (K.)

لَحَسَةٌ † *A distressful, or calamitous, year*; (K;) *a year that consumes all the herbage*: (A, TA:) and *لَوَاجِسُ*, [the pl., *لَوَاجِسُ*, being understood,] *distressful, or calamitous, years*. (A, TA.)

مِلَحَسٌ: see *لَحُوسٌ*.

مِلَحَسٌ is a noun of place; [signifying *A place of licking*; &c.]; as well as an inf. n.: and in both cases it has *مَلَحَسٌ* for pl. (IJ.) You say, *بِمَلَحَسِ الْبَقَرِ*, (S, A, K,) or *بِمَلَحَسِ الْبَقَرِ*, (TA,) meaning, † *I left him in the places where the wild cows lick their young ones* (S, ISd, A, K) from the membranes in which they are born: (ISd, TA:) or *in a desert place*,

(S,) or *in a desert, or waterless desert*, (ISd, A, TA,) so that it was not known where he was; (S;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying *بِمَلَحَسِ الْبَقَرِ*; (S;) and is that which ISd holds to be the right: (TA:) in the latter, *مِلَحَسٌ* is an inf. n., in the pl. form, which is strange; because it governs *اولاد* in the accus. case; and a prefixed noun [*مَوَاضِعُ*] is understood before it: (IJ:) some relate the saying differently, thus, *بِمَلَحَسِ الْبَقَرِ* *اولادها*, meaning, [in the place of the cows' licking their young ones]; (K:) because [some hold that] an inf. n. of the measure *مَفْعَلٌ* has no pl. (TA.)

مِلَحَسٌ: see *مِلَحَسٌ*.

مِلَحَسٌ † *Greedy*; as also *لَحُوسٌ* (K) and *لَحُوسٌ* and *مِلَحَسٌ*: (TA:) and one who takes everything that he can: (K:) or a greedy man, who takes everything that he can: (A:) one who takes everything that appears to him: (TA:) [originally, a lick-dish:] and [in like manner] † *لَحُوسٌ* † *a man who seeks after sweets, like the fly*. (A, K.) — Also, † *Courageous*: (K:) as though an eater of everything that rose up to him. (TA.)

لحس

2. *لَحَسَهُ* see *لَحَسَهُ*.

لحظ

1. *لَحَظَهُ*, (S, K,) or *لَحَظَهُ بِالْعَيْنِ*, (Mgh,) and *لَحَظَ*, (S, Mgh, K,) aor. -, inf. n. *لَحَظٌ* (Mgh, K) and *لَحَظَانٌ*, (K,) *He looked at him from the outer angle of the eye*, (S, Mgh, K,) *to the right or left*, (Mgh, TA,) *with more turning of the face than is denoted by* *شَرَرٌ*; (Mgh, K;) or *without turning the face*: (TA:) or *he watched him with the eye*: (Mgh:) and hence *مُلَاحَظَةٌ*, of the measure *مَفَاعَلَةٌ*, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.)

3. *لَحَظَهُ*, (S, Mgh,) inf. n. *مُلَاحَظَةٌ* (Mgh, K) and *لَحَظَ*, (S, Mgh,) [i.e. *لَحَظَهُ*, q.v. — And hence,] † *He regarded him; had regard, or an eye, to him; paid regard, or consideration, to him; he regarded it, [namely, an affair,] or attended to it; syn. رَاعَاهُ*. (S, Mgh, TA.) — [And † *He, or it, had a relation, or an analogy, to him, or it.*]

6. *تَلَحَّظُوا* (TA) *They turned their eyes, [each looking from the outer angle of his eye,] one towards another*. (K, L.) — [And hence, † *They regarded one another; had regard, or an eye, one to another; paid regard, or consideration, one to another*. — And † *They had a mutual relation, or analogy.*]

لَحَظٌ: see *لَحَظٌ*.

لَحَظَةٌ A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear: pl. *لَحَظَاتٌ*: the dim. is *لَحَظَةٌ*. (TA.) Hence the saying *جَلَسْتُ عِنْدَهُ لَحَظَةً* *I sat with him the like of [the time occupied by] a look from the outer angle of the eye*. (TA.) And *فِي لَحَظَةٍ* [In the twinkling of an eye]. (K in art. *سرعة*; &c.)

لَحَظَ, (S, Mgh, K,) with fet-h, (S, Mgh,) like *لَحَظَ*, (K,) or *لَحَظَ*, (T, IB, Mgh, Mgh,) with kesr, (T, IB, Mgh,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of *لَحَظَ*, (S,) *The outer angle of the eye*, (T, S, Mgh, &c.,) *next the part between the eye and the ear*; (T, Mgh, Mgh;) as also *لَحَظَ*: pl. of the former *لَحَظَ*: and of the latter *لَحَظَ*. (TA.) You say, *فَتَتَتْ بِلَحَظِهَا* [She captivated his heart with the outer angle of her eye], and *بِأَلْحَظِهَا* [with the outer angles of her eyes]. (TA.)

لَحَظَ: see *لَحَظَ*.

هُوَ لَحِظٌ فَلَانٌ (K.) You say, *هُوَ لَحِظٌ فَلَانٌ* † *He is the like of such a one*. (TA.)

رَجُلٌ لَحَظٌ [A man who has a habit of looking from the outer angle of the eye]. (TA.)

لَحَظٌ syn. with [the inf. n.] *لَحَظَ*: or it signifies *مَوْضِعٌ لَحَظَ* [i.e. the place at which one looks from the outer angle of the eye]: pl. *مَلَاظٌ*. (TA.)

[*مَلَحُوظٌ* + *Regarded*; had in view.]

أَحْوَالُهُمْ مُتَلَاظَةٌ [Their states, or conditions, are similar; such as have mutual relation, or analogy]. (TA.)

[*لَحَفَ*

لَحَقَ

لَحَدَ

لَحَمَ

لَحَنَ

لَحَى

See Supplement.]

لَحَ

1. *لَحَّتْ عَيْنُهُ*, (S, L, K,) aor. *تَلَحَّجَ*, inf. n. *لَحَجٌ* and *لَحِجٌ*, (L,) *His eye shed copious tears*, (S, L, K,) and *its lids became rough*. (L.) — *لَحِجَتْ*, as also *لَحِجَتْ*, *His eyelids stuck together, by reason of a white thick matter collected in their corners*. (L.) See *لَحَ*. — *لَحَ* *فِي كَلَامِهِ*. — *لَحَ* [aor., accord. to analogy, -,] *He was obscure and barbarous in his speech*. (K.)

8. اتسَخَ عَلَيْهِمْ أَمْرُهُمْ Their affair, or case, became confused, or perplexed, to them. (S, K.) — اتسَخَ It (herbage) became tangled, or luxuriant. (S, K.)

نَحْة Obscureness and barbarousness in speech. (TA.) — A dirty, stinking, woman. (K.)

لَاخٌ (Aq, Ibn-Ma'een, K.) and لَاحٌ (K.) or this is incorrect, (Ibn-Ma'een,) A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also مَلْتَحٌ: (L:) or, intricate by reason of its trees: (Aq:) or it is لَاح, without tesheed, [i.e. لَاح, or, as its derivation presently mentioned implies, (Sh, K.) from أَلْحَى, distorted (L, K) [but in the former written لَاح] in the mouth. (L.) — جَوْفٌ لَاخٌ A deep valley. (IAqr.)

لُخْلَخَانِي (S, K.) fem. with ة, (L.) A man whose speech, or utterance, is characterized by what is termed لُخْلَخَانِيَّة, or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.)

لُخْلَخَانِيَّة A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impediment, or a difficulty, therein. (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for مَا شَاءَ اللَّهُ, مَشَاءَ اللَّهُ (Eth-Tha'libee:) or is derived from لُخْلَخَان, the name of a tribe; or, as some say, of a place. (L.) نَظَرُ فُلَانٍ نَظْرَ اللُّخْلَخَانِيَّةِ Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (Aq.)

سَتْرَانٌ مُلْتَحٌ (S, K.) vulg. مُنْطَحٌ (S,) or مُنْطَحٌ, (as in some copies of the S and K,) but this should not be said, (K.) A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K:) as also مُرْتَحٌ. (TA in art. رَح.) — See لَاح.

لخب

1. لَخَبَ He slapped a person; struck him with the open hand. (K.) — لَخَبَ, aor. - and - , (inf. n. لَخْبٌ, TA.) Invisit feminam: (Kr, K:) but the word commonly known, related by Yaqqoob and others, is لَخَبَ. (ISd.)

3. لَخَبَهُ, inf. n. مَلَاخَبَةٌ (and لَخَابٌ, TA.) He slapped him, being also slapped by him. (K.)

لَخْبٌ The trees which produce what is called مَلْجَل, q.v. (K.)

مُلْتَحِبٌ One who is slapped much, or violently, in altercations. (K.)

لخت

لَخْتُ Great, or big, in body: (Lth, Sgh, and some copies of the K:) or great, or big, and corpulent. (So in the other copies of the K.) — A woman in whom the division between the vagina and the rectum has been broken through; syn. مَفْضَاةٌ. (K.) — حَرٌّ لَخْتُ لَخْتُ Vehement, or intense, heat. (Lth, K.) [See also لَخْتُ: and see لَخْتُ.] Thought by ISd to be arabicized. (TA.)

لخص

2. لَخِصَهُ, (A, TA,) inf. n. تَلْخِيفٌ, (S, A, K.) He explained, expounded, or interpreted, it; (S, A, K:) he made it clear; (A, K:) namely, language: (A:) تَلْخِيفٌ and تَبْيِينٌ and شَرْحٌ and تَلْخِيفٌ all signify the same: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain; namely, a thing; as also لَخِصَهُ. (TA.) You say, لَخِصْ لِي خَبْرَكَ Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, مَا أَتَبَسَ قَعْدَ تَلْخِيفٍ مَا أَتَبَسَ He sat to make clear what was confused and dubious to others. (TA.) — He made it near: [the inf. n. being explained in the TA by التقريب; but I incline to think that this is a mistranscription, for التَّعْرِيبُ; and that the meaning is, he made it clear, plain, distinct, or perspicuous:] he abridged it: he restricted, or limited, himself in it, namely, a saying, and abridged of it what was needful. (TA.)

مُلْخَصٌ The sum or result or conclusion [of a thing]. (TA.)

لخف

لخم

لخن

لخن

See Supplement.]

لد

1. لَدَّ, originally لَدَدَ (second pers. لَدَدْتُ, L,) aor. - , (L, Mqb,) inf. n. لَدَدٌ (S, A, L, Mqb,) He was violent, or vehement, in contention, or altercation; in dispute; in litigation. (S, A, L, Mqb.) — لَدَّهُ, (S, L, Mqb, K,) aor. - , (S, L, Mqb,) inf. n. لَدٌّ, (L, Mqb,) He overcame him in contention, or altercation; in dispute; in litigation: (S, L, K:) or he opposed him violently, or vehemently, in contention, or altercation; in dispute; in litigation. (Mqb.) لَدَدْتُ, (in some copies of the K, لَدَدْتُ,) inf. n. لَدَدٌ, (IKtt, L: in the K, لَدٌّ:) Thou becomest such as is called

[violent, or vehement, in contention, &c.]. (IKtt, L, K.) — لَدَّهُ عَنِ الْأَمْرِ (inf. n. لَدٌّ, L,) He restrained, withheld, debarred, hindered, or prevented, him from doing the thing: (L, K:) He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; like رَدَّهُ: (T and L, art. رَد:) of the dial. of Hudheyl. (L.) — لَدَّهُ, (K,) or لَدَّهُ بِاللَّدَوِّ (M,) aor. - , (L,) inf. n. لَدٌّ and لَدَوٌّ; (M, K:) and لَدَّهُ; (S, L, K:) and لَدَّهُ الدَّوِّ; (M, L, K:) He administered to him the medicine, or draught, termed لَدَوٌّ. (S, M, L, K.) The action termed اللَّدُّ is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — لَدَّ He had a medicine, or draught, of the kind termed لَدَوٌّ administered to him. (S, L, K.) See also 8. — لَدَدْتُهُمْ الصَّبِيحَةَ I administered to them sincere, or faithful, advice, or counsel, like as one administers the medicine, or draught, termed لَدَوٌّ. (L.)

2. لَدَّدَ بِهِ i.q. لَدَّدَ بِهِ (L, K,) i.e., He rendered him notorious, or infamous. (L.)

3. لَدَّدَهُ, inf. n. لَدَادٌ (A, Mqb) and مَلَادَةٌ (A,) He contended with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Mqb.) — مَا زِلْتُ الْاَدُوَّ عَنْكَ I ceased not to repel from thee; or, to defend thee. (S.)

4. لَدَّهُ He found him to be such as is called لَدٌّ [violent, or vehement, in contention, &c.]. (TA.) — لَدَّهُ بِهِ He opposed him in contention, or altercation; in dispute; in litigation. (TA.) See also 1 and 3.

5. لَدَّدَ He turned his face to the right and left, (S, L, K,) in confusion, perplexity, or amazement: (L, K:) from اللَّدِيدَانِ signifying "the two sides" of the neck. (S, L.) — He tarried, or waited, in expectation. (K, TA.)

8. لَدَّدَ, (S, L, K,) and لَدَّدَ لَدَوًّا (S, L,) He swallowed a medicine, or draught, of the kind termed لَدَوٌّ. (S, L, K.) See also لَدَّ. — لَدَّدَ He declined from him, or it. (K.)

لَدٌّ see لَدَدٌ. — A [sack of the kind called] لَدِيْدٌ (S, L, K:) like لَبِيْدٌ. (TA.)

لَدِيْدٌ see لَدَدٌ. — لَدَوٌّ and لَدِيْدٌ A medicine (or draught, Aq, L) that is poured into one of the two sides of the mouth (Aq, S, L, K) by means of the instrument called مَلْعَطٌ: (L, K:) pl. لَدَدَةٌ (S, L, K:) from اللَّدِيدَانِ signifying "the two sides" of a valley. (S, L.) It is said in a proverb, جَرَى مِنْهُ مَجْرَى اللَّدَوِّ [It acted upon him, or affected him, like the medicine,

or draught, termed لَدُود; i.e., unpleasantly, or disagreeably]. (ISK, §.) See Freytag's Arab. Prov. i. 282

لَدِيدٌ: see لَدُودٌ. — لَدِيدَانِ The two sides of a valley: (S, A, L:) each of them is called لَدِيدٌ: (L:) and the two sides of the neck, (S, A, L, K,) below the ears: (L, K:) or the two lateral muscles of the neck: (M, L:) the two sides of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, K:) pl. لَدِيدَةٌ: (S, L, K:) and لَدِيدٌ, accord. to AA, signifies the outside of the neck. (L.) — See لَدٌ.

لَدٌ and لَدُودٌ, (S, L, M, K,) the latter having an intensive sense, and لَدٌ, which is an inf. n. used as an epithet [and therefore also intensive], (M, K,) A man who overcomes in contention, or altercation; in dispute; in litigation: (S, L, K:) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or altercation; in dispute; in litigation: (M, K:) and لَدٌ (S, L, M, K) and لَدٌ (S, L, K) a man violent, or vehement, in contention, or altercation; in dispute; in litigation: (S, L, M, K:) or difficult therein, and vehement in war: (IKt:) or a contentious, disputatious, or litigious, (L.) and tenacious adversary, who will not incline to the truth: (L, K:) the fem. of لَدٌ is لَدَاءٌ: (L, M, K:) and the pl. لَدٌ (S, L, M, K) and لَدَاءٌ: (L, K:) the ا in لَدُودٌ and the ي in لَدِيدٌ are letters of quasi-coordination, [i.e., added to render those two words quasi-coordinate to سَفَرَجَلٌ, as is shown by the two dāls being not incorporated by idghām; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coordination when the word has another augmentative letter: (IJ, L:) the dim. of لَدُودٌ is لَدِيدٌ, because it is originally لَدٌ, the ن being added to render it quasi-coordinate to سَفَرَجَلٌ. (S, L.) قَوْمًا لَدًا in the Kur, [xix. 97,] is said to signify A people who are adversaries perverted from the truth: or, who are deaf to the truth. (L.) You say also, هُوَ شَدِيدٌ لَدِيدٌ [assimilating the second epithet in form to the first, He is strong, and one who overcomes in contention, &c.] (A.)

لَدٌ: see لَدِيدٌ and لَدُودٌ and لَدِيدٌ.

لَدُودٌ A man who has had a medicine, or draught, of the kind termed لَدُود administered to him. (S, L, K.)

لَدِيدٌ: The neck. (A, L, K.)

لَدٌ I have no way of avoiding, or escaping, it: (S, L, K:) as also لَدٌ. (S, L.)

لَدٌ

1 and 3. لَدٌ and لَدٌ: see لَدٌ.

لَدٌ

لَدٌ

لَدٌ

لَدٌ

See Supplement.]

لَدٌ

1. لَدٌ (T, M, L, M, K,) second per. لَدٌ (M, K,) aor. لَدٌ (T, M, K,) inf. n. لَدٌ (A, L, M, K) and لَدٌ (M, K) and لَدٌ (A;) and لَدٌ, inf. n. لَدٌ; (A;) It (a thing) was, or became لَدٌ [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; see لَدٌ, below; and see طَابٌ]; (T, M, L, M, K;) an object of desire, or a thing desired. (L.) — لَدٌ (M, L, K,) first pers. لَدٌ (T, S, M, K,) aor. لَدٌ (T, M, L, M, K,) inf. n. لَدٌ (M, L) and لَدٌ (M, K) and لَدٌ (S, M, L, K,) He found it لَدٌ [i.e. pleasant, delightful, delicious, luscious, sweet, or savoury; he delighted in it; he took pleasure, or delight, in it]; (S, L, M, K;) as also لَدٌ, and لَدٌ, and لَدٌ, and لَدٌ: (M, K:) or he counted, accounted, reckoned, or esteemed, it pleasant, &c.; (L;) as also لَدٌ, and لَدٌ, and لَدٌ, and لَدٌ, (A, L,) and لَدٌ: (S, L, M, K:) لَدٌ and لَدٌ and لَدٌ are syn.; (En-Nadr, T, L;) and so are لَدٌ and لَدٌ. (S, L, M, K.) — لَدٌ (see an ex. of its act. part. n. voce لَدٌ, in art. رَدٌ,) This is of the things that please, or delight, me. (A.)

2: see 1. -

3. لَدٌ and لَدٌ, inf. n. لَدٌ, لا لَدٌ الرَّجُلُ أَمْرًا. [The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her,] on the occasion of contact in the act of concubitus. (A.) See also 6.

4: see 1.

5. لَدٌ [I became pleased, or delighted; or I pleased, or delighted, myself]. (A.) — See also 1.

6. لَدٌ [They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.) See also 3.

8: see 1.

10: see 1. — لَدٌ also signifies He experienced pleasure, or delight.]

لَدٌ Sleep. (IAr, T, S, L, K.) — See also لَدٌ and لَدٌ.

لَدٌ Pleasure; delight; contr. of أَلْم; (M, L, K;) so explained because it happens not save to one who is of sound constitution, free from pains; syn. with شَهْوَةٌ [in one of the senses of this latter word], or nearly so: (TA:) pleasantness; delightfulness; deliciousness; lusciousness, sweetness: (the Lexicons passim: see the intrans. v. لَدٌ, of which it is an inf. n.) pl. لَدَاتٌ. (S, L, M, K.) — لَدُودٌ, of the measure فَعْلَى, also signifies the same as لَدٌ, and is formed by the change of one of the two dhāls into و; [in the L ي:] a change similar to that in تَقْضَى. (L.) It occurs in a trad. of 'Aishah, relating to the present world, قَدْ مَضَى لَدُودَاهَا وَبَقِيَ بَلَدُوهَا [Its pleasure, or delight, or pleasantness, or delightfulness, hath passed away, and its probation remaineth]. (L.) — Also لَدٌ and لَدٌ and لَدٌ and لَدُودٌ The eating and drinking in a state of ease, comfort, or pleasure, and competence. (IAr, T, L.) — See لَدِيدٌ.

لَدٌ and لَدٌ are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. لَدٌ, (L,) signifying Pleasant, delightful, delicious, luscious, sweet, or savoury; (the Lexicons passim;) desirable, or desired: (L:) pl. of both, لَدَا; and of the latter, [or of both,] لَدٌ. (M, K.) — طَابٌ لَدٌ, and لَدٌ (S, M, L,) and طَابٌ لَدٌ (M, L,) and لَدٌ (A,) A pleasant, delightful, delicious, luscious, sweet, or savoury, beverage, or wine, and cup of beverage, or wine, and thing]. — [You say] لَدٌ [He has a pleasant, or delightful, life]: and لَدٌ مِنْ [He is in a pleasant, or delightful, state of life]. (A.) — رَجُلٌ لَدٌ A man of pleasant, or delightful, conversation, or discourse. (A.) — A man in the enjoyment of pleasure, or delight: (M, L:) and لَدٌ [pl. of لَدٌ] Those who take their pleasures, or delights. (K.) — لَدٌ Wine: pl. لَدٌ and لَدَا. (K.) — See لَدٌ.

لَدٌ: see لَدٌ, and 1.

لَدٌ: see لَدٌ.

لَدٌ [This is more, or most, pleasant and delightful, &c.] (A.)

لَدٌ A place of لَدٌ [i.e. pleasure, or delight]: pl. لَدَا. It is said in a trad. رَجَبٌ أَحَدُهُمْ الدَّابَّةَ فَلْيَحْبِلْهَا عَلَى مَلَاذِمِهَا [When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i.e. let him make it run upon plain, or even, not rugged, ground. (L.)

أَلَدَّ and أَلَدَّ [thus written with two láms] dial. forms of أَلَدَّ: dual أَلَدَّا, with the ن elided: pl. أَلَدَيْنَ; and sometimes, in the nom. case, أَلَدُونَ. (S.) Their proper art. is أَلَدِي. (IB, K.) [See an ex. in a verse cited voce أَلَدِي.]

لذ

1. لَذَبَ, aor. َ, inf. n. لَذُوبٌ; and لَاذِبٌ; *He remained, stayed, abode, or dwelt, in a place:* (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَذَبَ.

3: see 1.

[لذع

لذم

لدى

See Supplement.]

لز

1. لَزَّ الشَّيْءُ، بِالشَّيْءِ، (TK,) [aor., app. َ,] or لَزَّهْ, aor. َ, (so in a copy of the Mgh,) inf. n. لَزْهٌ, (Mgh, K,) *The thing clave to the thing:* (Mgh, K,* TK:) *it stuck, or adhered, to it.* (TA.) See also 8. — [Hence,] لَزَزْتُ بِي يَا فُلَانٌ [Thou hast importuned me, or wearied me by thine importunity, O such a one]. (A.) — لَزَّهْ, (S, K,) aor. َ, (S,) inf. n. لَزْهٌ (S, K) and لَزَزْ, (K, and so in a copy of the S,) or لَزَزْ, (L, and so in a copy of the S,) *He fastened it, or made it fast; or he bound it, or tied it; syn. شَدَّه: and he stuck it, or made it to adhere;* (S, K;) as also لَزَّهْ, (K,) inf. n. لَزْهٌ. (TA.) [But it is afterwards said in the TA, that, accord. to the TS, لَزَزْتُ بِهِ in the sense of أَلَصَقْتُ بِهِ was disallowed by Aq.] You say also, لَزَّهْ بِهِ, (TK,) inf. n. لَزْهٌ, (K,) *He made it to cleave to it;* (K,* TK;) *like the لَزْهٌ of a house or chamber.* (Lth, TA.) And لَزَزَا *They (two camels) were tied together: and they (the two shanks of a camel) were straitly connected in the shackles.* (TA.) — *He fastened it, namely a door, with a لَزْهٌ, or bar; he barred it.* (K,* TA.) — *He thrust or pierced him [with a spear or the like].* (K,* TK.) — لَزَّهْ إِلَى كَذَا *He necessitated him, or constrained him, to have recourse to, or to do, such a thing.* (A, TA.)

2. لَزَّهْ *He (God) caused him to be compact and strong in make.* (S, K.)

3. لَزَزْتَهُ, (inf. n. لَزَزْ, TA,) *I associated with him; became his companion.* (S,* K,* TA.)

4. لَزَّهْ: see 1.

8. لَزَزَ بِهِ *It became coupled with it, and stuck to it.* (A.) See also 1.

رَجُلٌ كَزُّ لَزْ *A niggardly, tenacious, man:*

(AZ, TA:) or the latter epithet is an imitative sequent. (S, K.) — لَزَّ شَرٌّ: see لَزَّ شَرٌّ.

لَزَّ شَرٌّ: see لَزَّ شَرٌّ.

لَزَّ: see لَزَّ. — *Straitness, difficulty, distress; or the like; syn. شَدَّة.* (TA.) — *A state of crowding together of people in a narrow compass.* (Mgh.) — *عَيْشٌ لَزَّ* *A strait, or difficult, life* (Mgh.)

لَزَّهٌ *A piece of wood with which a door is fastened; the bar of a door;* (A,* K,* TA;) as also لَزَّهٌ. (K.) [Said in the S, where it is not explained, to be from لَزَّهٌ خَصْمٌ, q.v. infra.; but accord. to the A, it is proper, not tropical.] — *هُوَ لَزَّهٌ مَالٍ* *He is one who [by close and constant attention] takes good care of camels, or other property.* (A, TA.) [Hence,] جَعَلْتَهُ لَزَّهً *I have made or appointed thee [to be a manager of such a one;] not to suffer such a one to disobey or oppose.* (A,* TA.) — *هُوَ لَزَّهٌ خَصْمٍ* *[He is one who cleaves to an adversary in contention or litigation].* (S, A.) — *إِنَّهُ لَزَّهٌ خُصُومَةٍ* *Verily he is pertinacious in contention or litigation; commissioned and able to manage it.* (TA.) — *فُلَانٌ لَزَّهٌ شَرٌّ*, (TA,) and *لَزَّهٌ شَرٌّ*, (K,) and *لَزَّهٌ شَرٌّ*, (TA,) *Such a one is one who pertinaciously adheres to evil or mischief.* (K, TA.)

عَجُوزٌ *an imitative sequent to لَزَّهٌ.* (K.)

لَزَّهٌ شَرٌّ: see لَزَّهٌ شَرٌّ.

مَنْزَرٌ, applied to a man, and in like manner, without َ, to a woman, *† Vehement, or pertinacious, in adhering.* (TA.) — *Vehement in contention or litigation;* (S, K;) *† pertinacious in adhering to that which he desires, or seeks, to obtain.* (S.)

مَنْزَرٌ, (S, K,) or مَنْزَرُ الْخَلْقِ, (A,) *A man (A, TA) compact and strong in make;* (S,* K,* TA;) *having a well-knit frame.* (A.)

لوا

1. لَوَّاهُ and لَوَّاهُ, (K,) or the former only, (TA,) *He filled (K) a water-skin or the like.* (TA.) — *لَوَّاهُ*, aor. َ; and *لَوَّاهُ*, (K,) and *لَوَّاهُ*; (TA;) *He gave him [a thing].* (K, TA.) In the K, this portion is confused, as well as defective. (TA.) — *لَوَّاهَتْ* *She (a woman) brought forth.* (K.) [You say] قَبَّحَ اللَّهُ أُمَّ لَوَّاهَتْ, (TA,) or لَوَّاهَتْ, (S,) [May God remove far from good, or prosperity, the mother that brought him forth!] — *لَوَّاهَتْ*; (K;) and *لَوَّاهَتْ*, (A, S, K,) inf. n. لَوَّاهَةٌ; (A, S;) *He tended camels well.* (A, S, K.)

2: see 1.

4. لَوَّاهُ *He satiated sheep &c. (K) with pasture.* (TA.) — See 1.

5. لَوَّاهُ *It, or he, was, or became, filled to saturation, or satiated.* (K,* TA.)

لرب

1. لَرَّبَ, aor. َ, inf. n. لَرُّوبٌ, *It was, or remained, fixed, settled, firm, or constant.* (K.) — *لَرَّبَ*, aor. and inf. n. as above, *It (mud &c., S) adhered, clave, or stuck.* (S, K.) — *لَرَّبَ*, aor. َ, inf. n. لَرُّوبٌ and لَرُّوبٌ, [It became commixed, or commingled; it intermixed; or it became contracted;] *one part of it entered into another.* (K.) — *لَرَّبَ* and *لَرَّبَ* *It (mud) cohered, and became hard.* (K.) — *لَرَّبَ*, aor. and inf. n. as at first, *It was a time of drought, of no rain.* (K.) — *لَرَّبَتْهُ الْعُقْرُبُ* i.q. لَسَبَتْهُ; *The scorpion stung him.* (Kr, K.)

6. تَلَزَّبَ التَّمَرُ *The dates stuck together.* (L, art. نَضَحَ.)

عَيْشٌ لَرَّبَ *Strait; narrow; difficult.* E.g. *عَيْشٌ لَرَّبَ* *A strait, or difficult life.* (TA.)

لَرَّبَ *A narrow road, or way.* (K.)

لَرَّبَ immediately following عَرَبَ, (in the CK, غَرَبَ,) [meaning a man “who has no wife,”] is an imitative sequent [used by way of pleonasm and corroboration]. (K.) So likewise لَرَّبَتْهُ after عَرَبَتْهُ. (Ibn-Buzruj.)

لَرَّبَ *Little in quantity or number: pl. لَرَّبَابٌ.* (K.) E.g. *لَرَّبَابٌ مَاءٌ* *Little water.* (TA.)

لَرَّبَتْهُ *Adversity; difficulty; distress;* (S, K;) *drought:* (S:) pl. لَرَّبَاتٌ (IJ, K; in the CK لَرَّبَاتٌ) and لَرَّبَاتٌ (S, K:) the latter with the َ quiescent, because it is [originally] an epithet. (S.) E.g. *أَصَابَتْهُمْ لَرَّبَةٌ* *Distress and drought befell them.* (S.) — *سَنَةٌ لَرَّبَةٌ* *A severe year; a year of drought.* (TA.)

لَرَّبَ *Adhering, or adhesive, or cohesive, clay or mud.* (S.) — *Being, or remaining, fixed, settled, firm, or constant.* (S.) — *صَارَ الشَّيْءُ لَرَّبًا* *The thing became fixed, settled, firm, or constant,* (S, K,) and *severe:* (TA:) [or, a constant infliction:] or, indispensable, or necessary: i.e., *the blow of a sword that sticks, or remains fixed, [in the wound].* (Abou-Bekr, cited in the TA.) لَرَّبَ is here the same as لَزَّهٌ: (K:) the latter is the original word; the َ being changed into َ; and is also used in this phrase: (TA:) but لَرَّبَ, in this in-

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(K) [and in the TA said to be so in the T: but this is probably a mistake for لَصَاصٌ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّة is a quasi-pl. n.: (IJ, M:) the pl. of لَصَّة (M,) or لَصَّة (K,) لَصَات (M,) and لَصَات (K,) and لَصَائِص (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لَصْتُ is لَصُوت (M.)

لَصُوت and لَصُ: see لَص.

أَضْرَاسٌ *Nearness together of the teeth, or molar teeth, or all the teeth except the central incisors,* (S, M, A, K,) so that no interstice is seen between them; (M;) as also رَصَصٌ. (M, art. رَصَصَ) — And *Nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees: (M:) or nearness together of the two shoulder-joints, (K,) or of the upper parts thereof, so that they nearly touch the ears: (M:) or nearness together of the two shoulder-blades: (M:) and a contraction of the elbows of the horse towards his [breast, or that part of it which is called the] زُور; (K;) and their cleaving to that part; which is a quality approved in a horse. (TA.) — Also, Nearness of the forehead to the eyebrow. (IKt, TA.) — See also نُصُوبَةٌ.*

لَصَاصٌ :
لَصُوصٌ :
لَصُوبَةٌ :
see what next follows.

نُصُوبَةٌ (S, M, K [in the CK without tesh-deed]) and لَصُوبَةٌ (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and لَصُوبَةٌ (M, A, and so in the CK in the place of the form next preceding,) or لَصُوبَةٌ (as in some copies of the K and in the TA) or لَصُوصٌ and لَصُوصٌ (as in a copy of the Msh,) and لَصَاصٌ and لَصَصٌ (K,) *Thieving; or thievishness.* (S, M, A, Msh, K.)

أَلَصَّ (S, M, K,) or أَلَصَّ الْأَضْرَاسَ (A,) *A man (M, A) whose [teeth called] اضراس are near together (S, M, A, K) so that no interstice is seen between them: (M:) as also أَرَصَ: (M, A, K, art. رَصَصَ: fem. لَصَا. (M.) — Also, the masc. أَلَصَّ الْفَخَذَيْنِ (A,) or أَلَصَّ الْفَخَذَيْنِ (A,) *One whose thighs cleave together, there being no space between them. (As, A, K.) [See also أَرَصَ.] Hence, (TA,) the Zenjee is said to be أَلَصَّ الْأُتْبَتَيْنِ (K,) i.e. Having the buttocks cleaving together. (TA.) And أَلَصَّ (S,) or أَلَصَّ الْمَنْكِبَيْنِ (A,) *Having the two shoulder-joints near together, almost touching the ears. (S, A.) — Also the fem., applied to a woman, Impervia coeundi; (M;) as also رَصَا. (M,***

art. رَصَصَ) — And, applied to a forehead (جَبْهَة), *Narrow. (K.) — And, applied to a sheep or goat, Having one of her horns extending forwards and the other backwards. (Z, Sgh, K.)*

أَرْضٌ *quasi-pl. n. of لَصَ. (IJ, M.) — أَرْضٌ مَلَصَّة A land in which are thieves, or robbers: (S, M:) or in which are many thieves or robbers. (K.)*

عَلَقْتُ مَلُصُوصٌ [A closed lock]. (TA.)

لَصَب

لَصَبٌ *1. لَصَبَ السَّيْفِ فِي الْغِيْدِ, aor. -, (inf. n. لَصَبٌ, as in a copy of the S, perhaps a mistake for لَصَبٌ,) The sword stuck in the scabbard, (S, K,) and would not come forth. (S.) See also لَصَبٌ and لَزَبٌ. — لَصَبَ الْجِلْدِ بِاللَّحْمِ, (K) or simply لَصَبَ الْجِلْدِ (S,) *The skin stuck to the flesh, by reason of emaciation. (S, K.) — لَصَبَ الْخَاتَمِ فِي الإِصْبَعِ The ring stuck fast upon the finger: contr. of قَلَبَ. (S, K.)**

8. اِتَّصَبَ It became narrow. (TA.)

لَصَبٌ *A small ravine, or gap, (شَغْبٌ صَغِيرٌ,) in a mountain, (S, K,) narrower than a لَهَبٌ, and wider than a شَغْبٌ: (K:) or a cleft (شَقٌّ) in a mountain, narrower than a لَهَبٌ, and wider than a شَغْبٌ: (Es-Sukkaree:) or the narrow part of a valley: (K:) and any narrow place in a mountain: (S:) pl. لَصَابٌ and لَصُوبٌ. (K.) [In two copies of the S, these two pls., app. by the careless omission of the word الْجَمْعُ, are made syn. with لَصَبٌ in the last of the senses explained above.]*

لَصَبٌ *Skin sticking to the flesh, by reason of emaciation. (TA.) — A species of [the kind of barley called] نُسْتٌ (K,) difficult to clear [from the husks]: some of it is trodden, and the rest requires [machines, such as are called] مَنَاجِمٌ [pl. of مَنَجْنُونٌ]. (TA.) — Avaricious, tenacious, or niggardly, and of difficult disposition. (K.) — فُلَانٌ لَحَزَ لَصَبٌ Such a one [is a niggard, who] hardly gives anything. (S)*

لَوَاصِبٌ [pl.], (in the poetry of Kutheiyir, S,) *Narrow and deep wells. (S, K.)*

مَلَصَابٌ *A sword that sticks much in the scabbard; (K;) scarcely coming out from it. (TA.)*

مَلَصَبٌ *A narrow road. (K)*

لَصَتْ

لَصَتْ (S, K) and لَصَتْ (K) i.q. لَصَّ, *A thief; a robber: (S, K:) in the dial. of the*

tribe of Teiyi, (Fr, S,) who say, for طَصَّتْ طَصَّ: (S:) pl. لَصُوت. (S, K.) See art. لَص.

[لَصَف]

لَصَقَ

لَطَ

See Supplement.]

لَطَأَ

لَطَأَ بِالْأَرْضِ 1. *لَطَأَ, aor. -, inf. n. لَطَأٌ; and لَطِئَ, aor. -, inf. n. لَطِئٌ; He clave to the ground. (S, K.) Also, the former, without -, لَطَأَ occurs in a trad. for لَطِئَ [imper. of لَطِئَ] Cleave to the ground. (TA.) — لَطِئَ لِسَانِي My tongue became stiff, so that I could not move it to speak. From a trad. (TA.) — لَطَأَ (K,) inf. n. لَطَأٌ, (TA,) *He beat a person with a staff or stick: or he beat on the back only. (K.)**

لَطَأَ *The wolf: [because it crouches, or crawls, upon the ground]. (TA.) — A hunter, or sportsman: [for the same reason]. (TA.)*

رَأَيْتُ الذِّئْبَ لَاطِئًا لِلسَّرِقَةِ [I saw the wolf crouching to steal]. (TA.)

لَاطِئَةٌ *A wound on the head, such as is termed مَلَطَاءٌ and مَلَطَاءٌ (K:) also termed مَلَطَاءٌ [q.v. infra]. (TA.) — Also, A pustule (K) that comes forth upon a man, scarcely curable; (TA;) said to be from the sting, or bite, of the ثُطَاءُ. So in the L; but in the K, incorrectly, or it is from the sting, or bite, of the ثُطَاءُ. (TA.) — Also, A small kind of قَلَنْسُوَةٌ, that cleaves to the head. (A, TA.)*

لَاطِئَةٌ and مَلَطَاءٌ: see لَاطِئَةٌ, and also arts. لَطَ and لَطِئَ. — The former is also explained as signifying The pericranium itself; a thin cuticle, or membrane, between the bone of the skull and its flesh: accord. to IATH and the L. (TA.)

لَطَتْ

لَطَتْ 1. *لَطَتْ, (aor. -, inf. n. لَطَتْ, L,) He struck him with the flat of the hand; or, with a broad piece of wood: (IAqr, K:) he slapped him with his open hand; syn. صَكَّهُ (K;) like لَطَتْ. (TA.) [See also لَطَسَهُ.] — لَطَتْهُ بِحَجَرٍ He threw a stone at him; (K;) as also لَطَسَهُ. (TA.) — لَطَتْهُ He collected it together. (K.) — لَطَتْهُ الْأَمْرُ, (aor. -, inf. n. لَطَتْ,) *The affair was difficult, or troublesome, to him. (K.) — لَطَتْهُ, aor. -, inf. n. لَطَتْ, It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.) — لَطَتْ, [aor. -,] inf. n. لَطَتْ, It became corrupt. (IAqr, K.)**

6. تَلَاطَتِ الْمَوَاجُ *The waves dashed together, or against each other. (K.) — تَلَاطَتِ الْقَوْمُ The people struck each other with their hands: (K:) or, with swords. (TA.)*

مَلَّطَتْ *Places that are struck (تَلَطَّتْ) by a load, or burden, or by beating: (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.)*

مَلَّطَتْ *Collecting; or a collector; syn. جَامِعٌ: (K:) selling; or a seller; or buying; or a buyer; syn. بَائِعٌ. (AA.)*

لطح

1. **لَطَحَهُ**, aor. ل, (inf. n. لَطَحَ, S.) *He struck him with the palm of his hand; (K:) as also لَطَحَهُ: or he struck him, not violently, with his open hand: (TA:) or he struck him, not violently, with the palm of his hand and the like: (T:) or he struck him gently on the back (S, K) with the palm of the hand; like حَطَّاهُ. (S.) — لَطَحَ بِهِ He threw him, or cast him, upon the ground. (S, K.)*

لَطَحَ *A soil, or pollution, or taint, (like لَطَخَ) of which, when it is rubbed, there remains no sign. (T, M, K.)*

لطح

1. **لَطَحَهُ**, (S, K, &c.), aor. ل, (Msb, K,) inf. n. لَطَحَ, (S,) *He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, be-daubed, bespattered, [rubbed over, or overspread,] sprinkled or splashed, him, or it, (S, L, Msb, K,) as a garment, (Msb,) بِحَدَا with such a thing, (S,) as with ink. (Msb.) [See also 2.] — لَطَحَهُ بِشَرٍّ, (L,) or بِسُوءٍ, (Msb,) aor. and inf. n. as above, *He sullied, or bespattered, him with evil [by charging him therewith]: (L:) he [asperged him; or] charged, reproached, or upbraided, him with evil. (Msb.) لَطَحَهُ بِأَمْرٍ قَبِيحٍ He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَحَ and طَبَخَ.) — لَطِخَ بِشَرٍّ, (S, K,) a verb like غَنَى, [pass. in form but neut. in signification,] (K) *He became [asperged, or] charged, reproached, or upbraided, with evil. (S, K.) — See art. لطح.***

2. **لَطَحَهُ** *He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] or splashed, him or it, much. (Msb.) [See also 1.] — He daubed him over with perfume &c. (S, K, art. ضَمَخَ, &c.)*

3. **لَطِخَ** *He, or it, (as a garment, Msb,) became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed, or bespattered; (S, L, Msb, K;) [or became so much; or he defiled, &c., himself; or did so much;] بِكَذَا with such a thing, (S,) as with ink. (Msb.) — تَلَطَّخَ بِقَبِيحٍ*

(S, L, K, art. طَبَخَ, &c.) and مِنْ قَبِيحٍ, (L,) i.e. [He became charged, reproached, or upbraided, with] something bad, evil, abominable, or foul, either said or done. (L, arts. لَطَحَ and طَبَخَ.) *تَلَطَّخَ بِشَرٍّ He did evil [and thus defiled himself; he defiled himself by doing evil]. (L.)*

لَطِخَةٌ [and لَطِخَةٌ] *A small portion or quantity; a particle; of clouds (S, L, K) and the like, (K,) and of news, or tidings, or information: (L:) and [a small quantity] of rain. (K in art. ذَلِيل) — لَطِخٌ [A soil, or pollution, or taint]. (See لَطِخَ.) — [And لَطِخَةٌ A soil, a splash.]*

لَطِخَ *A man (L) dirty (L, K) in eating. (K.) — Anything defiled, dirtied, or besmeared, with something of a different colour. (L.)*

لَطِخَ see لَطِخَ.

لَطِخٌ and لَطِخٌ *A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former لَطِخَاتٌ. (K.)*

لَطِخٌ *A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.)*

لَطِخَةٌ *What remains of a soil, or pollution, or the like. (L.)*

لَطِخَ see لَطِخَ.

لطح

لطح

لطح

لطح

See Supplement.]

لظ

1. **لَظَّ** see 4. — [The inf. n. لَظَّ is also syn. with طَرَدَ [The act of driving away; &c.]. (Ibn-'Abbád, K.)

3. **لَظَّ**, inf. n. of لَظَّ: and, as also لَظَّ, irregularly, of تَلَظَّطُوا: see 4, and 6.

4. **لَظَّ**, (T, S, M, K, &c.) inf. n. لَظَّ, (T, S,) *He kept, or claved, or adhered, (T, S, M, K,) to him, (AZ, T, S,) not quitting him, (T,) and to it: (T, S, M:) he applied himself to it perseveringly, assiduously, constantly, or incessantly; (A'Obeid, S, M, TA;) as also لَظَّ عَلَيْهِ: (M:) and لَظَّ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, -] inf. n. لَظَّ and لَظَّ, (K, TA,) or the latter is a subst. from لَظَّ بِهِ; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, لَظَّ بِالْكَلِمَةِ He kept to the expression. (M.) And hence, لَظَّوا لِي الدُّعَاءَ Keep ye in prayer to [the expression] الجَلَالِ وَالْإِكْرَامِ (S, M, &c.) and repeat it often: (TA:) a saying of*

Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) **الْمَلَّطَةُ** (Lth, T, S, M) *The keeping, or applying oneself, perseveringly, assiduously, constantly, or incessantly, to fighting. (M, TA.) — He remained, stayed, dwelt, or abode, (S, K,) in it, namely a place; (S;) as also لَظَّ عَلَيْهِ. (TA.) — لَظَّ الْمَطَرُ The rain continued, (S, M, K, &c.) and was incessant. (M.)*

6. **تَلَظَّطُوا**, inf. n., irregularly, **مَلَّطَ** and **لَظَّ**, *They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another. (M.) لَظَّ is also syn. with تَلَظَّطُوا: (K, TA:) you say, مَرَّتِ الْفُرْسَانُ تَلَظَّطُوا [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.)*

لَظَّ, (K,) or **لَظَّ**, (T, S, M,) *A man hard, or difficult, in disposition; (S, K;) as also لَظَّ: (Ibn-'Abbád, K:) or a man hard, or difficult, in disposition, (T, M;) and treated with severity, or rigour, (T,) or straitened; (M;) as also لَظَّ and لَظَّ: (M:) لَظَّ is app. an imitative sequent. (M.) You say, إِنَّهُ لَظَّ لَحْدِيدٌ Verily he is [sharp and] evil (زَعَر) in disposition. (TA.)*

لَظَّ see لَظَّ, in two places. — It also signifies Chaste in speech; or eloquent. (TA.) — And sometimes, (Fr,) A hot day. (Fr, K.)

مَلَّطَ *Keeping, cleaving, or adhering; (T;) not quitting. (T, S.) You say, هُوَ مَلَّطَ بِهِ He is keeping, cleaving, or adhering, to him; (T;) not quitting him. (S, T.) — A man much attached, addicted, or given, to a thing; (T;) who applies himself perseveringly, assiduously, constantly, or incessantly, (T, S,) to it; as also لَظَّ: (T:) or the latter signifies very persevering, assiduous, or constant. (S, K.)*

مَلَّطَ *Keeping, cleaving, or adhering, fast: applied to a creditor. (TA.) — See also لَظَّ.*

لَظَّ see لَظَّ, and لَظَّ.

لظ

لَظَّ *A little (and mean, or contemptible, TA) thing; a little. (K.)*

لظ

See Supplement.]

لعب

1. **لَعِبَ**, aor. ل, inf. n. لَعِبَ (which is the original [and most common] form, TA) and **لَعَبَ** (S, K: the latter of these inf. ns. contracted from the former, Msb) and **لَعَبَ** (K: also contracted from the first: not heard by IKt; but authorized by Mekke, and, accord. to him,

مَلَاعِبَاتُ أَظْلَالِهِنَّ; and of three, مَلَاعِبًا ظَلَمِيهَا; because the appellation becomes determinate. (TA.) [But see ظَلَمَ.]

تَغْرُ مَلْعُوبٌ Teeth, or fore teeth, &c., having slaver or drivel, upon or about them. (§, K.)

تَلْعَبَةٌ and تَلْعَابٌ, تَلْعَابَةٌ and تَلْعَابَةٌ, تَلْعَبَةٌ and تَلْعَابٌ, see لَعِبَ.

لَعث

1. لَعِثَ, aor. -, (inf. n. لَعِثَ, TA.) He (a man, TA) was heavy and slow. (K.)

أَلْعِثُ A man (TA) heavy and slow. (K.)

لَعَج

1. لَعَجَ, aor. -, (inf. n. لَعَجَ, TA) It (a beating, TA) burned the skin: it pained the body: (K:) it (a beating) pained a person, and burned the skin: (§:) it (anything burning) pained: it (love, or grief,) burned his heart. (TA.) [See لَعَجَ.] لَعَجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَاتِلٌ]; and means as explained below. (TA.) — لَعَجَ فِي الصَّدْرِ It (an affair) was unsettled in the bosom; syn. خَلَجَ. (K.)

3. لَاعِجُهُ It (a thing, or an affair,) distressed him. (K.)

4. لَعَجَ النَّارُ فِي الْحَطَبِ He kindled fire in the fire-wood. (K.)

8. لَاعِجَ He burned, or was distressed and disquieted, by reason of grief, or solicitude. (K.)

لَاعِجٌ: see 1. — Ardour of love, or desire, or the like; syn. لَوَعَةٌ. (TA.) — Burning or ardent, love: (L:) love that burns the heart. (§.) [See لَاعِجٌ — بِهِ لَاعِجُ الشَّوْقِ, and لَوَاعِجُهُ, He suffers the burning pain, and pains, of longing desire. (A.)

مُتَلَاعِجَةٌ A woman who burns with lust. (K.)

لَعَسَ

1. لَعَسَ, aor. -, (§, K.) inf. n. لَعَسَ, (TA.) [He was, or became, characterized, by what is termed لَعَسَ and لَعْسَةٌ; (see the former of these words below;)] he had a blackness, deemed beautiful, in the lip. (K.)

لَعَسَ The colour of the lip when it inclines a little to blackness; which is deemed beautiful: (§:) or a blackness, deemed beautiful, in the lip (A, K, TA) and in the gum; (A, TA;) as also لَعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or blackness [blending] with redness: and, accord. to El-'Ajjāj, لَعْسَةٌ is in the whole of the person: As says, that لَعَسَ of the complexion is a blackness thereof. (TA.) See also لَعَسَ.

لَعْسَةٌ: see لَعَسَ.

لَعَسَ Having a blackness, deemed beautiful, in the lip: fem. لَعْسَاءُ: pl. لَعْسَى: (K:) the pl., applied to girls and to women, signifies [as above; or] having a blackness in their lips; (TA;) or having lips of a colour inclining a little to blackness, which is deemed beautiful: (§:) the fem. is also applied to a lip, (شَفَّةٌ,) signifying of a colour inclining a little to blackness, which is deemed beautiful; (§;) or having a blackness, deemed beautiful; and in like manner the pl. to lips: (A.) and the masc. to the external skin, (بَشَرٌ); so applied by El-'Ajjāj: (TA:) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinged with redness, (A, K, TA,) not of a clear hue: (TA:) and the pl. to girls, as signifying having a blackness in their complexions. (Az, TA.) — You also say, (§, K,) sometimes, (§,) تَبَاتِ لَعَسٌ, meaning Abundant and dense herbage; (§, K;) because such inclines to blackness. (§.)

لَعَط

لَعَفَ

لَعَقَ

لَعِمَ

لَعَنَ

See Supplement.]

لَغَبَ

1. لَغَبَ, aor. -, (§, K); and لَغِبَ, aor. -, (§, K); but this latter is of weak authority; (§;) and لَغَبَ, aor. -: (Lb, K:) inf. n. لَغِبَ, (K,) which is said to be inf. n. of لَغَبَ, aor. -, (TA,) and لَغُوبٌ, (§, K,) inf. n. of لَغَبَ, aor. -, and of لَغِبَ, (§,) and لَغُوبٌ, (K,) which deviates from constant rule, like وَضُوءٌ and قُبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغِبَ, agreeably with analogy; (TA;) He was fatigued, tired, or wearied, (§, &c.,) in the greatest degree, or to the utmost: (M, K:) or he was languid in consequence of fatigue: or he was fatigued, tired, or wearied, in spirit, or mind: but most agree, as to the signification, with the § and K. (TA.) — لَغَابَةٌ (§, K: in the CK, and app. in most MS. copies of the K, expressly said to be لَغَابَةٌ, with dammeh:) and لَغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغَبَ, aor. -,] The being stupid, and weak: or [if subst.] stupidity, and weakness. (§, K.) — لَغَبَ عَلَيْهِمْ, aor. -, (inf. n. لَغِبَ, §,) He spoiled, or marred, their affair, scheme, plot, or the like: syn. أَفْسَدَ عَلَيْهِمْ [أَمْرَهُمْ, or the like, being understood]. (El-Umawee and §.) — لَغَبَ الْقَوْمَ He spoke ill, or corruptly, to the people: syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (K.) — لَغَبَ He (a dog) lapped, or drank by lapping. (K.)

2. لَغَبَ دَابَّتَهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5.

4. لَغِبَهُ He fatigued, tired, or wearied him. (§, K.) — Also, and لَغِبَهُ and لَغِبَهُ, It (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.)

— لَغَبَ السَّهْمَ He made the feathers of the arrow to be what are termed لَغَابٌ. (K.)

5. تَلَغَبَ: see 4. — He chased, hunted, or pursued, long: syn. of the inf. n. الطَّرْدُ. (§, K.) — A poet says,

• تَلَغَبَنِي دَهْرٌ فَلَمَّا غَلَبَتْهُ
• غَزَابِي بِأَوْلَادِي فَأَدْرَكَنِي الدَّهْرُ

[Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (§.) — تَلَغَبَهُ He undertook the management of it, and did it, and was not unequal to it. (TA.) — تَلَغَبَ الدَّابَّةَ He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2.

لَغَبَ (§, K; for which El-Kumeyt has used لَغَبَ, like as تَغَرَّ is used for تَغَرَّرَ, because of the guttural letter; §) and لَغَابٌ (§) and لَغِبَ (as in the § and the CK and a MS. copy of the K) or لَغَبَ (as in the TA, from the K) Bad, disordered, or illcomposed, feathers [of an arrow]: syn. رِيشٌ فَايِدٌ (§, K:) as the longer [or wider] lateral halves of feathers (بُطْنَانٌ) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لَوَامٍ (§:) or the feathers termed لَغَابٌ are the longer [or wider] lateral halves; and a single one of them is called لَغَابَةٌ; [accord. to which explanation, لَغَابٌ is a coll. gen. n.;] contr. of لَوَامٍ: or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لَوَامٍ: (TA:) لَوَامٍ and لَغَابٌ are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لَغَابٌ and لَغِبٌ are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (Aq.) — لَغَابٌ and لَغَابٌ An arrow badly trimmed, or shaped; (K;) badly made: or one of which [all] the wings consist of the longer [or wider] lateral halves of feathers: or one which has two longer [or wider] lateral halves of feathers, or two shorter [or narrower] lateral halves, next each other: or one of which the feathers are incongruous; one in the contr. case being termed لَوَامٍ: or one that does not go far. (TA.) — رِيشٌ بِلَغَبٍ [It (an arrow) was feathered with bad feathers]. — A surname of a man, brother

of Taabbata-Sharran : (TA :) incorrectly written by ج رَبُّش نَقَبٌ (K.) — نَقَبٌ : *Corrupt, or vitious, speech, or discourse*; (K;) *not rightly aimed, directed, or disposed; evil, bad, foul.* (TA.) — كَفَّ عَنْنا نَقَبَكَ Turn away from us thine evil, corrupt, or foul, speech. (TA.) — نَقَبٌ (like وَغَبٌ, TA) and نَقُوبٌ : *A weak, stupid, man.* (S, K.) See an ex. voce كَتَابٌ. — نَقَبٌ The flesh that is between the ثَنَائِيَا, or four front teeth. (K.)

أَخَذَ بِلَغَبٍ رَقَبَتِهِ. نَقَبٌ : see نَقَبٌ. He overtook him. (K.)

نَقَبٌ : see نَقَبٌ.

لَاغِبٌ and لَغَبَانٌ *Fatigued, tired, or wearied; or so in the utmost degree.* — سَاغِبٌ لَاغِبٌ and سَغَبَانٌ لَغَبَانٌ : see art. سَغَبٌ. (TA, art. سَغَبٌ.) رِيَّاحٌ لَوَاغِبٌ : *[Languid winds].* (TA.)

لَغَبٌ : see لَغَبٌ.

لَغَبٌ : see لَغَبٌ.

لَغَابَةٌ : see 1.

لَغَبَانٌ : see لَاغِبٌ.

مَلْغَبَةٌ *[A cause of fatigue, tiring, or weariness]*: from الإِغْبَاءُ as signifying [the لَغَبٌ as signifying] pl. مَلَاغِبٌ. (TA.)

لغث

غَلِيثٌ *i.q. لَغِيثٌ*, (from which it is formed by transposition, TA,) in its two meanings: (K:) *wheat mixed with barley; like بَغِيثٌ*: (TA:) *[and food mixed with poison, by which vultures are killed].*

لُغَاثٌ pl. of لَوَاغِثٌ *Sellers of wheat mixed with barley; as also بَغَاثٌ*. (L.)

لغد

1. لَغَدٌ, (aor. -, T, L, K, inf. n. لَغَدٌ, T, L,) *He made camels to turn back to the right way, or road*: (S, L, K:) or *he made camels to keep to the road, or, to the right way.* (T, L.) — لَغَدُوهُ, inf. n. لَغَدٌ, *He hit, or hurt, his* لَغْدُودُ. (IKtt.)

A certain portion of flesh in the حَلْقُ [or fauces]: or *what resembles redundant portions of flesh within the ear* [more fully described below]: or the *flesh which surrounds the furthest part of the mouth, towards the حَلْقُ [or fauces]*: (K:) pl. (of لَغْدُ, S) and (of لَغْدُودُ, S, and لَغْدِيدُ, TA) لَغْدَائِدُ: (S, K:) or the *اللغاد* are portions of flesh by the تَبَاة; also called لَغَانِينُ [and لَغَادِيدُ]: (A'Obeyd, L:) or the لَغَادِيدُ are *what resemble redundant portions of flesh within the two ears, inside the mouth*; also called the نَغَانِغ, and the نَغَانِين: (Zj, in his Khalk el-Insan:) [see

الْفَنْدَبَةُ:] or the *portions of flesh that are between the حَنَك [here app. signifying the soft palate] and the side of the neck*; as also the *اللغاد*: (S:) or *outer part of the لَغَانِين*, which is a name given to the *flesh between the نَكْتَانِ and the tongue, internally*: (AZ, L:) or the *لغد* is in the place of the نَكْتَانِ, at the root of the neck; also called لَغْدُودُ and لَغْدِيدُ: (TA:) or the *interior of the نَصِيل [or part between the neck and head, beneath the jaw-bone,] between the حَنَك [here app. meaning as explained above] and the side of the neck*; as also لَغْدِيدُ, and لَغْدُودَانِ, (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the gill, or gills, or *flesh beneath the lower jaw, of a man or woman, whether in the middle or on either side, and more especially when large*:] or the *place where ends, at its lower part, the lobe of the ear*: (AZ, L, K;) and also called the نَكْفَةُ: (AZ, L:) or the *اللغاد* and لَغَادِيدُ are the *roots of the two jaw-bones*. (L.) — عِلَجٌ ضَخْمٌ — *اللاغاد*, and *اللاغاد*, [A sturdy, and big, or coarse, man, large in the gills]. (A.) — سَبَى حَتَّى أَصْحَى لَغْدَهُ [He reviled me until he heated his gills; i.e.,] until he became hot (أَصْحَى) by reason of anger. (A.)

لَغْدِيدُ and لَغْدُودُ : see لَغْدٌ throughout.

جَاءَ مَلْبَغْدًا He came in a state of rage. (S, K.)

لغز

1. لَغَزَهُ, aor. -, (TK,) inf. n. لَغَزٌ, (IF, A, Mqb, K,) *He turned it from its proper mode or manner; distorted it.* (IF, A, Mqb, K, TA, TK.) — [Hence,] لَغَزَ جَحْرَتَهُ, and لَغَزَهَا, *He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof.* And لَغَزَ فِي حَفْوِهِ, and لَغَزَ, *He pursued a winding, or tortuous, course in his burrowing.* (A.)

2: see 4.

3. رَأَيْتُهُ يَلَاغِزُهُ وَيَلَامِزُهُ [I saw him talking enigmatically, or obscurely, with him, or to him, and making signs with him, or to him.] (A, TA.) [See also 3 in arts. حَجْوٌ and عَى.]

4: see 1, in two places. — *اللغز كلامه*, (A, K,) and *اللغز في كلامه*, (S, A, Mqb, K,) signify alike: (K:) or the former, *He made his speech, or language, enigmatical, or obscure; not plain*: (A:) and the latter, (S, A,) or both, (K,) *he made his meaning enigmatical, or obscure, in his speech, or language*; (S, A, K;) as also لَغَزَ: (A:) or the second, *he used parabolical language*: (Mqb:) or both, *he concealed a meaning different from that which he made apparent: or he was*

equivocal, or ambiguous, in his speech, or language, for the purpose of concealment: as in the following verse, cited by Fr:

وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ أَبْنِ دَائِبَةٍ
وَعَشَّ فِي وَكْرِهِ جَاشَتْ لَهُ نَفْسِي

[And when I saw that the vulture had overcome the raven, and nested in his nest, (lit., in his two nests,) my soul, or stomach, heaved thereat]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, *الغز في يمينه*, *He practised [equivocation, or ambiguity, (see لَغْزِي) or] concealment, [by a mental reservation, or otherwise,] towards the person sworn to, in his oath: the doing of which is forbidden.* (A.)

لَغَزٌ : } see لَغَزٌ, throughout.
لَغَزٌ : }
لَغَزٌ : }

لَغَزٌ (S, A, K) and لَغَزٌ and لَغَزٌ (K) and لَغَزٌ (S, A, K) and لَغَزٌ (TA) *A winding, or tortuous, excavation or burrow*: this is the primary signification: (IAar, in explanation of لَغَزٌ:) the *burrow of a jerboa, which he makes between the نَافَقْدَ and قَاصِعَا, burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed*: (S, K,* TA:) or the *burrow of the [lizard called] وَصَب*, and of the *jerboa*, (A, K,) and of the *rat or mouse*: (K:) pl. [of the first four] أَلْغَازُ. (S, A.) — Hence, (K,) أَلْغَازُ : *Winding, or tortuous, roads, or ways, perplexing to him who pursues them.* (A,* K.) You say, *إِنَّمَا الْجَادَةُ وَإِبْرَافِكُ* [Keep thou to the main road, and avoid the winding, or tortuous, by-ways, which perplex him who pursues them]. (A, TA.) — Hence also, (S,) لَغَزٌ (S, A, Sgh, Mqb, K) [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,) and لَغَزٌ [which is now the most common form] and لَغَزٌ and لَغَزٌ (Sgh, K) and لَغَزِي (S, K,) with tashdeed to the غ, and not a dim., because the ي of the dim. does not occupy a fourth place, but like لَغَزِي, (S,) and لَغَزِي, (Az, K,) like لَغَزِي, (K,) [and app. لَغَزِي, also, with tashdeed, (see what follows,)] and لَغَزِي, (K,) *An enigma; a riddle; enigmatical, or obscure, language*: (S, A, K:) or *parabolical language*: (Mqb:) pl. (of the first four, K, TA) أَلْغَازُ. (S, A, Mqb, K.) And in like manner, *بِغِزٍ*, accord. to Z, with tashdeed to the غ, mentioned by Sb with خَلِطَاءَ, or, accord. to Az, without tashdeed, [لَغَزِي,] which he regards as the dim. of the form with tashdeed, like as

لَفُوتٌ A woman who looks aside much, or often, at things. (TA.) — A woman who, when she hears a man speak, looks aside towards him. (Abd-el-Melik Ibn-Omar.) — A woman whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th, K.) — A woman who has a husband, and who has a child by another husband, (S, K,) and who therefore turns her regard much towards her child, (S,) and is occupied by him so as to be diverted from her husband. (TA.) — A she-camel that is unquiet (ضَجُورٌ) on the occasion of her being milked, (K,) that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk: this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — Difficult, or stubborn, of disposition. (K.) But in the S is said what is at variance with this. (TA.) See **لَفَاتٌ**, mentioned with **أَلَفْتُ**, — Accord. to some, A woman in whom is crookedness and contraction; expl. by **التي فيها** التواء والتقباض. (TA.) — A woman wont to calumniate, or slander. (A in art. **خَفَّتْ**.)

لَفِيَّةٌ [A certain kind of gruel] made by straining water [or juice, or a decoction,] of the white colocyth, then putting it into a stone cooking-pot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened **عَصِيدَةٌ**: (IAth, K:) or thick **عَصيدة** (S) of **هَبِيد**, i. e. **حَنْظَل**, [or colocyth]: (TA:) so called because it is stirred about and over **لَفَتْ** **أَي تَلَوَى**: (S:) [see **لَفَتْ شَيْئًا**] or broth resembling **حَسَن**: (K:) i. q. **عَفِيَّةٌ**. (TA, art. **عَفَتْ**.) [See also **وَلِيَّةٌ**.]

أَلَفْتُ Strong-handed, who hoists, or wrings, him who strives, or grapples, with him. (TA.) — A he-goat having crooked horns. (TA.) — A she-goat having crooked horns. (K.) — A he-goat having one of his horns twisted (S, K) upon, or over the other. (S.) — **أَلَفْتُ** A woman having distorted eyes; syn. **حَوَلًا**. (K.) — **أَلَفْتُ** (in the dial. of Keys, S) Stupid; foolish; of little sense; (S, K;) like **أَعَفْتُ** (S) [and **أَعَفَلْتُ**]: fem. **أَلَفْتُ**: [see also **لَفْتُ**] so too **لَفَاتٌ**: (K:) or this signifies stupid, foolish, or of little sense, and of difficult, or stubborn disposition: (S:) [see also **لَفُوتٌ**] or, accord. to A'Obeyd, as mentioned in a marginal note in a copy of the S, **لَفَاةٌ** and its syn. **هَفَاتٌ** are correctly written **لَفَاةٌ** and **هَفَاةٌ**, for in a case of pause they are pronounced **لَفَاةٌ** and **هَفَاةٌ**: see **هَفَاتٌ**. (TA.) — (In the dial. of Temeem, S.) Left-handed; who works with the left hand; (S, K;) as also **أَلَفْتُ**. (TA.)

الْمَتَلَفَتَةُ The highest bone in the place where the head joins the neck. (L.)

لغت

10. **اسْتَلَفْتُ مَا عِنْدَهُ** He elicited, and exhausted, (إِسْتَنْبَطَ وَأَسْتَقْصَى) what [information, &c.] he had, or possessed. (K.) — **اسْتَلَفْتُ الرِّغَى** He consumed the whole of the pasture, leaving nothing of it. (K, TA.) — **اسْتَلَفْتُ حَاجَتَهُ** He accomplished his want. (K.) — **اسْتَلَفْتُ الْخَبَرَ** He concealed the news. (K.)

أَلَفْتُ Stupid; foolish; of little sense: (K:) like **أَلَفْتُ**. (TA.)

لفح

4. **أُلْفَجَ** and **أُلْفَجَ** He (a man) clave to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) — **إِلْفَاجٌ**, inf. n. **الْفَج**, He, or it, constrained, compelled, or necessitated, a person, to have recourse to one, or to others, not of his family; (K;) constrained him to beg of such. (L.) — **أُلْفَجَنِي إِلَى ذَلِكَ الْإِضْطِرَارُ** Necessity constrained me to have recourse to that. (AZ.) — **أُلْفَجَ**, [not **أُلْفَجَ**, as might be thought from the signification of the part. n. **مُلْفَجٌ**,] (inf. n. **إِلْفَاجٌ**; S;) and **اسْتَلْفَجَ**; (L;) He became a bankrupt; syn. **أَقْلَسَ**: (S, K;) he was, or became, poor: (TA:) he became destitute, possessing nothing. (A'Obeyd.)

10. **اسْتَلْفَجَ**: see 4. — Also, He was, or became, constrained to have recourse to a thing: or was in need. (TA.)

نَفَجَ Abasement; abjectness. (IAgr, K.)

نَفَجَ The channel of a torrent. (L.)

مُلْفَجٌ (S, K) and **مُلْفَجٌ** (ISk) and **مُسْتَلْفَجٌ** (K) or **مُسْتَلْفَجٌ** (as in the L.) A man in a state of bankruptcy; a bankrupt; syn. **مُفْلِسٌ**: (S, K:) or the former, poor: (ISk:) or a bankrupt and in debt: (IAth:) or destitute; possessing nothing: (A'Obeyd:) the first extr. [with respect to rule], (S, K,) like **أَخْصَنَ** from **مُخْصَنٌ**, and **مُسَبَّبٌ** from **أَسْبَبَ**. (S.) [See **مُسَبَّبٌ**.]

مُلْفَجٌ: see **مُلْفَجٌ**.

مُسْتَلْفَجٌ, (as in the K,) or **مُسْتَلْفَجٌ**, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like **مُلْفَجٌ**,] [part. n. of 10, q. v.: and] i. q. **مُلْفَجٌ**, q. v. (K.) — One whose heart forsakes him, or fails him, by reason of fear, or fright.

(K.) — Cleaving to the ground by reason of emaciation, (K,) or of sorrow, grief, or solicitude, or of want; as also **مُلْفَجٌ** [i. e. **مُلْفَجٌ** and **مُلْفَجٌ**: see 4]. (TA.)

مُسْتَلْفَجٌ: see **مُسْتَلْفَجٌ**.

لفح

1. **لَفَحَتُهُ النَّارُ**, (S, M, K,) aor. **لَفَحَ**, (M,) inf. n. **لَفْحٌ** and **لَفْحَانٌ**, (M, K,) The fire smote, or hurt, his face; as also **لَفَحَتْ وَجْهَهُ**: (M, O:) the fire burned him; (TA;) as also **لَفَحَتُهُ النَّارُ بِحَرِّهَا**; (S, K;) and in like manner the hot wind called **سَمُورٌ**: (S:) **لَفَحَتْ** and **لَفَحَتْ** are syn., except that the effect of the **لَفْحِ** is greater than that of the **لَفْحِ**: (Zj:) or **لَفْحٌ** relates to a hot wind; and **لَفْحٌ**, to a cold, or cool, wind: (Aq, S:) you also say **لَفَحَتُهُ السَّمُورَ** meaning the **سَمُورَ** blew in his face. (L.) — Also **لَفَحَهُ**, aor. **لَفَحَ**, He smote, or struck, him, with a sword, (S, K,) lightly, or slightly: you say **لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً** I struck him with the sword a light, or slight, blow. (S.)

أَصَابَهُ لَفْحٌ مِنْ حَرِّوٍ وَسَمُورٍ A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) — **أَصَابَهُ مِنَ الْحَرِّ لَفْحٌ وَمِنْ الْبَرْدِ نَفْحٌ** [A blast of heat smote him, and a blast of cold]. (A.) — You say also **لَوَافِحُ السَّمُورِ** [pl. of **لَفْحَةٌ**, and meaning Burning blasts of the **سَمُورِ**]. (S, K in art. **سَفَعٌ**.)

لَفْحَةٌ A light, or slight, blow with a sword. (S.)

لَفَاحٌ A certain well known plant, (K,) of the kind termed **يَقْطِينِي**, (L,) which people smell, (S,) yellow, and of sweet odour, (A, L,) resembling the **بَادِنْجَان** (S, A, K,) when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytār, the same which the Syrians and Egyptians call **شَامَار**, q. v.]. — Also, The fruit, or produce, (ثَمَرَةٌ,) of the **يَبْرُوجَ** [or mandrake, which is called by this name (يَبْرُوج) in the present day]; (K;) thus correctly written, with the **ي** before the **ب** [not **يَبْرُوج**, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term **لَفَاح** to both the mandrake and the **شَامَار** has led to confusion, and occasioned Linnæus to call the latter "cucumis dudaim." See also **يَبْرُوجٌ**, and **مَغْدٌ**.]

لَفَاحَةٌ: see **لَفَاحَةٌ**.

لفظ

1. **لَفَّظَ بِهِ**, (S, M, Mqb, K,) and **لَفَّظَ بِهِ**, (M, K,) aor. **لَفَّظَ**, (S, M, Mqb, K,) inf. n. **لَفْظٌ**; (T, S, M, Mqb;) and **لَفَّظَ بِهِ**, aor. **لَفَّظَ**; (Ibn-

Abbád, K.) but the former is that which is commonly known; (TA;) *He ejected it; cast it forth; [disgorged it;]* (T, S, M, Mṣb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Mṣb;) from (مِنْ) his mouth. (S, TA.) And لَفَطَ alone, [elliptically,] *He ejected what had entered between his teeth, of food.* (TA.) You say also, لَفَطَتِ الْحَيَّةُ سَمَهَا [The serpent ejected its poison.] (TA.) And لَفَطَ عَصْبُهُ, lit. *He ejected his spittle that stuck and dried in his mouth; meaning † he died;* (T, TA;) as also لَفَطَ نَفْسُهُ, aor. =, inf. n. as above; (M, TA;) and لَفَطَ alone. (M, K.) And جَاءَ وَقَدْ لَفَطَ لِبَاجِمَهُ, [as to the letter and the meaning like *He came harassed, or distressed, by thirst and fatigue.* (Ibn-'Abbád, M, Z, K.) And لَفَطَتِ الرَّجْمُ مَاءَ الْفَحْلِ [The womb ejected the seminal fluid of the stallion. (TA.) And لَفَطَتِ الْبَحْرُ [The sea cast it forth upon the shore; (Mṣb, TA;) namely a fish; (TA;) or a beast. (Mṣb.) And لَفَطَ الْبَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ [The sea cast forth what was within it to the shores. (M.) And قَاتَتِ الْأَرْضُ خَبِئَتِهَا [The earth disclosed her vegetables, and revealed her hidden things. (TA in this art. and in art. قَاتَا.) And لَفَطَتِ الْأَرْضُ الْيَتِيمَ [The earth cast forth the dead; (T, Mṣb;) did not receive, or admit, the dead. (M.) And لَفَطَتِ الْبِلَادُ أَهْلَهَا [The countries cast forth their inhabitants]. (TA.) — [Hence,] لَفَطَ بِالشَّيْءِ (S, K,) and يَقُولُ (Mṣb,) and لَفَطَ الْقَوْلَ (M,) and لَفَطَ (TA,) aor. =, inf. n. لَفَطَ, (M,) *He uttered, spoke forth, or pronounced,* (S, M, Mṣb, K,) the saying, (S, K,) and a saying, (Mṣb,) and the thing; (M;) as also لَفَطَ بِهِ (S, Mṣb, K.) It is said in the Kur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ [He doth not utter a saying]: where Kh. reads مَا يَلْفُظُ: both forms of the verb being used in this sense [as is implied in the K.]. (TA.)

5: see 1, last signification.

لَفْظٌ, originally an inf. n., (S, Mṣb,) is used as a subst., (Mṣb,) signifying † *An expression; i. e. a word; [more precisely termed لَفْظَةٌ;] and also a collection of words, a phrase, or sentences; (IAḩ &c.); [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called مَرْكُوبٌ, a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.) and لَفْظٌ signifies the same (TA:) pl. of the former الْأَلْفَظُ (S, Mṣb;) dim. الْأَلْفَظُ (Har.,*

p. 613) and of the latter مَلَفَظٌ. (TA.) [Hence, لَفْظًا وَمَعْنَى † *With respect to the word, or words, or wording, and the meaning: and with respect to the actual order of the words, and the order of the sense. And لَفْظًا وَرُتْبَةً † With respect to the actual order of the words, and the order of the proper relative places. And لَفْظًا وَتَقْدِيرًا † Literally and virtually. And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ † It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as قَوْمٌ and رَهْطٌ &c.] — See also لَفَظٌ.*

لَفْظٌ: see لَفْظٌ.

لَفْظِي [Of, or relating to, a word, or collection of words, verbal:] opposed to مَعْنَوِي.

لَفْظَانٌ Loquacious; a great talker: but this is a vulgar word. (TA.)

لَفَظٌ [app. a coll. gen. n., of which لَفَظَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] *What is cast, or thrown, away;* (M, TA;) as also لَفَظٌ: the latter on the authority of IB. (TA.)

لَفَظٌ † Leguminous plants [put forth by the earth]. (Sgh, K.)

لَفِظٌ and مَلْفُوظٌ Ejected; cast forth. (M, K.) — † [Uttered, spoken forth, or pronounced.]

لَفَظَةٌ *What is ejected, or cast forth, from the mouth:* (S, K:) such as particles of the tooth-stick, or stick with which the teeth are cleaned: (TA:) and *what is cast, or thrown, away, of food:* pl. لَفَظَاتٌ (Har, p. 100:) see also لَفَظٌ. — Also, † *A remain, remainder, or residue, of a thing, (K, TA,) little in quality.* (TA.)

لَافِظٌ [act. part. n. of لَفِظَ: fem. with ة]. You say, فَلَانٌ لَافِظٌ † *Such a one is dying.* (TA.) —

الْأَلْفِظَةُ The she-goat, (T, S, M, K,) or ewe; (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, S, M, K:) or the bird that feeds her young one from her beak; because she puts forth what is in her inside and gives it for food: (S, K:) or the domestic cock; (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K:) or † the mill; (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or † the sea; (S, M, K;) as also لَفِظَةٌ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels:

(S:) in this last sense, and as applied to the cock, (Sgh,) the ة is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, اسْمَحْ مِنْ رَفِظَةٍ [More liberal, or bountiful, than a she-goat, &c.,] (T, S, K,) and اسْمَحْ مِنْ رَفِظَةٍ (M, TA) and أُجُودُ مِنْ رَفِظَةٍ [which mean the same]. (TA.) لَفِظَةٌ also signifies *Any bird that feeds his female, (T,) or that feeds his young bird, (M, K,) from his beak.* (T, M, K.) And الْأَلْفِظَةُ † The earth; because it casts forth the dead. (TA.) And † The present world; because it casts forth those who are in it to the world to come. (T, K, TA.)

لَفْظٌ: see لَفْظٌ.

لَفِظٌ: see لَفِظٌ.

لفظ
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See Supplement.]

لقب

2. تَلَقَّبَ بِكَذَا, inf. n. تَلَقُّبٌ, *He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknamed him, so.* (S, K.) See تَلَقَّبَ. — لَقَّبَ الْإِسْرَافِيَّ بِالْعَمَلِ [i. e., بِأَلْفَاءِ وَالْعَيْنِ وَاللَّامِ] *He called the noun by an appellation in which its radical letters were represented by ف, ع, and ل; this appellation being its measure; as when جَوْرَبٌ is called عَمَلٌ.* (TA.) [But this signification belongs to the conventional language of lexicology and grammar.]

5. تَلَقَّبَ بِكَذَا *He was by-named, surnamed, or nicknamed, so.* (S, K.) See تَلَقَّبَ.

3. لَفِظَهُ, inf. n. مَلَفَظَةٌ, *He called him by a by-name, surname, or nickname; the latter doing to him the like.* (TA.)

6. تَلَفَّظُوا *They called one another by by-names, surnames, or nicknames.* (TA.)

لَقَبٌ A by-name; a surname; a nickname; syn. تَبَرُّ (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Mṣb:) it is said in the Kur, xlix., 11, لَا تَتَابَعُوا بِالْأَلْقَابِ *Call not one another by nicknames; i. e., let not one of you call another by a name which he dislikes: (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imáms; الأئمة and*

الْأَعْرَجُ and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. الْقَاب. (S, K.) — [لَقِبْتُ أَسْرًا] The appellation given to a noun by substituting ف, ع, and ل for its radical letters. See 2.]

لَقِثَ

1. لَقِثْتُ, [aor. ٢,] inf. n. لَقِثْتُ; and لَقِثْتُ, inf. n. لَقِثْتُ; He mixed [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقِثْتُ, aor. ٢, as well in the above sense as in that here following.] — لَقِثْتُ, aor. ٢, inf. n. لَقِثْتُ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.)

2: see 1.

لَقَحَ

1. لَقِحَتْ, (S, Msb, K,) aor. ٢, (Msb, K,) inf. n. لَقَحَ (S, Msb, K) and لَقَحَ (K) and لَقَحَ (S, K); and لَقِحَتْ بِالْوَلَدِ, in the pass. form; (Msb;) She (a camel) conceived, or became pregnant; (Msb, TA;) received [into her womb] the seed of the stallion. (K.) — لَقِحْتُ (inf. n. لَقَحَ, syn. حَبَلْتُ, K, TA: in the CK حَبَلْتُ;) She (a woman) conceived, or became pregnant. (Sh, T, L.) — اِمْرَأَةٌ سَرِيعَةُ اللَّقْحِ A woman quick in conceiving, or becoming pregnant. The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — أُسْرَتْ لَقَحًا, and لَقَحًا, She (a camel) concealed her having conceived, or become pregnant: i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — لَقِحَتِ الشَّجَرُ, or لَقِحَتْ, (as in different copies of the S,) [The palm-trees became fecundated by the process termed لَقْح: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقِحَتْ, or لَقِحَتْ, without tesheed; (so, again, in different copies of the S;) and لَقِحَتْ. (S, art. أَمْرٌ) — لَقِحَتِ الْبِلَادُ, inf. n. لَقَحَ, [The lands in which was no good became fecundated. (L.) [See also أعْجَفَ. — لَقِحَتِ الْحَرْبُ: see a verse cited عن عَن.]

2: see 4.

4. لَقِحَ الْفَحْلُ النَّاقَةَ, (S, Msb,) inf. n. لَقَحَ; (Msb;) and لَقِحَهَا, (A,) [inf. n. تَلْقِيحٌ] The stallion-camel made the she-camel to conceive, or

becomes pregnant; impregnated her; got her with young. (Msb.) — الْقَحِ النَّخْلَةَ, inf. n. لَقَحَ, [and quasi-inf. n. تَلْقِيحٌ, q. v.; et vide infra;] and تَلْقِيحًا, inf. n. تَلْقِيحٌ; (S, Msb, A, K;) and تَلْقِيحًا, inf. n. تَلْقِيحٌ; (K;) He fecundated the palm-tree by means of the لَقْح, or spadix of the male tree, which is bruised, or brayed, and sprinkled [upon the spadix of the female]: (A:) or, by inserting a stalk of a raceme of the male tree into the spathe [of the female, after shaking off the pollen of the former upon the spadix of the female; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) لَقْح is the name of that which is taken from the male palm-tree (الْفَحْلُ: so in the L: in the K, الْفَحْلُ: to be inserted in the other, [namely the spathe of the female]. (L, K.) [See also لَقْح. In the CK, for إِسْرَمًا أَخَذَ الْخ, we find إِسْرَمًا أَخَذَ الْخ, giving a different and false meaning.] — لَقِحَتِ النَّخْلُ, or لَقِحَتْ, The time of the fecundating of the palm-trees has come to us. (L.) — أَلْقَحَتِ الرِّيحُ السَّحَابَ (S) The wind impregnated, or fecundated, the cloud, or clouds; (L;) and in like manner, لَقِحَتِ الرِّيحُ الشَّجَرَ, (L;) [The winds fecundated the trees] (K) [and the like]. (TA.) — لَقِحَ بَيْنَهُمَا شَرٌّ He engendered, or caused, evil, or mischief, between them. (A.) — جَرَّبَ الْأُمُورَ فَلَقِحَتْ عَقْلُهُ [He became experienced in affairs, and they fecundated his intellect]. (A.) — لَقِحَتْ فِي عَوَاقِبِ الْأُمُورِ [Consideration of the results, or issues, of things is (a means of) fecundation of the intellects]. (A.) — لَا تَلْقِيحْ سِلْعَتَكَ بِالْأَيْمَانِ [Make not thy merchandise productive of a high price by means of oaths]. (A.)

5. تَلْقَحَتْ She (a camel) pretended that she had conceived, or become pregnant, (by raising her tail, in order that the stallion might not approach her, TA,) when this was not really the case. (Fr, S, K.) — See 1.

10. اسْتَلْقَحَتِ النَّخْلَةَ [The palm-tree attained to the proper period for its being fecundated by

the process termed لَقْح: [see 4: or required to be so fecundated]. (K.)

لَقَحَ: inf. n. of ل. q. v. — see الْقَحِ النَّخْلَةَ, and see لَقْح.

لَقَحَ: see لَقِحَ and لَقَحَ.

لَقِحَ (K) and لَقِحَ (TA) + A woman suckling; or a woman who suckles. (K.) — See لَقَحَ.

لَقْحُ † The thing [namely flowers or pollen] with which a female palm-tree is fecundated, (S, L, K,) taken from a male palm-tree; (L;) the spadix of a male palm-tree, (A, K,) with which a female palm-tree is fecundated, it being bruised, or brayed, and sprinkled [upon the spadix of the female]. (A.) [See also لَقَحَ, voce أَلْقَحَ, and لَقْح.] — حَى لَقْحٌ A tribe that does not submit to kings, (S, K,) and that has not been governed by a king: (L:) or, that has not suffered captivity in the time of paganism. (S, K.) — See 1.

لَقْحُ The semen genitale (L, K) of a stallion camel, and horse, and † of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered "No; because the لَقْح [i. e., لَقْح or لَقْح, as shown below,] is one:" meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لَقْح may here be a quasi-inf. n., syn. with لَقْح; like عَطَاءٌ and لَقْح &c.: (L:) [and the like is said in the Msb.] — لَقْح and لَقْح, with fet-h and kear, are subst. from أَلْقَحَ, [q. v.] syn. with لَقْح, signifying impregnation, or the getting with young; and so in the answer of I'Ab above mentioned. (Msb.)

لَقْحُ A camel (S, K) itself: (S:) pl. لَقَحٌ. (S, K.) — See لَقَحَ and لَقِحَ. — لَقِحَ, (Msb, K,) and لَقِحَ, (Msb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning Milch, and a milch camel]: (S, Msb, K:) but Az says, that the former only is used as an epithet; you say هَذِهِ لَقِحَةٌ فَلَانٍ, and not هَذِهِ لَقِحَةٌ, but نَاقَةٌ لَقِحَةٌ, (TA:) or لَقِحَةٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed نَبُونٌ: (AA, S, K:) and accord. to some, لَقِحَةٌ signifies a milch camel abounding with

milk: or a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also **نَقْطَة** and **نَقْطَة** a she-camel that has lately brought forth: (L:) pl. of **نَقْوَح**, **نَقَّاح** (S, Msh, K) and **نَقَّاح** (Ish); and pl. of **نَقْطَة** (and of **نَقْطَة**, K, TA,) **نَقَّاح** (S, Msh, K) and **نَقَّاح** (Ish, Th, Msh.) — The Arabs also said **أَسْوَدَانِ نَقَّاحَيْنِ** [Two black herds of milch camels], like as they said **قَطِيعَانِ**; for they said **وَاحِدَة** and **وَاحِدَة** in like manner as they said **وَاحِدَة** and **وَاحِدَة** (S.) — **مِلْكُ يَوْمِ الْمُسْلِمِينَ** **نَقْطَة** **أَدْرُوا** **نَقْطَة** **مِلْكُ** ye the milch camel of the Muslims: occurring in a trad., alluding to the tribute (خَرَجَ and فَيْ) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.)

نَقَّاح A fecundator of palm-trees. (Az, TA in art. جنى.)

نَقْوَح (K) and **نَقْوَح** (IAqr, S, K) and **نَقْوَحَة** (Msh) A she-camel having just conceived, or become pregnant; (IAqr, K:) as also **فَارِج**: afterwards, when her pregnancy has become manifestly apparent, she is termed **خَلْفَة**: (IAqr:) pl. of the former **نَوَاقِح** (K) and **نَقَّاح** (TA); and of the second, **نَقَّاح**. (L, K, TA: in the CK **نَقَّاح**.) — **نَقَّاح** (S, K, &c.) **نَقَّاح** **نَوَاقِح**; so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA); or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is **رَبِيع** **نَقَّاح**, the contr. of which is termed **رَبِيع** **نَقَّاح** [or “a barren wind”]: (ISd:) or **رَبِيع** signifies **ذَاتُ نَقَّاحٍ** [possessing that which impregnates]; like as **رَبِيعٌ وَارِنٌ** signifies **رَبِيعٌ وَارِنٌ** (AHeyth:) or **رَبِيعٌ وَارِنٌ** signifies impregnating, or fecundating, winds; (S, K;) as also **مَلَّاح** [pl. of **مَلَّاحَة**]: (K:) or it is not allowable to say **مَلَّاح**; (S;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ:) and thus **نَوَاقِح** is extr.: or, as some say, the proper original word is **مَلَّاحَة**; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (S.) — **حَرْبٌ نَقَّاحَة** (K) **War pregnant [with great events.]** (TA.)

مَلَّاح A stallion camel: pl. **مَلَّاح**. (S, K.) — See **لَاقِح**. — **لَاقِح** A man to whom offspring is born. Occurring in a trad. (TA.)

مَلَّاحَة A female camel that has her young one in her belly: pl. **مَلَّاح**: (S, K:) a pass. part. n. from **أَلَّح**. (Msh.)

مَلَّاحَة (IAqr, S, K, &c.) and **مَلَّاح** (IAqr,) which latter is also used in a pl. sense, (Aq,) **What is in the belly of a she-camel:** (A'Obeyd, T, S, K, &c.) or **what is in the back of the stallion camel;** [meaning his progeny in the elemental state:] (Abou-Sa'eed, K;) but the former, says Az, is the correct signification: (L:) **مَلَّاحَة** is for **مَلَّاح**, converted into a subst., (Msh,) from **نَقَّاح**, like **مَحْمُوم** from **حَمَّ**, and **مَجْنُون** from **جَنَّ**: (S:) pl. **مَلَّاحِين**. (A'Obeyd, S, K, &c.) The Muslims are forbidden to sell **مَلَّاحِين** and **مَضَامِين**. (L.) [See the latter of these words.] — **الْمَلَّاحِين** is also used (sometimes, TA) to signify **The mothers:** and its sing. is **مَلَّاحَة**. (K.) — See **لَاقِح**.

نفس

1. **نَفَسَتْ نَفْسُهُ** (S, A, K,) aor. -, (S, K,) inf. n. **نَفَسَ**, (S, TA,) **His soul [or stomach] heaved;** or **became agitated by a tendency to vomit;** or **became heavy;** syn. **غَثَّتْ**, [q. v.,] (S, A, K,) and **خَبَّتْ**; (S, K;) **in consequence of the thing.** (S, K.) **Mohammad desired his followers to use this expression instead of** **خَبَّتْ نَفْسُهُ**, which he disliked. (K, TA.) — With following it, **His soul strove with him to incline him to the thing,** (K,) and **became greedy for it.** (TA.) [But Az seems to disapprove of this explanation.]

نَفَسَة, as an epithet applied to **نَفْس**, is the part. n. of **نَفَسَتْ** in the [first and] second of the senses explained above. (TA.)

نقط

1. **نَقَطَهُ** (S, Mgh, Msh, K,) aor. -, inf. n. **نَقَطَ**, (Msh, TA,) **He picked it up, took it up, raised it,** (Mgh,) or **took it,** (S, K,) **from the ground,** (S, Mgh, K,) **without trouble or fatigue;** as also **النَّقْطَة**: (S:) or both signify **he took it from a place where it was not thought to be;** this being the primary signification: and hence, **he took it.** (Msh.) It is said of a man: and you say also, **نَقَطَ الطَّائِرُ الْحَبَّ** [The bird picked up from the ground the grains]. (Msh.) The Arabs say to a calumniator, **إِنَّ عِنْدَكَ دَبْكًا يَنْتَقِطُ** [Verily thou hast a cock that picks up pebbles]. (TA.) And it is said in a proverb, **أَصْبَدُ الْقَنْدَرِ أَمْرٌ نَقَطَهُ**

the hedgehog or the picking up thereof from the ground?] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) **أَصْبَدُ الْقَنْدَرِ أَمْرٌ نَقَطَهُ**: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharaf-ed-Deen, of a thing of the nature of which we may be uncertain.] You say also, **نَقَطْتُ الْعِلْمَ** [I picked up science, or knowledge, from books;] **I acquired science, or knowledge, from this and that book.** (Msh.) And **نَقَطْتُ أَصَابِعَهُ** [I took off his fingers, by cutting, without [the main part of] the hand. (Msh.)]

3. **مَلَّاحَة** A horse's lifting the legs all together in the pace called **تَقْرِيْب**: (A(), K:*) or, in the pace called **خَبَب**, of a horse, it is similar to **مَلَّاحَة**. (JK.) — Also, (K,) and **نَقَّاح** (TA,) **The being over against, or facing.** (K, TA.) You say, **دَارُهُ يَلْقَاطُ دَارِي** **His house is over against, or faces, my house.** (Lh, K.) And **لَقِيتُهُ لِقَاطًا** **I met him face to face.** (IAqr.)

5. **ثَلَقْتُ فَلَانِ التَّمَرِ** 5, or **الثَّمَرِ**, (S, accord. to different copies, and K,*) **Such a one, [picked up, or] took up from the ground, from this and that place, the dates, or the fruits.** (S, K,*)

8. **التَّقْطَة**: see 1, in two places. — Also, **He collected it.** (Msh.) — And **He stumbled upon it, or lighted on it,** (K, TA,) **unexpectedly,** (TA,) **without seeking;** (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, **وَرَدْتُ الشَّيْءَ أَلْتَقَاطًا** **I came upon the thing unexpectedly, or unawares;** (S, TA:) and **لَقِيتُهُ أَلْتَقَاطًا** **I met him unexpectedly:** (TA:) **التَّقْطَة** in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.)

نَقَطَ **What is picked up, or taken from the ground,** (S, Msh, K,) of a thing; (S, Msh;) as also **نَقْطَة** and **نَقْطَة** and **نَقَاطَة**: (K:) or **this last signifies what one picks up, of lost property;** as also **نَقَاط**, with the **ة** elided; and **نَقْطَة** like **رَبْطَة**: (Msh:) or **نَقَاطَة** signifies also **what falls, or drops, of a thing that is worthless,** (K, TA,) or **paltry, and is taken by any one who chooses to take it:** (TA:) and the same, **what is picked up from the stumps of the branches of palm-trees,** [app. meaning **dates picked up thence,**] **after the cutting off of the dates:** (TA:) **IAth says, that** **نَقْطَة**, with **دَamm** to the **ل** and **fet-h** to the **ق**, is often mentioned in trads., and signifies **property which is found:** (TA:) **Az says, that** **نَقْطَة**, with **fet-h** to the **ق**, signifies **a thing which one finds dropped, or thrown down, and takes;** (Mgh, Msh;) and that all the lexicologists and skilful grammarians say so; (Msh;) and in like

manner, A'Obeyd, on the authority of Aq and of El-Ahmar; (TA;) only Lth, of all whom he has heard, saying that it is **لَقَطَةٌ**, with sukoon; (Mgh, Mqb;) and Fr: (TA:) IF and El-Farábee and others mention only **لَقَطَةٌ**; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is **لَقَطَةٌ**, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the **ة**, into **لَقَاطٌ**, and sometimes, by the elision of the **ل**, into **لَقَطَةٌ**; and if they made the **ق** quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Mqb:) IB, however, says that **لَقَطَةٌ** is correct; and he approves it; because **لَقَطَةٌ** has the sense of a pass. part. n., as in the instance of **ضَعَفَةٌ**; and **لَقَطَةٌ** has the sense of an act. part. n., as in the instance of **ضَعَفَةٌ**; and that it occurs in poetry: and I Ath observes, that some say thus; but that **لَقَطَةٌ** is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with **ة**: (TA:) what is picked up, or taken from the ground, (S, Mgh, K,) by men, (S,) of ears of corn; (S, Mqb, K;) as also **لَقَاطٌ**, with dumm: (S:) and **لَقَاطٌ**, like **سَحَابٌ**, the ears of corn which the reaping-hooks miss, (AHn, K,) and which men pick up. (AHn.) What is picked up from a mine: (Mqb:) pieces of gold found in a mine; (K;) or such are termed **مَعْدِنٌ لَقَطٌ**: (S:) or **لَقَطٌ** signifies pieces of gold, or of silver, like what are termed **شَذَرٌ**, and larger, in mines; which are the best thereof: and one says **ذَهَبٌ لَقَطٌ**: (Lth:) and **مُتَلَقَطٌ**, also, signifies gold found in a mine. (TA.) You say also, **فِي هَذَا الْمَكَانِ لَقَطٌ مِنَ الْمَرْعِ**, In this place is some small quantity of pasturage. (S.) And **فِي الْأَرْضِ لَقَطٌ لِلْبَهَائِلِ**, In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is **الْقَاطُ**. (TA.)

لَقَطَةٌ: see **لَقَطٌ**, throughout the first sentence. — Accord. to Lth, it [also] signifies *A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up*: (TA:) and some say, that **لَقَطَةٌ** signifies *one who picks up*: but the more common and correct signification of this latter is "property which is found," as before stated. (IAth.)

لَقَطَةٌ: see **لَقَطٌ**, throughout the first sentence: — and see **لَقَطَةٌ**.

لَقَاطٌ: see **لَقَطٌ**, in the latter part of the paragraph.

لَقَاطٌ: see **لَقَطٌ**, in three places.

لَقَاطٌ: see 3. — [The act of picking up the

ears of corn which the reaping-hooks miss;] the act denoted in the explanation of **لَقَاطٌ**. (JK, K, TA.) You say, **هُوَ يَتَعَشَّى بِالْقَاطِ عَنِ الْقَاطِ**, [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be **بِالْقَاطِ عَنِ الْقَاطِ**, the meaning of **لَقَاطٌ** is The act of missing ears of corn with the reaping-hook; as is implied in the K, where **لَقَاطٌ** is imperfectly explained: but this I think improbable.] **لَقَاطٌ** and **لَقَاطٌ** are [respectively] like **حَصَادٌ** [as signifying what is "reaped"] and **حَصَادٌ** [as signifying the act of "reaping"]. (TA.)

لَقِطٌ: i. q. **مَلْقُوطٌ**; (Mqb, K;) i. e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Mqb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Mqb.) — And, generally, (Mgh,) A foundling; or child that is cast out, (Az, S, Mgh, Mqb, K,) and found by a man, (Az, TA,) or picked up; (S;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i. e. a child that is cast out in the roads, and there found, whose father and mother are unknown: of the measure **فَعِلٌ** in the sense of the measure **مَفْعُولٌ**: (Az, TA:) and **لَقِطٌ** signifies the same: (K:) [pl. of the former, **لَقَاطٌ**.] — Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.)

لَقَاطٌ: see **لَقَطٌ**, first sentence, in four places.

لَقِطَةٌ applied to a man, and to a woman, **لَقِطٌ**, *ignoble, base, vile, or mean*; (K, TA;) as also **لَقِطَةٌ** applied to a man; (TA;) and so **لَقِطٌ مَاقِطٌ لَقِطٌ**, used together. (L in art. سقط.) It occurs in this sense preceded by **سَبِطَةٌ**; but you say **سَبِطٌ** when alone. (TA.)

لَقَاطٌ: } see **لَقِطٌ**.
لَقَاطٌ: }

لَقِطٌ and in an intensive sense **لَقَاطٌ** and [in a doubly intensive sense] **لَقَاطَةٌ** A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Mqb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Mqb.) — **يَكُنْ سَابِقَةً لَقِطَةً** For every saying that falls from one, there is a person who will

take it up: (Mqb in art. سقط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the **ة** in **لَقِطَةٌ** is to give intensiveness to the meaning, (Mqb in art. سقط,) or for the purpose of assimilation: (Mqb in that art., and in the present one:) if you say **يَكُنْ سَابِقَةً**, or the like, you say **لَقِطٌ**. (Mqb in the present art.) — **لَقِطَةٌ** **قَانِصَةٌ** [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the *omasum* (**قَبَّةٌ**) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حصل; also called **لَقَاطَةُ الْحَصَى** (see **قَرِيحَةٌ**);] because it conveys therein whatever it eats of earth and pebbles; (A, TA;) as also **الْأَلَقِطَةُ** [alone]. (TA.) — **لَقِطٌ** also signifies *Any freedman, or emancipated slave*: (K:) or the slave of a freedman: (S in art. مَقِط, and TA in art. سقط:) the slave of the **لَقِط** is called **مَاقِطٌ**; and the slave of the **مَاقِط** is called **سَاقِطٌ**; and hence the saying, **هُوَ سَاقِطٌ بَنُ مَاقِطٍ بَنُ لَقِطٍ**. (K, TA [but in the CK, for **هُوَ** we find **بَنُو**, with the necessary difference in what follows it.]) See art. سقط. — See also **لَقِطَةٌ**: and see **الْقَاطُ**, which may be a pl. of **لَقِطٌ**; as in **لَقَاطٌ**, which is explained with **الْقَاطُ**.

لَقِطَةٌ: see **لَقِطٌ**, in two places: — and see also **لَقِطَةٌ**.

الْقَاطُ pl. of **لَقَطٌ**, q. v. — *A small number of men, separated, or scattered, or dispersed*. (S.) — [Also, perhaps as pl. of **لَقِطٌ**, like as **أَصْحَابٌ** is pl. of **صَاحِبٌ**,] *The refuse, or lowest, or basest, or meanest sort, of mankind, or of people*; (K, TA;) as also **لَقَاطٌ** [which is doubtless a pl. of **لَقِطٌ**, like as **سَاقِطٌ** is of **سَاقِطٌ**, and **مَاقِطٌ** of **مَاقِطٌ**]. (IAar, in TA, art. خسر.)

مَلْقُطٌ [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. **مَلَقَاطٌ**.] — **أَصْبَحَتْ مَرَاغِبًا** Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (Aq.)

مَلْقُطٌ A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground; (Jm, K;) as also **مَلَقَاطٌ**. (TA.)

مَلَقَاطٌ: see **مَلْقُطٌ**. — The [instrument called] **مَلَقَاطٌ**, (K, TA,) with which hair is plucked up. (TA.)

مَلْقُوطٌ: see **لَقِطٌ**, in two places. IAth explains **مَلْقُوطٌ** as signifying property found. (TA.)

مَلَقَطٌ : see لَقَطٌ, last sentence but two. — Also, applied to a thing, i.q. سَالِطٌ † [Vile, mean, or paltry]. (TA.)

لَقَعَ
لَقَفَ
لَقِمَ
لَقِنَ
لَقِيَ
لَكَ

See Supplement.]

لَا

1. لَكَا, aor. ٤, (K,) inf. n. لَكَدٌ, (TA,) *He beat a person (K) with a whip.* (TA.) — *لَكَا بِهِ الْأَرْضَ* *He cast him upon the ground.* (AZ, S.) [See *لَكَا*, and *لَتَا*.] — *لَكَاَهُ* *He prostrated him.* (K.) — *لَكَاَهُ* *He gave him the whole of what was due to him:* (K:) like *لَقَاَهُ*. (T.) — *لَكَى*, aor. ٤, *He stayed, dwelt, or abode, (K,) in a place: like* *لَكَى*. (TA.) *لَكَى بِمَوْضِعٍ* *He kept, or remained fixed, in a place.* (K, TA.)

5. *لَتَكَا عَلَيْهِ* *He excused himself to him; he pleaded an excuse to him.* (K.) — *لَتَكَا عَنْهُ* *He was slow to do it; delayed to do it; (S, K, TA;) excused himself, or pleaded an excuse, for not doing it; refused to do it, or abstained from doing it.* (TA.)

لَب

مَلَكَبَةٌ *A she-camel compact in flesh:* (K:) or *abounding with fat, and compact in flesh.* (AA, T.) — *The conduct of a pimp:* syn. قَبَادَةٌ (L.)

لَكَثَ

1. لَكَثَ, [aor. ٤,] inf. n. لَكَثٌ (and لَكَثٌ, I Aqr), *He struck, or smote;* (K;) accord. to I Aqr, who does not particularize the hand, nor the foot: (TA:) or, *with his hand, or his foot,* accord. to some: (TA:) or, *with [perhaps a mistake for upon] the mouth.* (Kr.) [See also لَكَدَ.] — *لَكَثَهُ*, [aor. ٤,] *He overburdened him.* (K.) — *لَكَثَ*, aor. ٤, [inf. n. لَكَثٌ,] *He (a camel) was affected with the disorder called لَكَثٌ, or لَكَثٌ.* (K.) — *لَكَثَ بِهِ*, aor. ٤, *It (dirt [see لَكَثٌ]) adhered to it;* (K;) i.e., to the vessel. (TA.) [See also لَكَدَ and لَكَعَ.]

لَكَثَ *The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand.* (TA.)

لَكَثٌ and لَكَثٌ (as also لَكَثٌ, TA.) *A disorder in the mouths of camels, resembling pustules.* (Lb, K.) — *لَكَثَةٌ* *A disorder that attacks sheep*

or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.)

لَكَثَةٌ *A fat she-camel.* (K.)

لَكَثٌ *A shining stone in gypsum.* (Fr, K.) — See لَكَثَ.

لَكَثَةٌ : see لَكَثَ.

لَكَثٌ [pl. of لَكَثٌ?] *Preparers of gypsum:* (K:) not those who traffick therein. (TA.)

لَكَثِيٌّ *A man (TA) very white:* (K:) from لَكَثٌ as signifying a shining stone in gypsum. (TA.)

لَكَدَ

1. لَكَدَ عَلَيْهِ, (As, S, L, K,) and بِهِ, (L,) aor. ٤, (K,) inf. n. لَكَدٌ; (As, S, L;) and بِهِ, (L,) *It (dirt) claved, or stuck, to him, or it.* (As, S, A, L, K.) — *لَكَدَ بَغِيَهُ* *It (a glutinous thing that had been eaten of) left part of its substance, or its colour, sticking to his (the eater's) mouth.* (L.) — *لَكَدَ* *It (his hair) became compacted together, or matted, (L,) by reason of dirt.* (A.) — *لَكَدَ بِهِ*, and لَكَدَ بِهِ, *He kept to, or claved to, and did not quit, him, or it.* (L.) See also 3.

3. *لَكَدَهُ* *He kept, claved, or clung, to him.* (L.)

5. *لَتَكَدَ* *It (a thing) claved together, one part to another.* (S, L, K.) — *He became thick (and compact, TA,) in his flesh.* (K.) — See 1. — *لَتَكَدَهُ* *He embraced him; put his arms round his neck.* (As, L, K.)

8: see 1.

مَلَكَدٌ *A thing resembling a مُدَقٌّ [or pestle], with which one bruises, brays, or pounds.* (S, L, K.)

لَكَزَ

1. لَكَزَهُ, aor. ٤, (Mgh, Mghb,) inf. n. لَكَزٌ, (S, Mgh, Mghb, K,) *He struck him upon the breast (AO, S, A, Mgh, Mghb, K) with the fist:* (AO, S, Mgh, Mghb:) and *upon the حَنَكْ [or part beneath the chin]:* (A, K:) and *upon the neck:* (K:) or *upon any part of the body with the fist:* (AZ, S, Mghb:) or *with the extremities of the fingers:* (TA, art. لَقَزَ:) *he pushed, or impelled, or repelled, him:* (TA, ibid.): *he thrust or pierced him [with a spear or the like]:* (TA, art. لَقَزَ:) *لَكَزَ* is also syn. with وَكَزَ [which has several significations, some of which are identical with some explained above]. (K.) You say also, *لَكَزَهُ بِجَمِيعِ كَفِّهِ* *He struck him upon the breast, or the part called حَنَكْ, with his fist.* (A.)

3. *لَكَزَهُ*, inf. n. مَلَاكَزَةً, [He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists.] (A, TA.)

6. *تَلَكَزَا* [They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists]. (A, TA.)

لَكَزَةٌ *A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist.* (Mgh.)

مَلَكَزٌ : *A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors.* (TA.)

لَكَعَ
لَكَمَ
لَكَنَ
لَكَى

See Supplement.]

لَلَبِ

لَوَلَبَ : see art. لَب.

مَلَوَلَبٌ i.q. مِرْوَدٌ (S, K) and the like. (S.) Of the measure مَفْعُولٌ: (S, K:) or, accord. to some, فَعْوَعَلٌ. (TA.)

[See Supplement.]

لَهَا

1. *لَهَا عَلَيْهِ*, and *لَهَا عَلَيْهِ*, aor. ٤, *He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly.* (K.) — *لَهَا الشَّيْءَ* *He took the whole thing; took it entirely.* (K.) — *لَهَا*, (K,) inf. n. لَهَا, (TA,) *He glanced, or took a slight look at the thing; beheld it quickly: like لَمَحَهُ.* (K.)

4. *لَهَا عَلَيْهِ* *He (a thief, TA) took it away privily.* (K.) [See also أَلَمَى.] — *لَهَا حَقِّى* *He denied me my right, or due.* (K.) — *لَهَا فِي الدَّوَابِّ الْمَكَانَ* (S) [in the K, بِالْمَكَانِ; but this appears, from what is said in the S and the TA, to be wrong;] *The beasts of carriage left the place bare of pasture.* (S, K.) — *لَهَا عَلَيْهِ*, (K,) or بِهِ, (S, L,) *He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. اِشْتَمَلَ عَلَيْهِ: (S, K:) or the latter signifies he took it away; went away with it.* (K.) — *لَهَا عَلَى الشَّيْءِ* *He got possession of the thing.* (L.) — *لَهَا مِنْ أَدْرَى مَنْ لَهَا بِهِ* [My garment is gone, and I know not who has taken, or got, possession of it; or who has taken it away]. (S.) The phrase without negation is also used. (ISK, S.) [See also 8.]

5. *لَهَا عَلَيْهِ*, (S, K,) and *لَهَا عَلَيْهِ*, (K,) *The earth enclosed him; was made even over him: and concealed him.* (S, K.) See 8.

8. *لَهَا فِي الْجَفْنَةِ*, and *لَهَا فِي الْجَفْنَةِ*, and *لَهَا فِي الْجَفْنَةِ*, *He took to himself the contents of the bowl.* (K, TA.) [See also اَتَمَّى and اَتَمَّى and اَتَمَّى.] — *لَهَا نَوْنُهُ* *His colour altered, or became altered.* (S,

K.) **إِتْمَا** is also mentioned as having the same signification. (TA.) [See also **التمع** and **التمى**.]

مَلْمُؤَةٌ *A place in which a thing is taken*
(بُؤْعُدُ, as in some copies of the K) or *found*
(يُؤْعُدُ, as in other copies of the K). — *A*
sportsman's, or hunter's, or fowler's, or fisher-
man's net. (K, T'A.)

سج

1. لَمَجَ, (aor. 2, §, M,) inf. n. لَمَجَ, (§, K.)
He ate: or *he ate with the extremity of the mouth:*
(M:) or *he ate with the extremities of his mouth:*
(§, K:) or *he took fodder, or dry herbage, with the*
extremity of his mouth: (T:) AZ says, I know
not لَمَجَ except as the act of asses, and it is like
الْتَمَسَ, [probably a mistake for الَّتَمَسَ, or its syn.
الْتَمَسَ,] or signifies more than this latter
word. (AHn.) — لَمَجَ, inf. n. لَمَجَ, *Invit*
feminam. (K.)

2. تَلْمِجٌ, inf. n. تَلْمِجٌ, *He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called] عَدَاهُ*: see نُمِجَةٌ. (TA.) And see لَمْظُهُ and عَجَلْتُمْ and عَسَلٌ. — مَا تَلْمَجُوا ضَيْفَهُمْ بَشَى: *They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal.* (S.)

5. **تَلَجَّ** *He ate something whereby to content,*
or satisfy, himself [so as to allay the craving of
his stomach] before the [morning-meal called] **غَدَاة**. (K.) [See **تَلَجَّ**: and see also **تَلَجَّ**.]
— Accord. to AA, it is like **تَلَجَّ**; [*He*
searched repeatedly, with his tongue, after the
remains of food in his mouth, and put forth his
tongue and licked his lips with it;] and one says,
رَأَيْتُهُ يَتَلَجُّ بِالطَّعَامِ [I saw him
searching repeatedly, with his tongue, after the
remains of the food in his mouth, &c.]; and Aq
says the like. (S.)

and (S, شىء): سَمَجٌ تَمَجٌ or (K, سَمَجٌ تَمَجٌ) in each of these expressions, the latter word is an imitative sequent: (AO, S, K, :) [app. *Very ugly*: in the TA it is said, that these epithets are applied to a man, and signify ذَوَاتِي, app. meaning one *who tastes much*: and in the L it is said, that رَجُلٌ لَمَجٌ, after the manner of a relative noun, signifies ذَوَاتِي]. See نَمَجٌ.

لَمَسْج : see لَمَسْج

لَمَاجَ : see لَمَجَةٌ. — Also [An early portion of food, being] That with which one contents, or diverts, himself [so as to allay the craving of his

stomach] before the [morning-meal called] غَدَاة.
(K.) See سُنَّة.

لَمَاج The least (أَدْنَى) [kind, or quantity,] of food, or of what is eaten : (S, K :) and sometimes, of beverage. (TA.) — مَا تَلَمَّحْتُ عَنْدهُ, (S, L,) and تَلَمَّحْتُ, (L,) I ate not anything at his abode : (L :) and مَا ذُتُّ, (S, L,) I tasted not anything. (S, L.)

لَمَاجُ: see تَمُوجُ

لَمِيعٌ One who eats much; a great eater.
 (K.) — Is qui multum coit: as also لَامِيعٌ. (K.)
 — See also لَمِيعٌ.

لَمِيعٌ : لامِيعٌ

مَلَايِج : i q. مَلَاغِير ; (i.e., S;) The parts
around the mouth. (S, K.)

رُمَحٌ مُّسَمَّجٌ *A smoothed spear.* (K.)

ح

1. لَمَحَ إِلَيْهِ (S,) or لَمَحَ إِلَيْهِ, aor. -, (L, Mṣb, K,) inf. n. لَمَحَ ; (Mṣb;) and لَمَحَ, (L, K,) or لَمَحَ ; (S, Mṣb,) and لَمَحَ ; (S;) *He glanced, or took a light, or slight, look, at him or it*; (S;) like لَمَأَ ; (Nh;) *matched a sight of him or it unawares*: (L, Mṣb, K;) or, accord. to some, لَمَحَ signifies *he looked*; and لَمَحَ, *he made him to look*; but the former explanation is the more correct: or لَمَحَ is only said of one looking from a distance. (L.) — لَمَحَتْهُ بِالنَّصْرِ I directed (صَوَّبْتُ) my sight towards him. (Mṣb.) — لَمَحَ الْبَصَرُ The sight extended to a thing. (Mṣb.) — لَمَحَ, aor. -, inf. n. لَمَحَ (S, K) and تَلَمَّحَ and تَلَمَّحَ, (K,) *It (lightning, and a star,) shone; gleamed; glistened; i. q. لَمَحَ* (S, K.)

3. **لَمَّ**, inf. n. **لَمَامَةٌ**, [*He glanced at him, or viewed him lightly, or slightly, or snatched sight of him unawares, reciprocally*]. (A.)

4. **الْبَحْثُ** *He made him to glance, or to take a*
light, or slight, look; expl. by جَعَلَهُ يَنْتَحِ (K.),
and جَعَلَهُ مِنْ يَنْتَحِ. (TA.) — See 1. —
أَلْتَبَتِ الْمَرْأَةُ مِنْ وَجْهِهَا, (inf. n. **إِتْبَاعٌ**, TA,) *The*
woman allowed herself [or her face] to be
glanced at, or to be viewed lightly, or slightly: so
does a beautiful woman, displaying, and then
concealing, her beauties. (T, K.)

8. أُنْزِلَ بَصَرُهُ *His sight was taken away.* (K.)
— See 1.

سَمِعَ لَيْمَحٌ ۖ and فَلَانَ سَمِعَ نَمِحَ: see art. ۱۱۱. [سَمِعَ and لَيْمَحٌ in these cases seem to be

merely imitative sequents.] — لَا يَتَّبِعُكَ تَمَّحًا بَاصِرًا
 † *I will assuredly show thee a manifest, or an evident, thing, matter, or affair.* (S, A, K.) [See also art. **بَصِير**.]

نَحْطَةٌ, subst. from **نَحَّطَ**, (§, L,) *A glance, or light or slight look.* (L.) — **نَحْطَةٌ** *A shining, gleaming, or glistening, of lightning.* (§.) — **فِي فَلَانٍ نَحْطَةٌ مِنْ أَبِيهِ** *In such a one is a likeness, or point of resemblance, to his father: then they said* **مَلَامِجٌ** *مِنْ أَبِيهِ*, (§,) *signifying likenessess, or points of resemblance; forming an extr. pl., (§, K,) as though from another word than* **نَحْطَةٌ**: (§:) *they did not say* **مَلَمَحَةٌ**. (TA.) — **مَلَامِجٌ** also signifies *What appear of the beauties and defects of the face* (K) *of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly.* (TA.)

لَا مِيعَ : see تَمَوْحُ

لَمَعَ : see لَمِعَ.

لَامِيعٌ: see لَمَّاعٌ

لُحَاحٌ *Sharp hawks*; syn. **صُفُورٌ ذَكِيَّةٌ**. (IAgr, T, K, [in the CK, **زَكِيَّةٌ**].)

لَمِيعٌ and لَمِيعٌ and لَمِيعٌ Lightning, and a star, shining; gleaming; glistening: (K:) [but the second and third are intensive epithets, signifying *shining much*; &c.] — اَبْيَضٌ لَمِيعٌ Intensely white. (A.) — لَمِيعٌ عَظِيمٌ A self-admiring man, who looks at his sides. (M, F.)

الْمُجِ A man (TA) who glances much, or frequently takes light, or slight looks. (K.)

نَمَحَةٌ : see مَلَامَةٌ

لبن

1. لَمَزَ, aor. -; and -َ, inf. n. لَمَزَ, *He made a sign to him with the eye, or the like, (S, A, * Mṣb, K,) as the head, and the lip, with low speech. (TA.)* This is the original signification. (S, Mṣb, TA.) — Hence, (S, Mṣb, TA,) *He blamed, upbraided, or reproached, him; he found fault with him: (S, Mṣb, K:) or he did so in his face: (TA:) or he met him with blaming, upbraiding, reproaching or finding fault: (IKṭ, TA:) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. اِغْتَابَهُ. (TA.)* The two forms of the aor. occur in readings of the words of the Kṣur., [ix. 58,] وَمَنْهُمْ مَنْ يَلْمِزُكَ and يَلْمُزُكَ, (S, TA,) *And of them are those who blame thee with respect to the division of the alms: (Bḍ, Jel:) and Ibn-Ketheer reads يَلْمِزُكَ. (Bḍ.)* — لَمَزَ, (Ks, S,) aor. -َ, (S,)

inf. n. لَمَزَ (S, A, K,) *He pushed him, or impelled him, or repelled him*: (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and *he struck him, or beat him*. (S, A, K.)

3. رَأَيْتُهُ يَلَاغِزُهُ وَيَلَاْمِرُهُ [means *I saw him talking enigmatically with him, or to him, and making signs with him, or to him*: or, accord. to the TA, مَلَاْمِرَةٌ is syn. with مَلَاغِزَةٌ]. (A, in art. لَغَزَ.)

لَمَزَ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually: (S, K;) as also لَمَّازٌ, (so in two copies of the S, and in a copy of the A,) or لَمَّازٌ, like سَحَابٌ: (K:) لَمَزَةٌ is applied to a man and to a woman; for its *z* is to denote intensiveness, and not the fem. gender: (TA:) هُمَزَةٌ and هُمَزَةٌ signify the same: (ISK, Zj, K;) i.e., one who speaks evil of others, or does so in their absence, though it may be with truth; (يَفْتَنِبُهُمْ; and this may mean [who detracts by making signs] with the side of the mouth, or with the eye, or with the head; TA;) and defames them: (ISK, Zj, TA;) or one who often goes about with calumny, a separator of companions and friends: (Abu-l-'Abbás, TA:) and لَمَّازٌ, like شَدَّاذٌ, a frequent, or habitual, calumniator, or slanderer: (TA:) or هُمَزَةٌ and هُمَزَةٌ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee to thy face; and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, (مُغْتَابٌ,) behind the back; and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men: or the latter, [one who reproaches] with the tongue; and the former, with the eye: or the reverse: (K [but omitted in the CK], TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA.) See also هُمَزَةٌ. And see the Ksh and Bd in civ. 1.

لَمَزَ: see لَمَزَ.

لَمَّازٌ [One who makes frequent signs with the eye, or the like: fem. with *z*: see one ex. voce رَمَّازٌ]. — See also لَمَزَةٌ, in two places.

لَمَزَ act. part. n. of 1. — لَمَّازٌ [its pl.] Persons who speak evil of others, though it may be with truth, (مُغْتَابُونَ,) in their presence. (IAqr, TA.)

لمس

1. لَمَسَ (S, M, A, Mgh, K,) aor. ʔ (S, M, Mgh, K) and ʔ, (S, Mgh, K,) inf. n. لَمَسَ (S, M, Mgh,) *He felt it; or touched it*; syn. مَسَ: (IAqr, Az, IDrd, El-Farábee, A, Mgh, TA:) or *he felt it, or touched it, (مَسَهُ,) with his hand*:

Bk. I.

(S, Mgh, K:) or *he put his hand to it*: (Mgh:) or *he felt it with his hand for the purpose of testing it, that he might form a judgment of it*; syn. جَمَعَ (M, TA:) and ʔ لَمَسَ is syn. with مَسَ (M, TA,) or مَسَهُ (A:) لَمَسَ and مَسَ both signify the perceiving by means of the exterior of the external skin: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words *feeling* and *touching*, respectively:] or the former is, originally, [the *feeling*] with the hand for the purpose of knowing the feel (مَسَ) of a thing: (IDrd, Mgh:) or, with the hand, it is the seeking for [or *feeling for*] a thing here and there: (Lth, TA:) مَلَامَسَةٌ is the same as مَلَامَسَةٌ (K, TA) with the hand; as also لَمَسَ (TA:) or a distinction is to be made between them; for it is said that لَمَسَ is sometimes the feeling, or touching a thing with a thing; and is sometimes [for] the knowledge of a thing, though there be no touching (مَسَ) of substance upon substance; whereas مَلَامَسَةٌ is mostly mutual feeling or touching, &c., being] the act of two. (IAqr in TA.) — [Hence,] لَمَسَهَا (M, A, Mgh, K,) aor. ʔ (M) [and ʔ, as implied in the K], inf. n. لَمَسَ (S, M,) † *Inivit eam*: (IAb, S, M, A, Mgh, K:) scil. mulierem; (A, Mgh;) puellam; (K:) as also ʔ لَمَسَهَا (M, A, Mgh,) inf. n. مَلَامَسَةٌ (IAb, S, Mgh, K) and لَمَّاسٌ (IAb, Mgh:) and † *he hissed her*; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn-'Amr, Ibn-Mes'ood.) — [Hence also,] لَمَسَهُ, aor. ʔ [and ʔ], (A, TA,) inf. n. لَمَسَ (IDrd, Mgh, TA,) † *He sought, [as though by feeling,] or sought for or after, it, namely, a thing*, (IDrd, Mgh, TA,) in any manner; (IDrd, Mgh;) [as, for instance, by asking, or demanding;] as also ʔ التَّمَسَ (S, M, A, K, TA,) [which is more common,] and ʔ تَلَمَسَهُ (M, TA:) or this last signifies *he sought it, or sought for or after it, repeatedly, or time after time*. (S, K, TA.) You say, أَتَمَسَ لِي فُلَانًا (A, TA) † *Seek thou for me such a one*. (TA.) And it is said in the Kur, [lxvii. 8,] relating the words of the jinn, or genii, إِذَا لَمَسْنَا السَّمَاءَ (K, TA,) † *Verily we sought to reach heaven: or to learn the news thereof*: (Bd:) or *to hear by stealth what was said therein*: (Jel:) or *we laboured, or strove, after (عَالَجْنَا) the secrets of heaven, and sought to hear them by stealth*. (K.) And in a trad., مَنْ سَلَكَ طَرِيقًا يَتَتَبِعْهُ بِهِ عَيْنًا, † *Whoso pursueth a way whereby he seeketh after knowledge, or science*. (TA.) And in another, of 'Aisheh, فَاتَلَمَسْتُ عِقْدِي † *And I sought for my necklace*. (TA.) — لَمَسَ الْبَصَرَ, aor. ʔ, † *It took away the sight*. (A, TA.) And the same, or, accord. to one relation of a trad., † التَّمَسَ, † *It*

took away quickly, and destroyed, the sight; said there of certain serpents: or the meaning is, † *it aimed at the eye with its bite*: and لَمَسَ عَيْنَهُ is said to signify [† *he, or it, put out his eye*,] the same as سَمَلَ. (TA.)

3. لَمَسَ, inf. n. مَلَامَسَةٌ and لَمَّاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ الْمَلَامَسَةِ (S, M, A, Mgh, Mgh,) and بَيْعُ اللَّمَّاسِ (Mgh,) or بَيْعُ الْبَيْعِ, (K,) *A mode of bargaining, which consists in saying, When thou feelest, or touchest, my garment, or I feel, or touch, thy garment, (A, K,) or when, (Mgh,) or if, (Mgh,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Mgh,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Mgh, K,) between us, (S, Mgh,) for such a sum: (S, Mgh, K,) or, accord. to Abou-Huneefeh, in thy saying, I will sell to thee this commodity for such a sum, and when I feel, or touch, thee, the sale is binding, or settled, or concluded; or in the purchaser's saying the like: (Mgh,) or, (M, Mgh, K,) as in the Sunan of Abou-Dáwood, (Mgh,) in purchasing a commodity on the condition of feeling it (M, Mgh, K,) behind a garment or piece of cloth, (K,) without seeing it, (M, K,) or spreading it out and turning it over and examining it: (Mgh:) or on the condition that the feeling it with the hand shall cut one off from the choice of returning it: (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Mgh.) — For a tropical signification of the verb, see 1.*

4. أَلَمَسْنِي الْجَارِيَةَ Permit thou me to feel, or touch, the girl. (A, TA.) — أَلَمَسْنِي امْرَأَةً † *Marry thou to me a woman*. (A, TA.)

5: see 1, in two places.

8: see 1, in four places.

لَمَسَ A she-camel of whose fatness one doubts; (O, T, S, K;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُوكٌ and ضُبُوتٌ: (A, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L:) pl. لَمَسٌ. (M, K.) — [Hence,] † One whose origin, or lineage, is suspected; syn. دَعَى: (K:) or in whose grounds of pretension to respect is a fault, or taint. (A, K.)

لَمِسَ A woman soft to the feel, or touch; لَبَّةٌ الْمَلَمِسِ. (K.)

لَمَسَ (M,) لَمَسَ (S,) or both, (TA,) † *A want*: (IAqr, Sgh:) or *a moderate, or middling, want*. (S, M, O, L.)

لَمَسَ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, TA.)

لَبِيسَ act. part. n. of لَبَسَ (Mgh, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, or repels from herself any one who desires of her that he may lie with her; (TA;) and she is suspected of easiness, or compliance, (K, TA,) towards him who desires of her that he may lie with her: (TA;) or the meaning is, such a woman gives, of her husband's property, what is sought, or demanded, from her; and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Muhammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, (K,) فَلَانٌ لَا يَرُدُّ يَدَ لَبِيسٍ (A, Mgh,) means, † Such a man has in him no force of resistance, (A, Mgh, K,) nor care of what is sacred, or inviolable. (TA.)

مَلِيسَ [A place that is felt, or touched: and it may also be an inf. n.: see لَبِيسَ]. (K.)

إِكَاْفٌ مَلِيسُ الْأَحْنَاءِ † An ass's saddle, or pad, of which the curved pieces of wood have been felt with the hands until they have become even: (M:) or of which any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, (Lth, T,) or of the hands. (A.)

لَبِظَ

1. لَبِظَ, (S, K,) aor. لَبِظَ, (S,) inf. n. لَبِظٌ, (S, M,) He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth, (S, K, TA,) after eating: (TA:) and he put forth his tongue, and wiped with it his lips: (S, K:) as also لَبِظَ, (S, K,) in both senses: (K:) you say also لَبِظَتِ الْحَيَّةُ † The serpent put forth its tongue, (S, K, TA,) like as the eater puts it forth and wipes with it his lip: (S, TA:) or the former verb and † the latter signify he took with his tongue what remained in the mouth after eating: (M:) or he sought leisurely and gradually after the taste, and tasted time after time: (M, K:) or † the latter signifies he tasted time after time; as also لَبِظَ: or he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth; whereas لَبِظَ signifies he smacked his lips: (T:) or † لَبِظَ signifies he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating: or he put forth his tongue, and

wiped with it his lips. (Mgh.) [Hence the saying بِذِكْرِهِ † فَلَانٌ يَلْبِظُ † [Such a one ceased not to busy his tongue with mentioning him, or it]. (TA.) — لَبِظَ الْمَاءَ, inf. n. لَبِظٌ, He tasted the water with the extremity of his tongue. (TA.) — See also 2, in two places.

2. لَبِظَ, inf. n. تَلْبِظٌ; (TA;) or لَبِظَ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) He gave him something to taste; he fed him with something whereby to content or divert, him [so as to allay the craving of his stomach] before the morning-meal; syn. ذَوَّقَهُ and تَمَجَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَبِظَ فَلَانٌ لَبَاطَةً [Give thou to such a one, to eat,] something which he may taste time after time, or after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth. (T.) — And [hence,] لَبِظَ, (M, K,) inf. n. as above; (TA;) and لَبِظَ; (M, K;) † He gave to him (M, K, TA) somewhat (M, TA) of his right, or due. (M, K, TA.)

4. لَبِظَ He put the water upon the edge of his lips, (M,) or upon his lips, or lip. (K, accord. to different copies.) — And hence لَبِظَ is used to signify † The act of piercing, or thrusting, feebly [with a spear or the like]. (M,* TA.)

5: see 1, in six places.

8. لَبِظَ He ate it: (ISK, S, M, A:) or he threw it quickly into his mouth. (O, K.)

9. لَبِظَ, inf. n. لَبِظَاظٌ, He (a horse) had a whiteness upon his lower lip. (S, K.)

لَبِظَ: see لَبِظَ, in two places.

لَبِظَ A whiteness in the lower lip of a horse, (S, M, K,) not being a part of the [whiteness termed] غُرَّة; (M;) as also لَبِظَ; (M, K:) also the former, a غُرَّة which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating: and † the latter, somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes: (M:) or the former, a whiteness upon both the lips, only. (M, K.) Also, Somewhat of whiteness in the fore leg of a horse, or in his hind leg, upon the [or hair which surrounds the hoof.] (Ibn-'Abbád, K.) And A small spot (Aq, T, S, M, K) of white: (Aq, T, S, K:) and contr. of black, in the heart. (K.) It is said in a trad., that faith begins like a لَبِظَ in the heart; (T, S;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a لَبِظَ, and faith is a white لَبِظَ; and as either increases, so the لَبِظَ increases.

(M. TA.) — Also, † A small quantity of clarified butter, which one takes with the finger, (K, TA,) like a walnut: mentioned by Z and Ibn-'Abbád. (TA.)

لَبَاطَ A thing which one tastes, (K, TA,) and with which one moves about the tongue in the mouth. (TA.) You say, مَا لَهُ لَبَاطَ He has not anything to taste, (K, TA,) &c. (TA.) And مَا دُقْتُ لَبَاطًا I have not tasted anything. (S) And شَرِبَ الْمَاءَ لَبَاطًا He tasted the water with the extremity of his tongue. (S, M, K.*) [See also what next follows.]

لَبَاطَ What remains in the mouth, (S, M, K,) of food, (S, M,) after eating: (TA:) or something which one may taste time after time, or after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth. (T.) [See also what next precedes.] — Also, A remain, remainder, or residue, of something little in quantity. (TA.)

لَبِظَ A horse having a لَبِظَ, or whiteness, upon his lower lip: when it is upon the upper lip, he is termed أَرْمَرٌ (S, K:) or a horse whose lower lip is white. (Mgh.)

مَلَايِظَ The part around the lips of a man: (M, K:) because he tastes therewith. (M.)

مُتَلَبِظَ The part of the face by which smiling is expressed; syn. مُتَبَسِّرٌ. (K, TA) [in the CK, erroneously, مُتَبَسِّرٌ.] You say, إِنَّهُ لَحَسَنُ الْمُتَلَبِظِ [Verily he is goodly in respect of the part of the face by which smiling is expressed]. (TA.)

لَبَعَ

لَبَقَ

لَبَكَ

لَبَى

See Supplement.]

لَبِ

1. لَبِ, aor. لَبَى, (inf. n. لَبِ, S,) † He thirsted; was thirsty: (S, K:) [probably, burned with thirst].

2. لَبِ النَّارِ [same as لَبِ النَّارِ, except that it has an intensive signification; He made the fire to flame, or blaze, fiercely, or intensely: or, to flame, or blaze, without smoke, fiercely, or intensely.] (K.)

4. لَبِ النَّارِ He made the fire to flame, or blaze: (S:) or made it to flame, or blaze, free from smoke. (K.) — لَبِ It (lightning) flashed uninterruptedly. (K.) See also أَهْلَبَ — لَبِ, inf. n. لَبَابٌ, He (a horse, Aq, or other thing that runs, Lh,) was ardent, or impetuous, in his

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not say **أَلْبَحَثَ الْفَصِيلَ**, but simply **أَلْبَحَثَ** **الرَّاعِي**. (T.)

11. **الْبَاحَجُ**, inf. n. **أَلْبَحَجَ**, (S) *It (anything, S) became mixed, or confused. (S, K.) — It (milk) thickened so that parts thereof became mixed together, but it did not become completely thick. (S, K.) —* **الْبَاحَتُ عَيْنُهُ** *His eye became infused (lit. mixed) with drowsiness. (S, K.) — [See also مَلْبَاحُ.]*

Q. Q. 1. **لَبَّحَ أَمْرَهُ** (inf. n. **لَبَّحَ**, S) *He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) —* **لَبَّحَ** *He cooked roast meat insufficiently, or not thoroughly: (K:) or he cooked roast meat, (K,) or flesh-meat, (S,) not well; (S, K;) as also تَلَبَّحَ. (S.) See 1.*

Q. Q. 2: see Q. Q. 1.

لَبَّحَ بِأَمْرٍ *Devoted, addicted, or attached, to an affair, and keeping, attending, or applying himself, constantly, perseveringly, persistently, or assiduously, to it; intent upon it; and accustoming himself to it: part. n. of 1.] You say, رَجُلٌ لَبَّحَ بِشَيْءٍ [A man devoted, &c., to a thing]. (M in art. بل.)*

لَبَّحَةٌ and **لَبَّحَةٌ** *The tongue: (S, K:) or the tip, or extremity, of the tongue. (L.) — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) —* **لَبَّحَةُ اللِّسَانِ**, and **لَبَّحَةُ**, *Such a one is of chaste tongue: (S:) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — Also, † both words, but the former is the more approved, The sound of speech. (L.)*

لَبَّحَةٌ *That with which one allays the craving of his stomach before the morning-meal called الْغَدَاةُ. (K.)*

لَبَّحَةٌ: see **لَبَّحَةٌ**.

مَلْبَحٍ: see 4.

مَلْبُوحٌ *Roast meat insufficiently cooked. (S.) —* **رَأَى مَلْبُوحًا** *† An unsound opinion. (A.) —* **حَدِيثٌ مَلْبُوحٌ** *† An unsound story, narration, or tradition. (A.)*

مَلْبَاحٌ *Mixed; confused. (TA.) — Milk thickened so that parts thereof are mixed together, but not completely thick. (TA.) —* **رَأَيْتُ فُلَانًا مَلْبَاحًا** *I saw the affair, or case, of the sons of such a one to be confused. (S.)*

مَلْبَحٌ *One who sleeps, and lacks power, or ability, to work. (K.)*

لهـ

1. **لَهْدَهُ**, (aor. ٤, L, K, inf. n. **لَهَدَ**, L,) *It (a*

load) *oppressed him, (a camel, L,) by its weight, (S, L, K,) and squeezed him: (L:) it (a heavy load) squeezed it, (namely, a camel's back or side,) or bruised it so that it smelled, and became galled: in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) —* **لَهَدَ** *He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K.) —* **لَهْدُهُ**, aor. ٤, L, K, inf. n. **لَهَدَ**, L, and **لَهْدَةٌ**; (Kr;) and **لَهْدٌ**, (inf. n. **لَهْدٌ**; TA;) but the latter denotes frequency of the action; (S, L;) *He pushed, pushed away, or repelled, him: or pushed him violently upon the chest: (L:) or he pushed him, pushed him away, or repelled him, on account of his baseness, or despicableness: (S, L, K:) or he struck him in the breasts, (L,) or in the bases of the breasts, (K,) and in the bases of the shoulder-blades: (L, K:) or he pressed, or squeezed, him; syn. غَمَزَهُ. (L, K.)*

2: see 1.

4. **لَهَدَ بِهِ** *He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK.) —* **لَهَدَ** *He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K;) [as also لَهَدَ]. —* **لَهْدٌ بِهِ** *is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — Also, **وَاللَّهِ مَا قُلْتُمَا إِلَّا أَنْ تَلْهَدَ عَلَيَّ** *By God, thou saidst it not save that thou mightest aid against me, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) —* **لَهَدَ** *He made, or prepared, the kind of food called لَهْدَةٌ. (IKt.) —* **لَهْدٌ بِهِ**, (inf. n. **لَهَدَ**, L,) *He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (جَلْمٌ), in light estimation, or despised it; as also لَهْدَ بِهِ. (L, art. لحد.)**

لَهْدٌ *A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (جَلْمٌ), in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push, or collision, (L, K,) or the like, (K,) or by reason of the squeezing of a load: (L:) or (so in*

the L: in the K, and) *a tumour in the فَرْيَصَةُ [or portion of flesh between the shoulder-blade and the side], (L, K,) by reason of the pressure of a bag or the like upon the camel's back. (L.) — Also, A certain disease, like an opening, or parting asunder, [app., in the part where the thighs unite,] (كَالْإِنْفِرَاجِ), which befalls men in the legs and thighs. (L, K.)*

لَهْدٌ *A beast of carriage jaded, or fatigued, (S, L,) and rendered emaciated, or lean, by being ridden. (L.) — A she-camel pressed, or squeezed, and having her flesh bruised, by her load. (Lh, L.) —* **لَهْدٌ** and **مَلْهُودٌ** *A camel oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load, or bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs. (L.)*

لَهْدَةٌ *A kind of food of the Arabs; (L;) thin عَصِيدَةٌ; (S, L, K;) not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than حَرِيْقَةٌ and سَخِيْمَةٌ, but thinner than عَصِيدَةٌ [properly so called]. (S, L.)*

مَلْهُودٌ and **مَلْهَدٌ**, but the latter denotes frequency of the action, *A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also لَهْدَهُ.*

مَلْهَدٌ: see **مَلْهُودٌ**. — Also, *Base, or despicable, held weak, (El-Hawázine, L,) and frequently repelled from doors. (El-Hawázine, TA.)*

لهذب

لَزَزَهُ *لَزَزًا وَلَزَزًا, i. e. **لَزَزَهُ** **لَهْدًا** **وَاحِدًا**; in the CK, **لَزَزَهُ**; (Kr, K;) [app. meaning *He made him to adhere with one adhesion.*]*

لهز

لهس

لهط

لهع

لهف

لهق

See Supplement.]

لهلا

Q. 2. **تَلَبَّأَ** *He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.)*

لهمر

لهن

لهو

لهو

See Supplement.]

لوا

[1. لَوَّ، aor. يَلْوُو، inf. n. لَوْوَةٌ, app., *He was foul, ugly, or deformed, in countenance.*] لَوْوَةٌ, accord. to the K, is the same as لَوَّوَةٌ; but this is probably a mistake for لَوَّوَةٌ, *The being foul, ugly, or deformed, in countenance*; [which is the signification of لَوَّوَةٌ]. (TA.) [See art. لَوَّى.] — هَذَا لَوَّى، وَاللَّوَّى، and اللَوَّى، [app., *This, by Allah, is foulness and ugliness!*] (TA [app. from the T.])

2. لَوَّى *He looked malignantly with his eyes or countenance.* (TA: app. from the T.) — لَوَّى اللهُ بِكَ *May God render thee foul, or ugly!* (T.)

لوب

1. لَوْبٌ، aor. يَلْوُبُ، inf. n. لَوْبٌ and لَوْبٌ and لَوْبَانٌ (S, K) and لَوْبٌ (K) and لَوْبَانٌ (K, accord. to the TA) or لَوْبَانٌ (S, CK) *He thirsted; was thirsty; (S, K); or he, thirsting, went round about the water, not reaching it: (K); or he went round about the water, by reason of thirst.* (ISK.) — لَوْبٌ signifies *The camels' going round about the tank, or cistern, and not being able to get at the water, on account of the crowding, or pressing.* (As, K.)

2. لَوْبَةٌ *He mixed it with the perfume called مَلَاب: or he smeared it therewith.* (K.)

4. لَوْبٌ *His camels were thirsty: (K); his camels went round about the water, by reason of thirst.* (TA.)

لَوْبٌ and لَوَائِبٌ Camels, or palm-trees, thirsty; far from water. (K.) You say, تَرَكْتَهُمَا لَوَائِبٌ I left them (the camels) going round about the tank, or cistern, unable to get at the water, on account of the crowding, or pressing. (As, S.) [لَوَائِبٌ is pl. of لَوَائِبَةٌ.]

— لَوْبٌ *A piece of meat that turns round in the cooking-pot.* (K.) — لَوْبٌ *Bees:* (K:) accord. to some, originally لَوْبٌ. (MF.) In some copies of the K, نَحْلٌ is erroneously put for لَوْبٌ. (TA.)

لَوْبَةٌ † *A number of black camels collected together: (K); likened to the tract so called, covered with black stones.* (TA.) [See مَفْتُونَةٌ.] — See لَوْبَةٌ.

لَوْبَةٌ and لَوْبَةٌ † *A stony tract, of which the stones are black and worn: syn. حَرَّة: (S, K); لَوْبَةٌ and لَوْبَةٌ signify a tract of land covered, or strewed, with black stones; and hence a negro is called لَوْبِي and لَوْبِي، [and negroes collectively are called لَوْبَةٌ and لَوْبَةٌ: the former, however, are evidently the Lybians, the latter, the*

Nubians:] (A'Obeyd, S or, as in the TA, A'Oboydeh:) or a لَوْبَةٌ is a *very black, rugged, lengthened tract of ground, only at, or by, [so فَيَ seems here to signify] the projecting part of a mountain, or the lower and thinner, or finer, part of a sand-hill, or the foot (عَرْض) of a mountain: (Az:)* or it may be a *difficult ascent, or acclivity, up a mountain, rising to the greatest height: (Ish:)* pl. of لَوْبَةٌ and لَوْبَةٌ (S, K) and لَوْبَاتٌ (S:): or لَوْبٌ is pl. of لَوْبَةٌ: [not, as implied above, of لَوْبَةٌ:] (Sh:) for a number from three to ten, the pl. used is لَوْبَاتٌ; and more than ten are termed لَوْبٌ and لَوْبٌ: (TA:): [or these last two words are coll. gen. ns., of which لَوْبَةٌ and لَوْبَةٌ are the ns. un.] — مَآ بَيْنَ لَوْبَتَيْهَا مِثْلُ فَلَانٍ [Between its two tracts of black stones, there is not the like of such a one: i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:): or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — بَعِيدٌ مَآ بَيْنَ اللَّائِبَتَيْنِ، said by 'Aisheh, describing her father, † *Free-hearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. وَاسِعُ الصَّدْرِ وَاسِعُ الْعَطَنِ.* (TA.) — لَوْبَةٌ *A people that is with another people, but of which advice or counsel is not asked [by the latter] with respect to anything, (K), whether good or evil.* (TA.)

لَوْبِي (and لَوْبِي، TA.) [Very black]: derived from لَوْبَةٌ, as signifying “a tract covered, or strewed, with black stones”: (K:) or from لَوْبٌ as a syn. of لَوْبٌ, meaning [“the Nubians,” but see above] “a certain race, or nation, of the negroes.” (RA.) — لَوْبِي: see لَوْبَةٌ.

لَوْبٌ i. q. لَعَابٌ; *Slaver, or drivel: (K): a chaste word, not formed by mispronunciation.* (TA.)

لَوْبَاً and لَوْبِيَّاجٌ and لَوْبِيَّاءٌ (K) [The *dolichos lubia* of Forskål; a species of kidney-bean]. Accord. to El-Khafüjee and El-Jawáleekee, not an Arabic word. (TA.) [In Persian, لَوْبِيَّاءٌ and لَوْبِيَّاءٌ: in Greek, λυβός.]

لَوْبٌ *Thirsting: [but see the verb:] pl. لَوْبٌ: like as شَهْوٌ is pl. of شَاهِدٌ. (S.) — لَوْبَةٌ: see لَوْبٌ.*

مَلَابٌ a Persian word, (TA.) *A kind of perfume, (S, K), like خَلُوق (S): or saffron.* (IAqr, K.) — مَلَابَةٌ *A fascicle, or small bundle, of filaments of saffron; a shive of saffron.* (IAqr.)

مَلِيبٌ *A man whose camels are thirsty; or*

whose camels are going round about the water, by reason of thirst. (TA.)

مَلُوبٌ *A thing mixed with the perfume called مَلَاب: (TA:): a thing smeared therewith. (S.) — مَلُوبٌ Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.)*

لوت

1. لَوْتُ، aor. يَلْوُتُ، *He told, narrated, or gave an account of, a thing different from that respecting which he was asked. (K.) [But accord. to some, the aor. is يَلِيتُ, and the verb belongs to art. لَيْت.] It was said to El-Asudeeyeh, “What is المَذَاحِكَةُ?” and she answered اُنْ يَلِيتُ الْإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ، i. e., “The concealing a thing that one knows, and telling, or narrating, something different from it.” (TA.) — لَوْتُ الْخَبَرَ، aor. يَلْوُتُ، *He concealed the news, or information, (K), and related what was different therefrom. (TA.) [But see above.] — لَوْتُ الرَّجُلَ، aor. يَلْوُتُ، He told the man, or narrated to him, a thing in a manner different from the real state of the case: or he expressed the news, or information, to him obscurely, or enigmatically, or obscured it to him, or concealed it from him, telling him, narrating to him, or giving him an account of, a thing different from that respecting which he was asked: but accord. to As., لَوْتُهُ، aor. يَلِيتُهُ، [not يَلْوُتُهُ] inf. n. لَيْتٌ، signifies “he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him”: thus he makes it belong to art. لَيْت: and the like is said in the L. See also above. (TA.) — لَوْتُهُ، aor. يَلِيتُهُ، as also لَوْتُهُ، aor. يَلِيتُهُ، *He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object.* (S, K, art. لَيْت, q.v.)**

لَوْتُ: see اللَّاتُ، in art. لَت.

لوث

1. لَوْتُ، aor. يَلْوُتُ، inf. n. لَوْتُ، *He folded a thing: (IAqr, IKt:) and twisted it. (IAqr.) These are the original meanings. (IAqr, IKt.) — He turned a thing round twice; as a turban is turned round, and an إِرَارٌ. (TA.) — He bound, or wound round, a turban. (K.) You say لَوْتُ الْعِمَامَةَ عَلَى رَأْسِهِ، aor. and inf. n. as above, *He bound, or wound round, the turban on his head. (S.) — لَوْتُ الْوَبَرِ بِالْفَلَكَةِ He wound the camel's hair round the whirl of the spindle. (TA.) — لَوْتُ الْإِسْقِيَةِ الَّتِي عَلَى أَفْوَاهِهَا The skins that are bound and tied round their mouths. (TA, from a trad.) — لَوْتُ، aor. يَلْوُتُ، He (a man) went round about; syn. دَارَ. (S.) — لَوْتُ**

then he or it became concealed from him. (L.)

اَلْوَتُّ: see مُلْتَاتُ

1. لَاحَهُ, aor. يَلُوحُ, (inf. n. تَوَّحُّ, TA,) *He turned it about in his mouth.* (K.) — لَاحَتْ عَيْنَاهُ, *His eyes rolled.*]

2. لَوْجَ بِنَا الطَّرِيقُ, inf. n. تَلْوِيجٌ, *The road became bending to us, or deviating from a straight course.* (K.)

لَوْجًا and لَوْجًا [the latter the dim. of the former] *A want; a thing wanted; an object of want*: (TA:) from لَجَّ as explained above. (K.) — مَا فِي صَدْرِهِ حَوَاجَةٌ وَلَا نَوَاجَةٌ إِلَّا — قَضَيْتَهَا *There was not a want in his bosom but I accomplished it.* (TA.) — مَالِي فِيهِ حَوَاجَةٌ وَلَا — لَوْجًا وَلَا حَوَاجَةٌ وَلَا نَوَاجَةٌ *I have no want, [nor any little want,] with respect to him, or it.* (Lh.) — مَالِي عَلَيْهِ حَوَاجٌ وَلَا لَوْجٌ *[I have no wants which it is incumbent upon him to supply: حَوَاجَةٌ being a pl. of حَوَاجَةٌ; and لَوْجٌ, irregularly, of نَوَاجَةٌ, in imitation of حَوَاجٌ.]* (TA.) — See also حَوَاجَةٌ, in three places.

لَوُجَا: see لَوُيَجَا

1. لَاحَ, aor. يَلُوحُ, inf. n. لَوْحٌ, *It (a thing) shone; gleamed; glistened.* (S.) — لَاحَ, (aor. يَلُوحُ, inf. n. تَوَّحٌ and تَوَّحٌ and تَوَّحَانٌ; TA;) and لَاحَ; *It (lightning) flashed slightly, not extending sideways in the adjacent tracts of cloud:* (S, K:) or لَاحَ signifies *it lighted up what surrounded it.* (TA.) — لَاحَ, (S, Mṣb,) aor. يَلُوحُ, (Mṣb;) inf. n. [تَوَّحٌ and] لَوَّاحٌ; (IAth;) *It appeared:* (IAth, Mṣb:) *it (a star) appeared,* (S, Mṣb,) as also لَاحَ, (S, K,) [*it loomed,*] and *shone, gleamed, or glistened;* (TA;) as also لَاحَ: (Mṣb, TA:) ISk says, لَاحَ سَهْمٌ *Cunopus appeared;* (S;) and لَاحَ *it shone and glistened.* (S, K.) — لَاحَ, and لَاحَ, *He (a man) came forth and became apparent.* (A'Obeyd.) — لَاحَ لِي أَمْرٌ, and لَوَّاحٌ, ‡ *Thine affair became apparent and manifest to me.* (A.) — لَاحَ الشَّيْبُ فِي رَأْسِهِ *Hoariness appeared upon his head.* (TA.) — لَاحَهُ, aor. يَلُوحُ, *He saw him, or it.* (K.) — لَاحَ إِلَى كَذَا, aor. يَلُوحُ, *He looked at, or towards, such a thing; as a distant fire.* (L.) — لَاحَهُ بِبَصَرِهِ, aor. يَلُوحُ, inf. n. لَوْحَةٌ, [so in the L.] *He saw him, or it, and*

— See 4. — لَاحَ (S,) aor. يَلْوَحُ, (TA,) inf. n. نَوْحٌ (S, K,) and نَوْحٌ (K) and نَوَّاحٌ (S, K) and نَوَّاحٌ and نَوَّاحٌ; (K;) and نَوَّاحٌ; (S, K;) *He thirsted*: (S, K;) or *he thirsted in the slightest degree*: (TA) or *he thirsted quickly*. (Lh.) — لَاحَهُ, (uor. يَلْوَحُ, inf. n. نَوْحٌ, TA,) *It (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) altered him, (S, K,) and made him lean, lank, light of flesh, slender, or lank in the belly*; (TA;) *us also* نَوَّحَهُ, (K,) inf. n. تَلْوِيحٌ: or the latter signifies *it (the heat of fire or of the sun) altered the colour of his skin*: (TA:) or both verbs signify *it parched, scorched, or burned, and blackened, his skin*. (Zj.) الشَّمْسُ نَوَّحَتْهُ † *The sun altered him, and scorched, i. e. slightly burned, and changed the colour of, his face*; (S;) and in like manner fire, and the hot wind called سَمُومٌ; *us also* لَاحَتْهُ. (A.)

2. **لَوَح**, (inf. n. **تَلْوِيح**, TA,) *He heated* (S, K) a thing with fire. (S; see MA, and see 1.) — **لَوَحَهُ الشَّيْبُ** *Hoariness altered him*; (TA;) *rendered him white*. (K, TA.) — See 1, and 4.

4. See 1 throughout the first half. — **الاح** (inf. n. **الاحة**, TA,) † *He* (a man) *was cautious and fearful of the thing.* (S, K.°) — **الاح بِثَوْبِهِ** (I.) and **لَوَّحَ** † به (Lh, S, L,) and **لَاحَ** † به (L,) † *He made a sign with his garment,* (S, L,) *from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it.* (L.) **الاح بِسَيْفِهِ** (S, K;) and **لَوَّحَ** † به (K,) inf. n. **تَلْوِيحٌ** (TA:) † *He made a sign with his sword,* (S, K,) *and waved it, or moved it about, [for the purpose above mentioned].* (TA.) — **لَوَّحَ لِّلْكَلبِ بِرَغِيفٍ فَتَبَّعَهُ** — *He made a sign to the dog with a cake of bread, and he followed him.* (A.) — **الاح بِحَقِي** *He went away with, or took away, that which belonged to me.* (ISK, S.) — **الاحَهُ** (inf. n. **إِلَاحَةٌ**, TA,) *He destroyed him or it.* (S, K.)

8 : see 1.

10. **استلح** *He sought, tried, or endeavoured, to see, syn. تَبَصَّرَ*, (K.) *فِي الْأَمْرِ* *into the affair, or thing.* (TA.)

نَوْحٌ *A look; syn. نَظْرَةٌ*; [or rather a *glance*, or *light* or *quick look*;] like نَمَحَةٌ. (K.) — See نَوْحٌ — *Any broad, or wide, and thin, thing, such as a board or plank or the like, of wood or of bone*: (T, M, Msh, K:) pl. النَوَاحُ, and pl. pl. الأَوَاحُ. (K.) A word of this kind has not a pl. of the measure أَفْعُلُ, because dammeh to the و is disliked. (Sb.) — نَوَانِجُ i. q. أُنَوَاجُ, q. v. و

— The *scapula* or *shoulder-blade*, (T, S, Mṣb, K,) when it is written upon, or inscribed. (T, Mṣb, K.) — Any wide bone: (S, Mṣb:) or any bone of the body, except the bones called قُصَب of the arms and legs. (Mṣb.) See also مَنُوحٌ. — **لُوحٌ** لُوحٌ **لُوحٌ** There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — **لُوحٌ** لُوحٌ The smooth part of the shoulder-blade, where its projecting part (عَمْرٌ [so I read for عَمْرٌ in the L.]) terminates, in the upper portion. (L.) — **لُوحٌ** لُوحٌ That [meaning a tablet] upon which one writes. (S.) — **لُوحٌ** لُوحٌ [We wrote for him upon the tablets, or tables]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets **لُوحٌ**. (Zj.) — **لُوحٌ** لُوحٌ mentioned in the Kur, [chap. lxxxv. last verse, *The Preserved, or Guarded, Tablet, whereon are said to be inscribed all the divine decrees;*] † the depository of the decrees, or willed events, ordained by God: (TA:) or i. q. **لُوحٌ** لُوحٌ: or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Mṣb)

لُوحٌ (S, K) and **لُوحٌ** (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (TA.) The air, or atmosphere, (S, K,) between heaven and earth: (S:) the air next to the higher part, or to the clouds, of the sky; syn. **لُوحٌ**: this is its meaning in the phrase **لُوحٌ** لُوحٌ **لُوحٌ** [I will not do that even if thou leap into the air next to the higher part, or to the clouds, of the sky]. (S.)

لُوحٌ لُوحٌ **لُوحٌ** Thirsty camels. (S, K.)

لُوحٌ: see **لُوحٌ**.

لُوحٌ (S, K,) and **لُوحٌ** (K,) A white thing. (S.) The **لُوحٌ** is changed into **لُوحٌ** because of the kesreh before it. (Fr, S.) **لُوحٌ** is extr.; for there is no reason for the change of the **لُوحٌ** into **لُوحٌ**, unless for alleviation of the sound. (L.) — Also **لُوحٌ** and **لُوحٌ** Of a shining, or glistening, white hue. (L.) — **لُوحٌ** and **لُوحٌ** † Intensely white. (K, TA.) — Also **لُوحٌ** (S, K) and **لُوحٌ** (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — **لُوحٌ** لُوحٌ I met him at the period of the afternoon called **لُوحٌ**, when the sun was white. (L.)

لُوحٌ لُوحٌ [Kur, lxxiv. 29, referring to سَقَرٌ,] Burning the [scarf-] skin so as to blanchen it. (Zj.)

لُوحٌ [pl. of **لُوحٌ**] The parts of a thing that are apparent, and that show the signs thereof. (TA.) **لُوحٌ** and **لُوحٌ** The external parts of a thing. (A.) **لُوحٌ** لُوحٌ The apparent signs of hoariness, occurs in a verse of Khufāf Ibn-Nudbeh, for **لُوحٌ** لُوحٌ. (TA.)

— **لُوحٌ** لُوحٌ Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) and the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (ISd:) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (IB.) 'Amr Ibn-Aḥmar El-Bāhilee says,

• تَمَسَّى كَأَنُوحِ السَّلَاحِ وَتَضَّ •
• جَى كَأَنَّمَا صَبَحَ الْقَطْرِ •

[In the evening she is like shining weapons, (so accord. to the S.) or like sword-cases, (accord. to IB.) and in the early part of the day, after sunrise, she is like the wild cow on the morning of, or after, rain]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.)

لُوحٌ: see **لُوحٌ**.

لُوحٌ (K,) meaning [the shoulder-blades, or] any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large **لُوحٌ**: (Sh, AHeyth:) and **لُوحٌ** is said to mean the **لُوحٌ** [or two radii], the **لُوحٌ** [or two tibiae], and the **لُوحٌ** [or two humeri, or upper bones of the arms]. (TA.) — **لُوحٌ** (K.) — **لُوحٌ**, or light of flesh; or slender, or lank in the belly: (K:) applied alike to a man and a woman: also, a beast of carriage that becomes so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K:) pl. **لُوحٌ**. (TA.) — **لُوحٌ** A beast (S) that quickly becomes thirsty; (S, K;) as also **لُوحٌ** (K) and **لُوحٌ** (IAḥ, K;) the last extr., as though the **لُوحٌ** were changed into **لُوحٌ** because of the kesreh which is near before it, and as though they had imagined a kesreh to the **لُوحٌ**. (ISd.) — **لُوحٌ** [A very thirsty kind]. (TA, voce **لُوحٌ**.) — [A kind of decoy-bird. See **لُوحٌ**.]

لُوحٌ: see **لُوحٌ**.

لُوحٌ Altered by fire, or by the sun, or by travel, [&c.]: an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a

spear, or the like: (TA:) also **لُوحٌ** altered (K) by the sun, or by travel, &c. (TA.)

لُوحٌ: see **لُوحٌ**.

لُود

1. **لُودٌ** (S, A, L, Mṣb,) inf. n. **لُودٌ** (S, L, K) and **لُودٌ** (S, A, L, K) and **لُودٌ** (L, Mṣb, K) and **لُودٌ** (Mṣb, K,) He had recourse to it, (a mountain [&c.], Mṣb,) or him, for refuge or protection or preservation; (S, A, L, Mṣb;) as also **لُودٌ** (A;) and **لُودٌ** (Mṣb;) sought, or took, refuge in it, or him; (S, L;) and joined himself to him; and sought, desired, implored, or called for, aid, or succour, of him: (L:) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L;) as also **لُودٌ** (L,) inf. n. **لُودٌ** (L, K) and **لُودٌ** (L,) inf. n. **لُودٌ** (L,) as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K;) as also **لُودٌ** (L,) inf. n. **لُودٌ** (L, K.) You say, **لُودٌ** and **لُودٌ**, **لُودٌ** and **لُودٌ**, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Mṣb:) and **لُودٌ** and **لُودٌ** The house encompassed, or surrounded, the road. (L.) See also 3. — **لُودٌ** and **لُودٌ** He laboured, or strove, to overcome the people in any way; expl. by the words **لُودٌ** (T, L.) [Perhaps the **لُودٌ** is a mistake for **لُودٌ**; see 3; the same phrases being explained in the M by **لُودٌ**: but there is a near resemblance between the significations of **لُودٌ** and **لُودٌ**.]

3. **لُودٌ** and **لُودٌ** (S, L,) inf. n. **لُودٌ** (S, L, K,) with which **لُودٌ** is syn., (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K.) Agreeably with this explanation, (as some say, L,) **لُودٌ** is used in the Kur, xxiv. 63: were it from **لُودٌ**, it would be **لُودٌ**. (S, L.) — See 1. — **لُودٌ** inf. n. **لُودٌ**, He went round about them, or encompassed them. (Mṣb.) See also 1. — **لُودٌ** (M, L,) inf. n. **لُودٌ** (K) and **لُودٌ** (M, L, K,) He circumvented, or deluded, him; (M, L, K;) syn. **لُودٌ** (M, L) inf. n. **لُودٌ**. (K.) — **لُودٌ** (M, L) and **لُودٌ** (M,) He wheedled, beguiled, or deluded, them; syn. **لُودٌ** (M, L.) He eluded, and shunned, or avoided, thee; syn. **لُودٌ** and **لُودٌ**. Agreeably with this explanation, or as signifying **لُودٌ**, some render **لُودٌ** in the Kur, xxiv. 63. **لُودٌ** (T, K,) inf. n. **لُودٌ**.

(K) and لَوَاذُ (L, K,) *He acted contrarily to, or differently from, or adversely to, him; was, or became contrary to, or different from, or adverse to, him; (L,* K,* TK;) syn. خَالَفَ, (TK,) inf. n. خَلَّافٌ. (L, K.)* Agreeably with this explanation, Zj renders لَوَاذًا in the Kur, xxiv. 68; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.)

4: see 1: — and 3. — **الادب به غيره** [He caused another to have recourse to him or it for refuge or protection or preservation; to seek, or take, refuge in him or it; to protect, conceal, defend, or fortify, himself by him or it: or he protected, concealed, defended, or fortified, another by means of him or it]. (A.) — **الادب الناقة الظل بحفها** † [The she-camel covered, or concealed, the shade with her foot]; meaning that the time of noon-day-heat was come. (A.)

لَوْدُ The side of a mountain; and its circuit: pl. **أَلَوَاذُ**. (S, A, L, K.) — **A side, or lateral part or tract, of a country or region:** (A:) and of a thing; (TA;) as also **لَوْدَانُ**: (K:) pl. as above. (A.) — **A place of bending of a valley:** pl. as above. (L, K.) — **هُوَ بَلَوْدٌ كَذَا, and كَذَا, He, or it, is in the side of, or part adjacent to, such a place or thing. (L.)** — **هُوَ نَوْدُهُ** *He is near to him or it. (L.)*

لَوْدَانُ: see **لَوْدُ**.

لَوْدَانِيَّةُ, (as in some copies of the K,) or **لَوْدَانِيَّةُ**, (as in others and in the TA,) *Circumvention; delusion; syn. مُرَاوَعَةٌ. (K.)* See 3.

مَلَاذُ and **مَلَوْدَةُ** [the latter thus in the K and accord. to the TA; but in the TT, **مَلَوْدَةُ**; and in the L, without the first vowel-sign:] *A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; a refuge; (TA;) a fortress; a fortified place; a castle. (L, K.)*

مَلَوْدَةُ: see **مَلَاذُ**.

خَيْرٌ مَلَاوِدُ † *Little good: (S:) or good that comes not save after severe toil or labour: occurring in a verse of El-Katamee: you say, خَيْرُ بَنِي فَلَانٍ مَلَاوِدُ The good of the sons of such a one comes not save after severe toil or trouble to procure it. (ISK, T, L.)*

تَلَوَاذُ: see 3.

لوز

لَوُزُ [The almond; or almonds:] the fruit of a certain tree; (Mḡb, TA;) well known; (A, Mḡb, K;) abundant in the countries of the Arabs; said by some to be a species of مَزْج, which is that whereof the edible part is not attained save by breaking; by others said to

be bruised, or brayed, مَزْج; and also called قَمْزُوسُ: it is of two kinds, sweet and bitter: (TA:) the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder, (by reason of its soft nature, TA,) and the eating thereof, shelled, with sugar, augments the marrom and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away [the spots in the skin called] نَمَش, and stills pain, (K [but omitted in the CK] and TA,) when it [app. meaning its oil] is drunk, and when dropped into the ear; (TA;) and it relaxes the bowels, and causes sleep, (K, TA,) when the soles of the feet are anointed with it, and when it is introduced into the nose; (TA;) and it is diuretic: (K, TA:) it is an Arabic word: (Mḡb, TA:) a coll. gen. n.: (TA:) n. un. with ē. (S, Mḡb, K.) — [Hence,] **اللَوْرَتَانِ** † [The amygdalæ of the fauces; also called the tonsils;] two pieces of flesh in the two sides of the fauces. (A, TA.) — † **The two sockets of the hips, where the heads of the thigh-bones are inserted. (A, TS, TA.)**

لَوَزُ A seller of لَوُزُ [or almonds]. (K.)

أَرْضُ مَلَاذَةٍ Land containing, (S, M,) or abounding with, (A, K,) trees of the لَوُزُ [or almond]. (S, M, A, K.)

لَوُزُ تَمْرٍ مَلَوُزُ Dates stuffed with لَوُزُ [or almonds]; (Sḡh, K;) the stones being taken out and لَوُزُ put in their place. (TA.)

لوش

لَاشِي an abbreviation of لَاشِي [Nothing]. It is generally used coupled, or connected, with a word of similar form; as in the saying **لَاشِي خَيْرٌ مِنْ لَاشِي**, which see in art. موش. (TA.)

لوص

1. **لَاصَ**, intrans.: see 3. — **لَاصَ بَعَيْنِهِ**: see 3. — **لَاصَ عَنِ الْأَمْرِ** *He turned aside, or away, from the thing, or affair; he declined from it; he avoided it. (Abou-Turab, K.)*

3. **لَاصَ**, (K,) inf. n. **لَاصَ**, (M,) *He looked to the right and left as though he desired, or sought, a thing: (M:) or he looked as though he were deceiving, or beguiling, to seek to obtain, or attain, a thing; (Lth, K;) as also لَاصَ, inf. n. لَوُص. (Lth.) — **لَاصَ بَعَيْنِهِ**, (M, TA,) inf. n. as above, (M, A, K,) *He looked, (M,) or glanced, (A, K,) at him, or it, from the interstice of a door, (M, A, K,) and the like, (A, K,) or of a curtain; (M;) as also لَاصَ, (M,) inf. n. لَوُص. (M, A, K:) or the former verb has the signification here first given. (M.)* — **لَاصَ** *He looked (S, A, K) to the right and left**

(A, K) *to see how he might come to the trees, (S, K,) to pull them up, or out, (S,) or to cut them with the axe, and to see how he might strike them, (K,) or to see how he might cut them. (A.)* — And hence, **لَاصَ فُلَانٌ عَنْ كَذَا** *Such a one endeavoured to turn me by deceit, or guile, from such a thing. (A.)* [Hence also,] **مَا زِلْتُ لَاصَ**, (M, TA,) **أَلِصُّهُ عَنْهُ**, (M, TA,) *I ceased not to endeavour to turn him from such a thing; i. e. to endeavour to induce him to leave, or relinquish, such a thing; syn. أَدْبَرُهُ عَنْهُ. (M, TA:) and كَذَا عَلَى كَذَا, (S, K,) and لَاصَهُ, (M, K, art. دور,) *he endeavoured to turn him to, or induce him to do, such a thing, (M, K,) desiring, or seeking, it of him. (S, K.)* Hence the saying of 'Omar to 'Othmān, respecting the sentence declaratory of belief in the unity of God, (TA,) **هِيَ الْكَلِمَةُ الَّتِي أَلَصَّ** (S, TA) *It is the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (TA;) meaning Abou-Tālib, (S, TA,) when dying. (TA.)* And hence the phrase in another trad., **عَلَى حَلْبِهِ** *And verily thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA.)* [Said by Moḥammad to 'Othmān. See the preceding words of the trad. voce قَمَص.] You say also, **إِلَاصَةً**, inf. n. **أَلَصْتُ** † *I desired to take from him, or of it, something; (M,* K, TA; [but in a copy of the M, in the place of أَلَصْتُ, I find أَدَرْتُ, which I regard as a mistranscription;]) as also أَلَصْتُ, inf. n. إِلَاصَةً. (L, TA.)**

4: see 3, in five places.

رَجُلٌ مَلَاوِصٌ *A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner. (A, TA.)*

لوط

1. **لَوُطُ**, (Mḡb, TA;) **لَوُطُ**, inf. n. **لَوُطُ**, aor. **لَوُطُ**, (Mḡb, TA;) **لَوُطُ**, inf. n. **لَوُطُ**; (TA;) *It (a thing, Mḡb, or anything, TA) clave, stuck, or adhered, to it. (Mḡb, TA.)* You say, **لَوُطُ الشَّيْءِ بِقَلْبِي**, aor. **لَوُطُ** and **لَوُطُ**, (Ks, S, K,) inf. n. **لَوُطُ** and **لَوُطُ**, (Ks,) and **لَوُطُ**, (TA,) † *The thing was rendered an object of love, and made to cleave, to my heart: (Ks,* S,* K, TA:) it clave to my heart; (TA;) as also لَوُطُ بِقَلْبِي. (K, TA.)* And **لَا يَلُوطُ**, (TA,) and **لَا يَلُوطُ**, (S, TA,) † *This thing, or affair, does not cleave to my heart. (S, TA.)* And **لَا يَلُوطُ** † *I do not love him, or it. (TA.)* And

it is said in a trad., مَنْ أَحَبَّ الدُّنْيَا آتَاَهَا بِثَلَاثٍ + [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — لَاطَ فِي الْأَمْرِ, inf. n. لَاطَ, (Sgh, K,) accord. to Lth., and if correct, like قَالَ in the sense of قَوْلٌ, (Sgh,) + He was importunate in, or with respect to, the affair: (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — لَاطَ بِحَقِّهِ + He went away with, or took away, his right, or due. (TA.) — لَاطَهُ, inf. n. لَوُطَ, He stuck it; made it to cleave, stick, or adhere; as also لَاطَهُ, inf. n. لَاطَهُ; and لَاطَهُ. (TA.) — [See also لَاطَ in art. لَبَطَ.] — لَاطَ الْحَوْضَ, (K,) or لَاطَ, (K,) لَاطَ بِالْحَوْضِ, (S,) accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. لَوُطَ, (S,) He plastered the watering-trough, (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay. (S, K, TA.) — It is said in a trad., كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِي لَاطُوا, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — لَاطَ, (S, Mgb, K,) aor. يَلُوطُ, (Mgb, TA,) inf. n. لَوَاطُ, (TA,) or لَوَاطَةٌ with ة; (Mgb;) and لَوُطَ, (S, K,) [inf. n., app., لَوَاطُ and لَاطَ, for it is said in the TA that لَاطَ is syn. with لَوَاطُ;] and تَلَوُطَ, (K;) He committed the act of the people of لوط [or Lot]; he did that which is excessively foul, like as the people of لوط did. (Mgb.)

2. لَوُطَهُ بِالطِّيبِ He smeared him, or it, much with perfume. (TA.)

3: see 1, last sentence.

4: see 1.

5: see 1, last sentence.

8. اللَاطَةُ: see 1, in four places. — اللَاطَةُ: see 10. — اللَاطُ حَوْضُهُ He plastered with mud, or clay, for himself, his watering-trough. (K.)

10. اسْتَطَاوَهُ They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S.) — اسْتَطَاوَهُ He claimed him as a son, he not being his; as also اسْتَطَاوَهُ. (K.) — اسْتَطَاوَهُ He had a right, or just title or claim, to his blood; syn. اسْتَوْجَبَهُ, (S, TA,) and اسْتَحَقَّهُ. (TA.) — اسْتَطَاوَهُ They committed sins for which he who should punish them would be excusable, because

they deserved punishment; as also اسْتَحَقُّوا, and اسْتَغْبَوْا, and أَعْذَرُوا. (IAqr.)

لَوُطَ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — [Hence the saying,] إِبْنِي لِأَجْدُ تَهْ فِي قَلْبِي لَوُطًا + Verily I feel for him, in my heart, a love cleaving thereto; as also لَيْطًا; (S, TA;) and لَوُطَةً; and لَوُطَةً. (Lh, Kr.)

لَوُطَ and لَوُطَةً: see لَوُطَ.

لَوُطِي One who is addicted to the crime of the people of Lot; as also لَوُطًا: both used in this sense in the present day; but perhaps post-classical.]

لَوُطِيَّة [The crime of the people of Lot]: a subst. from لَاطَ in the last of the senses explained above: occurring in a trad. (TA.)

لِطَ [originally لَوَاطُ] Quick lime, or the like; syn. كُنُسَ: and gypsum: (K:) because watering-troughs, &c. are plastered therewith. (TA.) — And, (as being likened thereto, TA,) † Human ordure; or thin human ordure; syn. سَلَحَ. (K.)

لَوُطِي: see لَوَاطُ.

لَوُطَ alone, (S,) and لَوُطَ بِقَلْبِي, (A'Obeyd,) + He is more, or most, closely cleaving to my heart; (A'Obeyd, S;) as also لَاطَ. (S.)

لوع

لوف

لوق

لوك

لوم

لون

لوه

لوى

لى

See Supplement.]

لِأَ

4. الْبَآتُ الشَّالِقَةُ The she-camel was slow. (K.)

لِأَ A kind of white grain, resembling the جِصَّ [or cicer arietinum], (K,) intensely white, which is eaten. AHn says, I know not whether it [the plant] have, or have not, قَطْنَبَةٌ [q. v.]. (TA.)

لِب

لِبَابٌ A quantity of food less than what fills the mouth: (IAqr, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on

the authority of IAqr.) Mentioned by IM in art. لوب, and again in the present art. (TA.)

لِب

1. لَبَّاهُ, aor. يَلْبِثُ, (inf. n. لَيْثٌ, S,) as also لَبَّاهُ, aor. يَلُوثُ; or لَبَّاهُ عَنْ وَجْهِهِ; as also لَبَّاهُ; (and أَلْبَهُ, S, K, art. أَلَت;) He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K.) The Rájiz says,

• وَلَيْثَةٍ ذَاتِ دُجَا سَرَيْتَ •
• وَلَمْ يَلْبِثْنِي عَنْ سَرَاهَا لَيْثَ •

[During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذَاتِ نَدَى have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — and no averting thing averted me, &c.; لَيْثَ being put for لَبَّاهُ: or, nothing made me to repent, and say, لَيْثِي مَا سَرَيْتَهَا Would that I had not journeyed during it! or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — لَبَّاهُ حَقَّهُ, aor. يَلْبِثُ, inf. n. لَيْثٌ; and لَبَّاهُ; but the former is the more approved; as also أَلْبَهُ and أَلْبَهُ; He diminished unto him his due, or right; [or defrauded him of part thereof.] (TA.) It is said in the Kur, [xlix. 14,] لَا يَلْبِثُكُمْ مِنْ أَعْمَالِكُمْ مَا سَرَيْتَهَا He will not diminish unto you, nor defraud you of, aught [of the reward] of your works. (Fr, Zj.) — مَا أَلْبَهُ مَا أَلْبَهُ سَيِّئًا; as also مَا أَلْبَهُ سَيِّئًا (and TA;) He did not diminish unto him aught. (Fr, S, K.) In مَا أَتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ, in the Kur, [lii. 21, q. v. in art. أَلَت.] the verb may be from أَلَّتْ or from أَلَّتْ. (TA.) — أَلَّتْ in a verse of 'Orweh Ibn-El-Ward, signifies أَضَرَّهُ and أَجَمَّهُ [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — In the following saying, الْحَمْدُ لِلَّهِ الَّذِي لَا يَفَاكُ وَلَا يَلَاثُ وَلَا تَشْتَبِ عَلَيْهِ الْأَصْوَاتُ [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kur xxxiv. 50, and 1 in art. فَوَتْ) and —, and to whom voices will not be confused, or undistinguishable, one from another!], لَا يَفَاكُ is from أَلَّتْ, a dial. var. of أَلَّتْ, aor. يَلْبِثُ, in the sense of نَقَصَ, and signifies unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching: so accord. to IAqr: or, accord. to Khálid Ibn Jembeh, upon whom nothing that any one لا يَأْخُذُ بِهِ can have any power; (expl. by

قول قائل; i. e., *who obeyeth no one.* (L.) — *لَتَ شَيْئًا*, aor. *يَلْتُ*, *He concealed a thing that he knew, and told, or narrated, something different from it.* (TA, art. *لوت*, q. v.) — *لَتَهُ*, aor. *يَلْتُ*, inf. n. *لَيْتَ*, *He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him:* so accord. to Ag, and the like is said in the L: but accord. to some, the verb is *لَتَهُ*, aor. *يَلْتُ*, q. v., in art. *لوت*. (TA, art. *لوت*) — *لَات* — *لَات* *حِينَ مَنَاصٍ*, occurring in the *Kur*, [xxxviii. 2.] (§.) [there meaning, accord. to the general opinion, *When (it, or the time,) was not a time of flight: in other cases, and (it, or the time,) is, or was, not a time of flight*]. *لَات* is here likened to *لَيْسَ*; and the name of the agent is understood. (§, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the *§*. (TA.) Or *لَات* is originally *لَا*; and the *ت* is added, as in *لَتَمْتُ* [in the CK, *لَتَمْتُ*] (El-Muärrij, §, K,) and *لَتَمْتُ*. (El-Muärrij, §) — With respect to the proper meaning and etymology of *لَات* there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally *لَاتَ* in the sense of *نَقَصَ*, and afterwards used as a negative, like *قُلْ*: so says Abou-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally *لَيْسَ*; that its *س* is changed into *ت*, and then the *ي* into *ل*, because it is movent and preceded by *fet-hah*: so says Abu-r-Rabeea. Second, that it is two words, the negative *لَا*, with the fem. *ت*, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the *Kafr* by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally *لَيْسَ* nor *لَا*; as related by the sheikh Abou-Is-hák Esh-Shátibee alone. Fourth, that it is a word and a part of a word, namely the negative *لَا*, and *ت* prefixed to *حِينَ*; which opinion is ascribed to A'Obeyd [as is mentioned in the §] and Ibn-El-Taráweh: the former of whom argues in favour of this opinion from the fact that *ت* is found so prefixed in Othmán's copy of the *Kur-án*; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) *لَتَجِينُ* [however] occurs, without *لَات*, in the following verse of Abou-Wejzeh:

- العَاطِفُونَ لَتَجِينُ مَا مِنْ عَاطِفٍ •
- وَالطَّعْمُونَ زَمَانَ أَتَيْنَ الطَّعْمَ •

[The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (§.) The general opinion is favoured by the following facts: that *لَات* is

pronounced in a case of pause *لَاتَ* and *لَاَ*: that it is written separately from *حِينَ*: and that it is sometimes written *لَاتَ*, with kesreh to the *ت*, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive *ل*]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written *لَاتَ*, with dammeh to the *ت*: and both these variations occur in readings of the *Kur-án*: but *لَاتَ*, with fet-hah to the *ت*, is the most common. (TA.) — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the §] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of *لَات حِينَ مَنَاصٍ* being, in the former case, *لَا حِينَ مَنَاصٍ كَانَتْ لَهُمْ*, [A place of flight not existing for them; which does not imply that there was none for others; as *لَا* here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, *لَا أَرَى حِينَ مَنَاصٍ*, [I see not a time of flight]. Second, that it governs in the same manner as *إِنَّ*; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and others. Fourth, that it governs like *لَيْسَ*; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — *لَات* [when it has grammatical government]* does not occur without *حِينَ* [or, as many say, some word syn. therewith, as *وَقْتُ*, &c.]. (§, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as *لَيْسَ*; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] *حِينَ* is sometimes suppressed, (in poetry, §, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Maḡrooq, the son of Saḡd the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Amhar the son of 'Amr the son of Temeem, (§, art. *قرب*), who was enamoured of Maḡrooq,] *وَحَنَّتْ وَلَاتَ هَنَّتْ وَأَتَى لَكِ مَقْرُوعٌ*, [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumáneh) should Maḡrooq be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (§, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is

observed, that *لَات*, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, *And she conceived a longing desire, but it was as though she did not conceive such a desire:*] (MF.) for when *لَات* has government, the subject and predicate cannot both be suppressed. (AHei, MF.)

4: see 1.

لَيْتَ a word denoting a wish [signifying *Would that —; I wish that —;*] (§, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K;) governing the subject in the acc. case, and the predicate in the nom. case, (§, K,) like *كَأَنَّ* (or [rather] *إِنَّ*, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftoolah,] and in their admitting most of the pronouns as affixes, and in their meanings. (§.) Ex. *لَيْتَ زَيْدًا ذَاهِبٌ* [Would that Zeyd were going;] (§;) and *لَيْتَنِي فَعَلْتُ كَذَا وَكَذَا* [Would that I had done so and so.] (TA.) You say *لَيْتَنِي* as well as *لَيْتَنِي*, (§, K,) like *لَيْتَنِي* and *لَيْتَنِي*, and *لَيْتَنِي* and *لَيْتَنِي*: (§;) but *لَيْتَنِي* is more common than *لَيْتَنِي*; whereas *لَيْتَنِي* is less common than *لَيْتَنِي*. (TA.) You also say *يَا لَيْتَ* O, would that —. As to the saying of the poet,

• يَا لَيْتَ أَيَّامَ الصَّبَا رَوَّاجِعَا •
meaning *لَنَا رَوَّاجِعَ*, [O, would that the days of youth were returning (to us)!] *رَوَّاجِعَ* is put in the acc. case therein as a word descriptive of state: (§;) or it is governed in the acc. case by a verb understood, as *أَقْبَلْتُ*, or *عَادْتُ*, or some other verb suitable to the meaning: so says Sb: (TA.) or *لَيْتَ* in the above verse may be used in the manner of *وَجَدْتُ* [see below], (§,) for *لَيْتَ* is sometimes used in the manner of *وَجَدْتُ* [I found], (Fr, §, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (§;) you say, *لَيْتَ زَيْدًا شَاحِصًا* [Would that Zeyd were going away, &c.]: (§, K:) this is done to give intensiveness: one says, for this purpose, *لَيْتَ زَيْدًا قَائِمًا* [Would that Zeyd were standing] putting both the subject and the predicate in the acc. case. (Mab.) — *لَيْتَمَا*: see De Sacy's Gr. Ar. ii. 63. — See also an ex. of *لَيْتَ* as a subst. voce *سَوَفَ*.

لَيْتَانِ The side of the neck: (§, K:) or the *لَيْتَانِ* are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear: or the parts of the neck beneath the

earrings: or the places upon which the cupping-instrument is applied; المَحْمَتَانِ: pl. أَلْيَاتُ and لَيْتَة [but whether the latter be لَيْتَة or لَيْتَة is not shown]. (TA.) — أَصْفَى لَيْتًا He inclined the side of his neck. (TA, from a trad.)

لَيْسَ

2. لَيْسَ *He became related to the Benoo-Leyth. (A.) [See also 5.]*

3. لَيْتَةً *He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S) — He parted, or separated himself, from him; syn. زَالَهُ. (TA.)*

5. لَيْسَ and لَيْسَ *He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْسَى الْهَوَى (K:) and in zeal in the cause of his party: (TA:) he became like a lion; as also اِسْتَلَيْتَ. (L.)*

10: see 5.

الْلَيْثُ *Strength: [like لَوْثُ]. (TA.) — اللَيْثُ (S, K) and اللَيْثُ (K) The lion: (S, K:) said to be from لَيْثٌ as signifying "strength": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ي is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لَيْوُثٌ, and, as some say, مَلَيْتَةٌ, like مَلَيْتَةٌ and مَلَيْتَةٌ: (TA:) fem. لَيْتَةٌ; pl. لَيْثَاتٌ. (Mgh.) — لَيْثٌ The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عَفْرَيْنَ, the name of a town or district. (As, S.) One says إِنَّهُ لَأَشَجَعُ مِنْ لَيْثِ عَفْرَيْنَ [Verily he is more courageous than the lion, &c.] (S.) [See also art. عَفْر.] — See أَلَيْتٌ. Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — اللَيْثُ also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumspection, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, الْعَنْكَبُوتُ: (Lth:) or [a reptile] smaller than the عَنْكَبُوتُ, that catches flies. (TA.) — لَيْثٌ A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.)*

لَيْثٌ, signifying A certain plant that winds about, belongs to art. لَوْثٌ, q. v. (TA.)

لَوْنَةٌ A strong she-camel. (K.) See لَوْنَةٌ.

لَيْسَى [Of, or belonging to, or resembling, a lion. (K.)]

لَيْتَانَةٌ: see لَوْنَةٌ.

لَيْتَانَةٌ and لَيْتَانَةٌ [Lion-like courage]. (TA.)

لَيْتَانَةٌ and لَيْتَانَةٌ: see art. لَوْثٌ.

أَلَيْتٌ *Courageous: pl. لَيْثٌ: (IAar, K:) as also لَيْثٌ. (TA.) — أَلَيْتٌ Stronger, and more hardy; or strongest, and most hardy. (TA, from a trad.)*

لَيْثٌ: see اللَيْثُ.

مَلَيْتٌ [accord. to the K and TA; but in the L, Strong; powerful: (K:) or very hard; syn. شَدِيدُ الْعَارِضَةِ. (L.)]

مَلَيْتٌ: see مَلَيْتٌ. — A strong stallion; likened to a lion. (A.) — مَلَيْتٌ Fat, and broken, or trained, to obedience; syn. سَبِينٌ مُدَلَّلٌ. (TS, K.) [See also art. لَوْثٌ.] — مَلَيْتٌ, as also مَلَوْتُ, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — رَأْسٌ مَلَيْتٌ, as also مَلَوْتُ, A head of which part of the hair is black, and part white. (TA.)

مَلَيْتٌ [A camel] full [of flesh, and] abounding with وَبَرٌ, or wool. (TS, K.)

لَيْسَ

1. لَيْسَ a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Mgh, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Mgh;) of the measure فَعَلَ; (Mughnee;) originally لَيْسَ, from which it is contracted by the suppression of a vowel, (Sb,* S, M,* K, Mughnee,*) being found difficult of pronunciation, (S,) [i.e.,] to render it easy to pronounce, (K,) like عَلِمَ for عَلِمَ, (Sb, M,) the ي not being changed into ا (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i.e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarrāj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَسْتُ and لَسْتُمْ (S, Mughnee) لَيْسْتُ and لَيْسُوا and لَيْسَ and لَيْسَ [&c.], (Mughnee,) like as they say ضَرَبْتُ and ضَرَبْتُمْ [&c.]: (S:) we have

not determined its measure to be فَعَلَ, because this is not contracted; nor فَعَلَ, because there is no verb of this measure with ي for its medial radical letter, except هَبُو; but لَسْتُ has been heard; so, accord. to this form, it may be like هَبُو: (Mughnee:) the Benoo-Dabbeh say لَسْتُ and لَسْتُمْ in the sense of لَسْتُ and لَسْتُمْ; and some of them say لَسْتُ: (TA, art. لَوْس:) but Sb says, that the Arabs did not say لَسْتُ, like as they said خَفْتُ, because لَيْسَ is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i.e.] it denotes [thus] the negation of its predicate: (Mgh:) and has the same government as the verb كَانَ and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [Zeyd is not a person standing]: (Mgh:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aqshà [respecting Mohummad],

لَهُ نَائِلَاتٌ مَا يُغِبُّ نَوَائِبَهَا •
وَلَيْسَ عَطَاءُ الْيَوْمِ مَانِعُهُ غَدًا •

[He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate; as in the saying, لَيْسَ زَيْدٌ بِمُطَلِّقٍ [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِسْتَقْتَكُ and اِسْتَقْتَكُ إِلَيْكَ. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مَحْبَبًا كَانَ زَيْدٌ, but not مَحْبَبًا لَيْسَ زَيْدٌ; (S:) or some allow this latter; but others disallow it. (Ibn-A'keel on the Alfeeyeh, section on كَانَ and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of إِلَّا; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, جَاءَنِي لَيْسَ الْجَائِي [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الْجَائِي

زَيْدًا. (§, M: but in the latter, instead of *جَانِي*, we find *أَتَى*; and instead of *الْجَانِي*, we find *الْآتِي*.) You may also say, *جَاءَنِي الْقَوْمُ نَيْسَكُ* [The company of men came to me, excepting thee]; but the separate pronoun, *إِيَّاكَ*, is here better. (§.) When the predicate after it is connected with *إِلَّا*, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, *لَيْسَ الطِّيبُ إِلَّا الْمِسْكُ* [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved in several ways; some holding *الطِّيبُ* to be the subject of *لَيْسَ*: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold *لَيْسَ* to be here used as a particle; and so in the saying *لَيْسَ خَلَقَ اللَّهُ مِثْلَهُ* mentioned above. (Mughnee.) Sometimes it is used in the sense of *لَا التَّيْبُوتَ* [the *لَا* which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the *K*, except that in all the copies thereof we find *وَأَنَّهُ* put by mistake for *وَرَبَّمَا*: (TA:) [so in the saying in the *Kur*, ii. 194, *لَيْسَ عَلَيْكُمْ جُنَاحٌ*, which is the same as *لَا جُنَاحَ عَلَيْكُمْ* in verse 235 of the same chapter, meaning, *There shall be no crime, or sin, chargeable upon you*]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of *لَا* so used: (TA:) as in the saying [of a poet],

- أَيْنَ الْمَفْرُ وَالْإِلَهُ الْغَالِبُ •
- وَالْأَشْرَمُ الْمَغْلُوبُ لَيْسَ الْغَالِبُ •

[Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing *الغالب* to be the subject of *لَيْسَ*, and the predicate to be suppressed; the latter being said by Ibn-Malik to be an annexed pronoun referring to El-Ashram; so that the meaning is *لَيْسَ الْغَالِبُ* [the overcomer is not he]. (Mughnee.) It is said (M, *K*) by Fr, (M,) and also by Kh, (TA,) that the original of *لَيْسَ* is *لَا أَيْسَ*; (M, *K* [in the latter of which I read *أَوْ أَصْلُهُ*, as in several copies of the *K*, or rather *أَوْ أَصْلَهَا*, as corrected in the TA, instead of *أَوْ مَعْنَاهُ*, the reading in the *CK*];) and this, says Fr, is shown by the saying, *جِيءَ بِهِ مِنْ أَيْسٍ وَلَيْسَ*, i. e., [Bring thou him, or it,] from where he, or it, is, and is not: (M:) or *إِيَّتِي مِنْ حَيْثُ أَيْسٍ وَلَيْسَ*, i. e., [Come thou to

me, or probably, the right reading is *إِيَّتِي بِهِ* bring thou to me him, or it, (as I find in a copy of the *K*, in which *به* has been added in red ink, and in the A I find *إِيَّتِي بِهِ*), from where he, or it, is, and he, or it, is not: (*K*;) or the meaning is, *مِنْ حَيْثُ لَا وَجَدَ* [from where there is no finding; or no being found, or no existence; or no power, or ability]: (*K*, TA:) or *أَيْسٍ* means *مَوْجُودٌ* [found, or existing], and *لَا أَيْسٍ* [means] *لَا مَوْجُودٌ* [not found, or not existing], and is contracted [into *لَيْسَ*]: (*K*;) [but the last rendering of *أَيْسٍ* and *لَا أَيْسٍ* seems to be taken from an explanation, not literal, of another saying; *مَا يَعْرِفُ* *لَا أَيْسٍ* he knows not a thing existing from a thing not existing.] Abou'Alae relates, that Sb said, *جِيءَ بِهِ مِنْ حَيْثُ وَلَيْسَ*, or it, from where he, or it, is, and is not; meaning, the fet-huh of the *س* being made full in sound, on account of the pause. (M.) In the saying of a certain poet,

- قَدْ رَسَتْ الْحَاجَاتُ عِنْدَ قَيْسٍ •
- إِذْ لَا يَزَالُ مَوْلَعًا بِلَيْسٍ •

[Wants have been forgotten as old things (so *رَسَتْ* is explained in the M, as used here, in art. *رَسَ*) with *Keys*, since he ceases not to be addicted to the use of the word *leysa*], it is made by him a noun, and declined. (M.)

ليط

1. *لَا طَ بِهِ*: see *لَيْطَ*, inf. n. *لَيْطَ*, aor. *لَا طَ بِهِ* in art. *لَوَطَ*, in three places. — *مَا يَلِيطُ بِهِ النَّعِيمُ*, a state of ease, or plenty, or enjoyment, does not suit him, (AZ, *K*.) — *لَا طَ الْقَاضِي فَلَانًا بَغْلَانًا*, (*K*), aor. as above, (TA,) † The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. *أَلْحَقَهُ بِهِ*. (*K*.) It is said in a trad., of 'Omar, *كَانَ يَلِيطُ أَوْلَادَ* *الْجَاهِلِيَّةِ بِأَبَائِهِمْ* † He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. *يُلْحِقُهُمْ*. (TA.) [See also *لَا طَ* in art. *لَوَطَ*; and see 4.]

2: see 4.

4. *الْإِطَ*, inf. n. *الْإِطَ*, He stuck it; made it to cleave, stick, or adhere; (TA;) as also *تَلِيطَ*, inf. n. *تَلِيطَ*. (*K*, TA [but only the inf. n. is mentioned.]

لَيْطَ: see *لَوَطَ*: — see also *لَيْطَ*.

لَيْطَ is a pl. of *لَيْطَةٌ*, (§, *K*), as also *لَيْطَاتُ* and *أَلْيَاطُ*; (*K*;) [the last being a pl. of pauc.; or rather, *لَيْطَ* is a coll. gen. n., of which *لَيْطَةٌ* is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (*K*;) and particularly, of a cane, or reed; (L;) or this is termed *لَيْطَةٌ*; (*K*;) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (§, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed *لَيْطَةٌ*; (*K*;) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed *لَيْطَةٌ*; (*K*;) and of a [beetle of the kind called] *جُعَل*: (TA:) and of anything that is hard and strong; and *لَيْطَةٌ* signifies a piece, or portion, of the exterior part of any such thing. (L.) — Hence, (TA,) † The skin: (*K*, TA:) pl. *أَلْيَاطُ*. (TA.) — † The external skin; or exterior of the skin: as in the saying, *رَجُلٌ لَيِّنُ اللَّيْطِ* † a man soft in the external skin, or exterior of the skin: also meaning † soft to the feel. (TA.) — † Colour; (§, *K*, TA;) as also *لَيْطَ* (*K*) and *لَيْطَاتُ*: (TA:) and particularly of the sun; as also *لَيْطَاتُ*. (TA.) You say, *هُوَ أَتَوَّرَ مِنْ لَيْطِ الشَّمْسِ* † He is brighter than the colour of the sun. (TA.) And *أَتَيْتُهُ* † I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.) — † What appears of the sky. (TA.) — † The natural disposition, or temper. (*K*, TA.)

لَيْطَةٌ: see *لَيْطَ*, in five places.

لَيْطَاتُ: see *لَيْطَ*, in two places: — and see also art. *لَوَطَ*.

أَلْيَاطُ: see *لَوَطَ*.

[ليح

ليف

ليق

ليل

لين

See Supplement.]



[The twenty-fourth letter of the alphabet; called *ميم*. It is one of the letters termed *مَجْهُورَةٌ*, or vocal, and of those termed *شَفِيهَةٌ* or labial: it is a letter of augmentation. — As a numeral, it denotes *forty*.]

[ما]

See Supplement.]

مَا

R. Q. 1. *مَامَاتُ* *She* (a ewe or she-goat or a gazelle) uttered continuously the cry *مِي مِي* (K,) or (accord. to the Tes-heel) *مَا مَا*: [and this is confirmed by a verse which I have cited voce *تَخُونُ*:] (MF:) thus written in his *Húshiyeh*. (TA.)

مَاج

1. *مَاج*, aor. *مَاجَ*, (or *مَاجَ*, aor. *مَاجَ*, M), inf. n. *مُوجَجَةٌ*, *It* (water) *was*, or *became*, *what is termed* *أَجَاج*, (S, K,) i.e., *salt*, (TA,) [or *bitter*, or *salt and bitter*, &c.].

مَاجَ, (and, as occurring in a verse of Ibn-Harmeh, *مَاجَ*, without *مَ*, IB,) *Water such as is termed* *أَجَاج*, (S, K,) i.e., *salt*, (TA,) [or *bitter*, or *salt and bitter*, &c.].

مَاد

1. *مَادَ*, aor. *مَادَ*, (S, L, K,) inf. n. *مَادٌ*, (S, L,) *It* (a plant, L, K, and a tree, L, and a branch, S, L) *was*, or *became*, *flourishing and fresh, and soft, tender, and supple*: (L:) or *it quivered, shook, or played loosely, and was, or became, succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple*: (K:) *it* (a branch or twig) *became filled with its first sap*: and *مَادَ*, aor. *مَادَ*, *it* (a plant) *became succulent, or sappy*. (L) *مَادَ مَادًا حَسَنًا* *It* (a branch) *is [beautifully] soft, tender, and supple, and quivering*. (S, L.)

Bk. I.

4. *امَادَ* *It* (the imbibing of moisture, L, K, and the [rain or season called] *رَبِيع*, and the like, L) *caused a plant [or tree or branch] to become flourishing and fresh, and soft, tender, and supple*: (L:) or *to quiver, shake, or play loosely, and to become succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple*. (K.)

8. *امتَادَ خَيْرًا* *He gained, or acquired, good, or prosperity*. (S, L, K.)

مَادَ and *يَمُودُ* A [plant or tree or] branch [flourishing and fresh, and soft, tender, and supple: see 1: or] quivering, shaking, or playing loosely, and succulent, or sappy, flourishing and fresh, and soft, tender, and supple: (K:) or a plant [or tree] or branch soft, tender, and supple; (S, L:) and *مَشِيدٌ* signifies the same, (K,) applied to a branch; and so *مَائِدٌ*: (TA:) which last also signifies a branch succulent, or sappy; and so *مَادَ*, (L,) and *مُمَادٌ*: (TA:) and (as some say, L) *مَادٌ* signifies soft, tender, or supple, applied to anything. (L, K.) — In like manner, *مَادَ* and *يَمُودُ* are applied to † a man: (K:) and *مَادَةٌ* (TA) and *يَمُودَةٌ* and *يَمُودٌ* to a female. (K.) You say *مَادَ رَجُلٌ*, (L,) and *يَمُودُ*, (S, L,) † A young, and soft, or tender, man: and *مَادَةٌ*, (L,) and *يَمُودَةٌ*, (S, L,) and *يَمُودٌ*, (L,) † a young, and soft, or tender woman: (S, L:) and *جَارِيَةٌ مَادَةٌ*, (K,) and *يَمُودَةٌ*, (TA,) † a soft, or tender, damsel: (K:) and *جَارِيَةٌ مَادَةٌ*, (L,) and *يَمُودَةٌ*, (S, L,) and *يَمُودٌ*, (L,) † a damsel having youthful softness, thinness of skin, and plumpness. (L.) — *مَادَ الشَّبَابُ* † The softness, or tenderness, of youth. (L.) — *مَكَانٌ نَادٍ مَادٌ* [A place moist and soft]; (S, L;) as also *يَتَدُ مَائِدٌ*. (T, art. نَادٍ) — *مَادَ* The moisture that exudes from the earth, before it springs forth: (L, K:) of the dial. of Syria. (L.)

مَائِدٌ :

مَشِيدٌ :

مَائِدٌ :

مُمَادٌ :

يَمُودُ :

see مَادَ.

[مَارَ , &c.

See Supplement.]

مَت

1. *مَتَ*, aor. *مَتَ*, inf. n. *مَتٌ*, *He extended, or stretched out*, (S, K,) a rope, &c. (TA); i.q. *مَدَ* (S, K) and *مَطَ* and *مَغَطَ*. (TA.) — *مَتَ* i.q. *مَدَ* i.q. *مَتَ*, aor. *مَتَ*, inf. n. *مَتٌ*, *He drew [water], or drew up [a bucket], without a pulley*. (S, K.) — *مَتَ*, aor. *مَتَ*, inf. n. *مَتٌ*; (S, K;) and *مَتَمَتَ*, inf. n. *مَتَمَةٌ*; (K;) *He sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour, (تَوَسَّلَ) by relationship, (S, K,) or by what is termed حُرْمَةٌ, [see مَائَةٌ, below,] or by other means: (TA:) or i.q. تَوَسَّلَ [which seems here to signify nearly or exactly the same as تَوَسَّلَ] by relationship, or by what is termed رَائَةٌ [or blandishment, &c.] (L.) — *مَتَ إِلَيْهِ بِالشَّيْءِ*, *He sought to bring himself near to him, &c., (تَوَسَّلَ إِلَيْهِ) by the thing. (M.)* — *مَتَمَتَ* *He sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAqr.)* — *لَا تَمْتَانِ إِلَى اللَّهِ بِحَبَلٍ وَلَا تَمْدَانِ إِلَيْهِ بِسَبَبٍ* [Ye two shall not approach, or obtain access, to God by means of any friend, nor shall ye do so by means of any relation]. A trad. (TA.) — *مَتَهُ* i.q. *طَلَبَ إِلَيْهِ الْمَتَاتَ*, q.v. infra. (L.)*

3. *مَاتَ فَلَانًا* *He reminded such a one of what are termed مَوَاتٍ [pl. of مَائَةٌ, q.v.]. (A.)*

5. *تَمَتَّى*, originally *تَمَتَّتْ*, which has not been heard, (like *تَطَنَّى* for *تَطَنَّنَ*, TA,) i.q. *تَمَطَّى*. (K.) — *تَمَتَّى فِي الْحَبْلِ* He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. *مَتَو*.

B. Q. 1. *مَتَمَت*: see 1, in two places.

مَتَّى dial. form of *مَتَّى*, q.v. (K.) It occurs in the following instances:

• *أَلَمْ تَسْأَلِ الْأَطْلَالَ مَتَّى عُبُودَهَا* •
[Didst thou not ask the remains of the dwelling, when were their times?] AHát asked Aq respecting *مَتَّى* in this hemistich, and he answered, I know not. AHát thinks that it is for *مَتَّى*: or that it may be for *مَتَّى*, inf. n. of *مَتَّى*; and that the meaning may be [Didst thou not ask the remains of the dwelling,] whereof the times when men were present there are (or were) long past, or distant, or remote? but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.)

مَتَّى signifies *بِهِ* *مَتَّى*; (K;) i.e., That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him]. (TA.) *طَلَبَ إِلَيْهِ أَمَتَاتٍ* [He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him]. (TA.) [See also *مَاتَّة*, which signifies the same.]

مَاتَّة i.q. *حُرْمَةٌ* and *وَسِيلَةٌ*: [the former signifies, Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality, &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:] (S, K:) pl. *مَوَاتٍ*. (S.) [See also *مَتَات*, which signifies the same.] — *بَيْنَنَا رَجْمٌ مَاتَّةٌ*, i.e. *قَرِيبَةٌ*, Between us is a near relationship. (L.)

مَتَا

1. *مَتَا*, aor. -, He beat a person with a staff or stick. (S, K.) — Also, inf. n. *مَتَّى*, (TA,) He extended, or stretched out, a rope: (S, K:) a dial. form of *مَتَا*. [See art. *مَتَو*]. (S.)

مَتَح

1. *مَتَحَ الْمَاءَ*, aor. -, (inf. n. *مَتَحَ*, S,) He drew water: (S, Mgb, K:) or he drew up water by means of the pulley and its appertences.

(L.) — *مَتَحَ الدَّلْوُ* He drew out the bucket: (Mgb:) or he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also *مَتَحَ بِالدَّلْوِ*. (L.) — *مَتَحَ بِهَا* *Pepedit*. (S, K.) — *مَتَحَ بِسُلْبِهِ* *Alvum derjerit*; (S, K;) as also *مَتَحَ بِهِ*. (TA.) — *مَتَحَ النَّهَارُ* The day advanced, the sun becoming high: (S, K:) a dial. form of *مَتَعَ*: (S:) became prolonged. (TA.) — *مَتَعَ*, and *امَتَعَ*, It (a day, and a night,) was long, or prolonged. Said of a summer-day and of a winter-night. (Aq.)

4: see 1.

5. *الْإِبِلُ تَمَتَّعُ فِي سَبِيلِهَا* The camels move their fore-legs alternately (*تَرَاوَجُ بِأَيْدِيهَا*, A, and some copies of the K; in other copies of the K, *تَتَرَوَّجُ*;) in going along, (K,) like as the drawer of water moves alternately his two arms. (A.)

8. *امَتَعَ* He pulled out a thing: (Aboo-Turáb and T, art. *نَتَعَ*, and K:) as also *اِنْتَعَ*. (Aboo-Turáb and T, ubi supra.)

مَتَوَّجٌ inf. n. of 1: see *مَتَوَّجٌ*.

مَتَوَّجٌ A well from which one draws water with the two hands by means of the pulley: (S, L, K:) or, of which the bottom, or part from which the water is drawn, is near to the mouth: pl. *مَتَوَّجَاتٍ*. (L.) [See also *مَتَوَّجٌ* — [You say,] *بَرْنَا عَقَبَةً مَتَوَّجًا* in the CK *عَقَبَةً* We proceeded a long march. (S, L, K.) — *بَيْنَنَا فَرْسَخٌ مَتَوَّجٌ*, and *مَتَوَّجٌ*, Between us is a long league. (L.) — *لَيْلٌ مَتَوَّجَةٌ* A long night. (S, K.) — *يَوْمٌ مَتَوَّجٌ إِلَى اللَّيْلِ* A day in which travelling is prolonged until the evening without intermission or alighting. (L.) See *مَتَوَّجٌ*.

مَتَوَّجٌ see *مَتَوَّجٌ* — *فَرَسٌ مَتَوَّجٌ* A long horse, (A, TA,) that stretches himself out much or takes long steps, *مَتَوَّجٌ*, (A, K,) in going along. (TA.)

مَتَوَّجٌ and *مَتَوَّجٌ* A drawer of water: (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called *مَتَوَّجٌ*: pl. of *مَتَوَّجٌ*, *مَتَوَّجَاتٍ*. (L.) — *مَتَوَّجٌ* A camel that draws water: pl. *مَتَوَّجَاتٍ*. (L.) [See an ex. in a verse cited voce *مَتَوَّجٌ*.] — See *مَتَوَّجٌ*.

[مَتَوَّجٌ, &c.,

See Supplement.]

مَتَّ

1. *مَتَّ*, [aor. -,] It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [like *نَتَّ*]. — *مَتَّ*, (S, K, aor. -, inf. n. *مَتَّ*, TA,) and *مَتَّتْ*, (K,) or, as in some copies of the K, *مَتَّتَتْ*, (TA,) It (a *نَحْي*, or butter-skin,) exuded [its butter: as also *نَتَّ*]. (S, K.) You do not say of it *نَضَعَ*. (S.) — *مَتَّ الْحَمِيَّتُ* He sweats like the butter-skin. (TA, from a trad.) — *مَتَّ*, aor. -, He (a man) sweated by reason of fatness. (TA.) — *جَاءَ بِمَتَّ* He came in a fat state, and looking as though he were anointed. (TA.) — *مَتَّ قَبِيحًا وَدَمًا*, aor. -; or aor. -; accord. to different readings of a phrase in the story of Abrahah; [It exuded matter and blood]: in the former case, the verb is trans.; in the latter, intrans.; and *قَبِيحًا*, in the latter case, is regarded as a specificative. (Suh.) — *مَتَّ شَارِبَهُ*, (aor. -, inf. n. *مَتَّ*, ISd,) He put some grease upon his mustaches: (S, K:) or he greased his mustaches so that they glistened: (ISd:) or he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them: (AZ:) IDrd thinks *مَتَّ* and *نَتَّ* to be syn. (TA.) — *مَتَّ الْجُرْحَ*, [aor. -,] He removed the purulent matter from the wound: (Aboo-Turáb, K:) or he anointed the wound; as also *نَتَّ*. (Aboo-Turáb.) — *مَتَّ*, aor. -, (inf. n. *مَتَّ*, TA,) He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of *مَتَّ*: (S:) or he wiped anything: (TA:) [as also *نَتَّ*].

R. Q. 1. *مَتَّتْ* He saturated a wick with oil. (K.) — *مَتَّتْ*, He immersed [a thing] in water. (K.) — *مَتَّتْ*, (inf. n. *مَتَّتَةٌ*, S, and *مَتَّتَاتٍ*, S, K,) He mixed, or confounded. (S, K.) You say *مَتَّتْ أَمْرَهُمْ* He confounded their affair. (S.) — *مَتَّتْ* He moved it, or shook it, about; (S, K;) like *مَزَمَزَهُ*: (Aq, S;) you say *أَخَذَهُ فَمَتَّتْ* He took it, and moved it, or shook it, about, and went forwards and backwards with it. (S.) — A poet says,

• ثُمَّ اسْتَحَثَّ ذَرْعَهُ اسْتِحْثَانًا •
• نَكَفْتُ حَيْثُ مَتَّتِ الْبُشَاةُ •

i.e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from Aq.) [It seems to me, that he is speaking of the track of a viper.] *مَتَّتَاتٍ*, with *kesreh*, is the inf. n.; and *مَتَّتَاتٍ*, with *fat-hah*, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like *زَلْزَالٌ* and *فُلْجَالٌ*, as dis-

4: see 1 and 2. — نَزَلُوا بِهِمْ فَأَمَجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — اَمَجَدَ وَلَدَهُ, and لَوَدَّهِ, He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — اَمَجَدْنَا فَلَانَ قَرَى — Such a one gave us a sufficient and superabundant entertainment. (L.) — اَمَجَدَهُ سَبًا وَذَمًّا He reviled and dispraised him much. (IKt.) — اَمَجَدَ الْإِبِلَ; (AZ, IAr, L, K;) and اَمَجَدَهَا (S, L, K,) inf. n. تَمَجَّدَ; (S, L;) and اَمَجَدَهَا (K;) He filled the camels' bellies with fodder, (AZ, L, K,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAr, L:) or he satiated the camels: (K:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَمَجَ: (L:) or he half-filled their bellies with fodder: (K:) the people of El-'Aliyeh say, مَجَدَ النَّاقَةَ, (L,) or الدَّابَّةَ, ar. ٢, inf. n. مَجَّدَ, (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd, اَمَجَدَهَا, inf. n. تَمَجَّدَ, he half-filled her belly with fodder: (AO, A'Obeid, S, L:) and اَمَجَدَ الدَّابَّةَ He gave the beast of carriage much fodder. (As, L.)

5. تَمَجَّدَ He had مَجَّدَ [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.)

6. تَمَاجَدَ He mentioned his [i.e. his own] مَجَّدَ [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — تَمَاجَدَ الْقَوْمُ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجَّدَ [or glory, honour, dignity, nobility, &c.], each mentioning his own مَجَّدَ. (S,* L, K.°)

10. اَسْتَمَجَدَ [He desired, or sought, مَجَّدَ, or glory, honour, dignity, nobility, &c.;] he gave largely from a desire of مَجَّدَ. (S, L.) — It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَاسْتَمَجَدَ In all trees is fire; but the markh and 'afar yield much fire: (S, L, K.°) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجَّدَ. (S, L.) See مَرَجَ, and عَفَّارَ.

مَجَّدَ Glory; honour; dignity; nobility; syn. عَزَّ (Msb) and شَرَفَ [q.v.] (L, Msb) and كَرَّمَ: (S, L, K;) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. تَبَلَّ شَرَفَ: (M, L, K;) or the acquisition of what suffices thereof and of

lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجَّدَ and شَرَفَ are [transmitted] by one's ancestors; but حَسَبَ [q.v.] and كَرَّمَ may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَّمَ (S, L, K) and سَخَا: (L:) or manly virtue or moral goodness; syn. مَرْوَّة. (L.) [Accord. to the A, مَجَّدَ thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَةُ عَرَبِيَّة, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.]

مَجَّدَ (from مَجَّدَ, L) and مَاجِدٌ (from مَجَّدَ, L) A man (S) possessing, or characterized by, مَجَّدَ [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, K:) pl., either of the former or of the latter, اَمَجَادُ. (L.) — المَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and مَاجِدٌ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — مَجِيدٌ is also applied in the Kur as an epithet to the thrones (عَرْشِ) of God; and to the Kur-án; (L.) and signifies exalted; sublime; (IAr, L, K;) noble; (Zj, L, K;) when thus applied: (IAr, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو الْعَرْشِ الْمَجِيدِ, some read ذُو مَجْدٍ, making المَجِيدِ an epithet of God; and in the same ch., v. 21, for هُوَ قَرَّانٌ مَجِيدٌ, some read هُوَ قَرَّانٌ مَجِدٌ, making مَجِدٌ an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.)

مَاجِدٌ: see مَجِيدٌ. — Also, applied to a camel: see مَجَدَتِ الْإِبِلَ: pl. مَجْدٌ and مَجْدٌ and مَوَاجِدُ. (L.) — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ. المَجِدُ She

does not eat or drink much. Said by Aboo-Habbeh, describing a woman. (L.)

أَمَجَدُ [More, or most, glorious, honourable, noble, &c.]: pl. أَمَاجِدُ. (A.)

هُوَ أَهْلُ التَّجَادِيدِ He is a fit, or deserving, object of praises for مَجَّدَ [or glory, honour, dignity, nobility, &c.]. (A, TA.)

مجر

1: see بجر; and as an imitative sequent see art. دعر.

3. مَجَارَ, inf. n. مَاجِرَةٌ and مَجَارٌ, † He practised usury with him; syn. رَابَاهُ. (K.) See also 4.

4. اِمَجَارَ, (S, Msb, K,) inf. n. اِمَجَارٌ, He practised what is termed مَجَرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مَحَاقَلَةٌ: see مَجَرٌ, below: (Msb:) or i.q. مَاجِرٌ, inf. n. مَاجِرَةٌ, † [he practised usury: see 3.] (TA.)

مَجَرٌ What is in the belly of a pregnant animal, (IAr, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh,* TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and مَجَرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAr: (TA:) or (Msb; in the K, and) i.q. مَحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAr, Msb, K:) and مَزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and † a game of hazard; syn. قَبَارٌ: and † usury; syn. رِبَا: (IAr, K:) it is a subst. from اَمَجَرُ فِي الْبَيْعِ (Msb.) اَمَجَرُ فِي الْبَيْعِ (TA,) is forbidden in a trad. (S, TA.) Perhaps اَمَجَرُ may be termed مَجَرٌ in this trad. tropically. (TA.) — A great army (see a verse cited in art. دهر).

مَجَرٌ: see مَجَرٌ.

مجس

2. تَمَجَّسَ, (S, A, &c.,) inf. n. تَمَجِّسٌ, (A, K,) He made him a مَجُوسِي [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوسِ. (TA.)

5. تَمَجَّسَ He became a مَجُوسِي [or Magian]; (S, A, K;) he became of the religion of the مَجُوسِ. (Msb.)

5. تَمَحَّصَ [It became clear, pure, free from every admixture or imperfection or the like; as also تَمَحَّصَ; and تَمَحَّصَ; and تَمَحَّصَ; and تَمَحَّصَ, q.v.] — [Hence,] تَمَحَّصَتْ ذُنُوبُهُ † [His sins became purged away]. (A, TA.)

And *تَمَحَّصَتِ الظُّلُمَاتُ* † *The darkness became cleared away, or removed.* (A, TA.) And *أَمَحَّصَتِ الشَّمْسُ* † *and انمحَّصت*, (K,) and *أَمَحَّصَتِ*, (TA,) † *The sun appeared, and became clear, after an eclipse.* (K, TA.) And *الرجُلُ أَمَحَّصَ*, (inf. n. *أَمَحَّصَ*, TA) † *The man recovered from his disease.* (Ibn-'Abbād, K.)

7. *أَمَحَّصَ* and *انمحَّص*: see 5, in two places.

8: see 1.

مُحَصِّصٌ One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is *مُحَصِّصٌ* is the sin [itself]. (TA.)

محض

1. *مَحَضَهُ*, (S, A, K,) aor. *حَضَّ*, (K,) inf. n. *مَحْضٌ*, (TK,) *He gave him to drink [milk such as is termed] مَحْضٌ*; (S, A, K;) as also *أَمَحَضَهُ*. (S, K.) — *He made it* (namely milk) *to be such as is termed مَحْضٌ*; (A;) and *أَمَحَضَهُ* signifies [the same; or] *he made it* (milk, or anything, S) *to be pure, sheer, free from admixture, unmingled, unmixed, or clear.* (S, Msh.) — [And hence,] *مَحَضْتُ الْوَدَّ*, aor. and inf. n. as above, † *I made love, or affection, true, or sincere; as also أَمَحَضْتُ*. (Msh.) And *مَحَضَهُ الْوَدَّ*, (S, A, K,) and *النَّصِيحَ*, (A,) and *مَحَضَ لَهُ النَّصِيحَ*, (TA,) † *He made love or affection, and good advice, to be pure, or sincere, to him; [i.e. he was pure, or sincere, to him in love, or affection, and in good advice;] as also أَمَحَضَهُ*; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to Aq; (IB;) and *أَمَحَضَهُ النَّصِيحَ*; (A;) and *أَمَحَضَ لَهُ النَّصِيحَ*. (TA.) And *أَمَحَضَهُ* † *He was true, or veracious, to him in the narration, or in discourse.* (IKtt, K.) And *مَحَضَنِي* † *[Such a one declared, or told clearly, to me the truth].* (A, TA, voce *مَحَضَ*.) — *مَحَضَ*, (Sgh, K,) aor. *حَضَّ*, inf. n. *مَحْضٌ*, (TK,) *He drank [milk such as is termed] مَحْضٌ*; (Sgh, K;) as also *أَمَحَضَ*. (S, K.) See also 10. — *مَحَضَ*, aor. *حَضَّ*, inf. n. *مَحْضٌ*, † *He became pure in his حَسَب [or grounds of pretension to respect].* (S, K.) And *مَحَضَ* † *He was pure, or unmixed, in his race, lineage, or parentage.* (Msh.)

2: see above.

4. *أَمَحَضَهُ*: see *مَحَضَهُ*, throughout. — *أَمَحَضَ الدَّابَّةَ* † *He fed the beast of carriage with مَحْضٌ*, meaning *قَت* [a kind of trefoil, or clover]. (IKtt.)

8: see *مَحْضٌ*.

10. *اسْتَمَحَضَ* [He asked for, or demanded, or desired, milk such as is termed *مَحْضٌ*]. (A.) — [In a copy of the A, it has also assigned to it the signification given above to *مَحْضٌ* and *امتحض*; but in this instance I think it a mistranscription for *امتحض*.]

مَحْضٌ Milk that is pure, sheer, free from admixture, unmingled, unmixed, or clear; (Lth, S, A, K;) without froth; (Lth, A;) or not mixed with water: (S, Msh;) whether sweet or sour; no other milk being so called: (S;) but it occurs repeatedly in trads. as meaning milk absolutely: (TA:) pl. *مَحَاضٍ*. (K.) It is said in a trad. *بَارِكْ لِهَرْمِ فِي مَحْضِهَا وَمَخْضِهَا* Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, *فَاعْبُدُوا*

[And betake yourselves to a ewe, or she-goat,] fat, and abounding with milk. (TA.) [See also an ex. voce *زَيْدٌ*: and another voce *صَرَّحَ*.] — † Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Msh, TA;) that is not mixed with any other thing. (Az, Msh, TA.) You say, *فِضَّةٌ مَحْضٌ*, (K,) and *مَحْضَةٌ*, (A, K,) and *مُحَوَّضَةٌ*, (K,) † *Pure, unmixed, unalloyed, silver*: (A, K:) so says Sb: but you say, *هَذِهِ الْفِضَّةُ مَحْضٌ* † [This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And *عَرَبِيٌّ مَحْضٌ* † *An Arabian of pure, or unmixed, race, or lineage, or parentage*: (S, A, Msh:*) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Msh,) accord. to the more approved usage; (Msh;) [for it is originally an inf. n.;] but you may, if you please, use the fem. and dual and pl. forms. as in the instances of [the synonymous epithets] *قَلْبٌ* and *بَحْتُ*: (S;) and *هُوَ مَحْضٌ* † *the pure, or unmixed, in race, or lineage, or parentage*: (K, TA:) and *الضَّرِيبَةُ مَحْضٌ* † *rendered pure in nature, or disposition*; (Az, O;) freed from faults or vices: (Az;) and *مَحْضُ الْحَسَبِ* † *pure in grounds of pretension to respect*: (TA:) and *مَحْضُ الْحَسَبِ* † *rendered pure therein*: (O, K:) the pl. of *مَحْضٌ* thus used is *مَحَاضٍ* [a pl. of mult.] and *أَمَحَاضٍ* [a pl. of pauc.]. (TA.) You say also, *أُحِبُّكَ حُبًّا مَحْضًا* † [I love thee with a pure, sincere, or true, love]. (A.) And *مَحْضُ الْإِيمَانِ* occurs in a trad. as meaning † *Pure faith or belief*. (TA.) — Also, i.q. *قَت* [A kind of trefoil, or clover]. (IKtt.)

مَحْضٌ A man who loves [milk such as is termed] *مَحْضٌ*; like as one says, *شَجَرٌ لِحَرٍّ*,

meaning one "who loves fat and flesh meat:" (O:) or one who eagerly desires *مَحْضٌ*; as also *مَاجِضٌ*: (K:) each is a relative epithet: (TA:) or † the latter signifies a possessor of *مَحْضٌ*; (S, K;) similar to *لَابِنٌ* and *تَامِرٌ*: (S:) and the former, a drinker of *مَحْضٌ*. (TA voce *تَغَلَّ*, q.v.)

مَاجِضٌ: see *مَحْضٌ*, in two places.

أَمَحَوَّضَةٌ † *True, or sincere, advice.* (K, TA.)

مُحَوَّضٌ: see *مَحْضٌ*, in four places.

[محط, &c.,

See Supplement.]

مخ

2. *مَتَخَ الْعَظْمَ*, (K,) and *تَمَتَّخَهُ* and *أَمَتَّخَهُ* (S, K) and *مَتَخَّه*, (K,) *He extracted the marrow from the bone.* (S, K.)

4. *أَمَخَ* It (a bone) was, or became, marrowy; had, or contained, marrow in it. (S, K.) — It (a camel, S, L, and a sheep or goat, L, K) became fat: (S, L, K:) or became in the first stage of fatness; or in the last stage when becoming lean. (L.) — *أَمَخَ* † It (a branch, or twig,) became sappy, and succulent. (L, K.) — † It (standing corn, K, or its grain, L) became supplied with the farinaceous substance. (L, K.)

5:
8:
R.Q. 1: } see 1.

مَخٌ i.q. *لَيْنٌ* Softness, &c.: or *لَيْنٌ* soft, &c. (So in different copies of the K.)

مَخٌ The marrow (نَقْيٌ, in the CK نَقْيٌ) of a bone; (K;) that which is in a bone; (S;) the substance which is extracted from a bone; (IDrd;) the greasy or oily substance which is in a bone: (Msh:) pl. *مَخَخَةٌ* (S, K) and *مَخَاخٌ*. (K.) — [Any kind of pulp.] — *مَخَّةٌ* is a more special term than *مَخٌ*, (S,) signifying A portion, or piece, of marrow. (L.) — *شَرُّ مَا يُجْبِزُكَ إِلَى مَخَّةٍ عُرْقُوبٍ* [It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.) [See art. *عُرْقُوبٌ*.] — *مَخٌ* also signifies (sometimes, S,) † The brain. (S, K.) — Also, The bulb (lit. fat, شَحْمَةٌ) of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) — Also, † Good, profit, or advantage. Ex. *لَا أَرَى لِمَ تَرْكُ مَخًا* I see no good, or profit, or advantage, [pertaining] to thy affair. (A.) —

sor. of the latter, as of the former, مَخَض ; (K;) and مَخَضَتْ ; (Ish, L, K;) but this last is disallowed by IAqr; (TA;) and the generality of Keys and Temeem and Asad say مَخَضَتْ , with kesr to the م , [for مَخَضَتْ], and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلْتُ and فَعِلْ ; (Nuṣayr, TA;) inf. n. مَخَاض (Ish, S, A, Mgh, Mṣb, K) and مَخَاض (Mṣb, K) and مَخَض ; (A;) said of a she-camel, (Ish, S,) or of a woman, (IAqr,) or absolutely, (A, Mgh,) or also absolutely, (Mṣb, TA,*) of a woman, and of a she-camel, and of other beasts, (TA,) \dagger She was taken with the pains of parturition, (Ish, S, A, Mgh, Mṣb, K,) being near to bringing forth; (Mṣb;) as also مَخَضَتْ , inf. n. مَخِض ; (K;) and مَخَضَتْ ; (Ish, and so in some copies of the K;) each of these last two is correct; (TA;) and مَخَضَتْ . (Ish.) And مَخَضَتْ said of a woman, \dagger Her child moved about in her belly, previously to the birth: (Ibrāheem El-Ḥarbee;) and in like manner, مَخَضَتْ بَوْلَدِهَا , (S, TA,) said of a she-camel, \dagger her young one became agitated in her belly at the time of bringing forth: (TA;) and مَخَضَتْ [alone], said of a ewe, or she-goat, \dagger she conceived, or became pregnant. (Aṣ, K.) — [Hence,] $\text{مَخِضُ السَّحَابِ بِهَائِهِ}$, and مَخِض , (TA,) and $\text{مَخَضَتْ السَّمَاءُ}$, (A, TA,) \dagger [The cloud, or clouds, and] the sky, or heaven, prepared, or became ready, to rain. (A, TA.) And $\text{مَخَضَتْ اللَّيْلَةُ عَنْ صَبَاحِ سَوْدٍ}$, (A,) or $\text{مَخَضَتْ اللَّيْلَةُ عَنْ سَوْدٍ}$, (TA,) \dagger The night had an evil morning. (TA.) And $\text{مَخَضَ الدَّهْرُ بِالْفِتْنَةِ}$, \dagger Time, or fortune, brought trial, civil war, sedition, or the like: (K, TA;) as though from مَخَاض . (K.) 'Amr Ibn-Ḥassān, one of the Benu-l-Ḥārith-Ibn-Hemmām-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Saḥm Ibn-Khālid Ibn-'Abd-Allah Esh-Sheybānee, and to Khālid Ibn-Hikl Esh-Sheybānee, (TA.)

- $\text{تَمَخَضَتْ الْمَوْنُ لَهُ يَوْمَ}$
- $\text{أَتَى وَلِكُلِّ حَامِلَةٍ تَمَار}$

meaning [Time, or fortune,] was pregnant with a day for him, of which the time of birth had come: [for for every one that is pregnant there is a term of completion.] (S.)

2: see مَخَضَتْ .

4. امْخَضَ اللَّبَنُ The milk attained to the proper time for [its being churned, or] having its butter taken, or extracted. (S, A, Mṣb.) In the O and K, it is made to signify the same as امْتَخَضَ : but it seems that Sgh has inadvertently omitted, after it, the words $\text{لَهُ أَنْ يَمْخَضَ}$, and that the author of the K has copied him

without referring to other lexicons. (TA.) — Also امْخَضَ , (K,) said of a man, (TA,) \dagger He had his she-camels taken with the pains of parturition; (K, TA;) and his she-camel, in like manner. (TA.)

5. تَمَخَضَ It (milk) was, or became, agitated in the مِخْضَةُ ; (S, A,* TA;) as also مِخْض . (S, O, K.) [See also 4.] — It (milk) had its butter taken. (K.) — \dagger It (a child, or young one,) moved about in the belly of its mother; as also مِخْض the latter verb. (S, TA.) — See also مَخَضَتْ and what follows it, to the end of the paragraph.

8: see 5, in two places: — and see مَخَضَتْ .

10. $\text{اسْتَمَخَضَ اللَّبَنُ}$ The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth: such is the best of milk, because its butter is in it. (A.) — Also, The milk was slow in acquiring flavour after it had been collected in the skin. (TA.)

مَخِض : see مَخِض .

مَخَاض + The pains of parturition; (S, Mṣb;) as also مِخَاض . (Mṣb.) — Applied to she-camels, \dagger Pregnant: (AZ, Aṣ, S, ISd, A, Mṣb, K, &c.) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd;) having their young in their bellies: (M, TA;) or such as are called عَشَار , that have been ten months pregnant: (Th, K;) but ISd says, I have not found this explanation of مَخَاض on any authority beside that of Th: (TA:) [see also عَشْرَاءُ :] it has no proper sing: (S;) a single one is termed خَلْفَةٌ , (AZ, Aṣ, S, A, &c.) which is extr. (K, TA) with respect to rule: (TA:) or مَخَاض signifies, or it signifies also, (accord. to different copies of the K,) she-camels in the state in which they are from the time when the stallion is sent among them (ISd, K) until he brays (حَتَّى يَهْدِرَ), or, accord. to another relation, until they are left (حَتَّى تَغْدِرَ), i.e., (ISd,) until he ceases (حَتَّى يَنْقَطِعَ , in the copies of the K, erroneously, حَتَّى تَنْقَطِعَ , TA) from covering: (ISd, K:) a pl. (K) having no sing. (ISd, K.) — Hence, (S,) إِبْنُ مَخَاضٍ \dagger A young male camel, which, (Aṣ, S, Mgh, Mṣb, K,) having completed a year (Aṣ, S, Mgh) from the day of its birth, (Aṣ,) has entered upon the second year: (Aṣ, S, Mgh, Mṣb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the مَخَاض , (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth,* K;*) for they used to make the stallion-camels to cover the females a year after these had brought forth,

(IAth, K,*) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاض , i.e., to the pregnant camels; and this appellation it bears until it has completed the second year; but when it has entered upon the third, it is called إِبْنُ لَبُونٍ : (Mṣb:) or a young male camel when his mother has conceived: (K:) or whose mother has become pregnant: or when the she-camels among whom is his mother have become pregnant, though she have not become so: (IAth, K:) the female is called مَخَاضِ ; (IAth, Mṣb, K;) or إِبْنَةُ مَخَاضِ : (S:) the pl., (S, Mṣb, K,) of both the male and female appellations, (Mṣb,) is بَنَاتُ مَخَاضِ , (S, Mṣb, K,) only; like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى . (S.) Sometimes one adds to it the article ال , (Mṣb, K,) saying, إِبْنُ الْمَخَاضِ : (Mṣb:) [for] ابن مخاض is indeterminate; and when you desire to make it determinate, you affix the article ال , as above; but this only makes it determinate as a generic appellation. (S.)

مِخَاض : see مَخَاض .

مَخُوض : see مَخِض , in two places.

مَخِض and مَخُوض (S, Mṣb, K) and مَخِض (TA, voce مَخِض , q.v.) [Churned milk:] or milk which has been churned ($\text{الَّذِي قَدْ مَخِضَ}$), and of which the butter has been taken: (S:) or milk of which the butter has been taken: (K:) or milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it. (Mṣb.)

مَخِض , applied to a she-camel, (Ish, IAqr, S, K,) and to a woman, and a ewe or she-goat, (IAqr, Mṣb, K,) and any pregnant animal, (S, A,* Mṣb,) \dagger Taken with the pains of parturition, (Ish, IAqr, S, A, Mṣb,) being near to bringing forth; (IAqr, Mṣb, K;) as also مَخُوض : (Ish:) and, applied to a ewe or she-goat, having conceived; as also مَخِض the latter epithet; (Aṣ, K;) pl. of the former, مَخِض (S, Mṣb, K) and مَوَاضِ . (A, K.) — The Arabs say, in one of their imprecations, $\text{صَبَّ اللَّهُ عَلَيْكَ أَمْحِضِينَ}$, مَخِضًا , meaning \dagger [May God pour upon thee] the night. (Ibn-Buzurj.)

إِمْخَاض Fresh milk (حَلِيب), (K,) or churned milk (لَبَنٌ مَخِضٌ), (Lth,) as long as it remains in the مِخْضَةُ : (Lth, K:) or, as some say, milk collected in the place of pasturage until it amounts to the quantity of a camel-load: pl. أِمْخَاض . (Lth.) You say $\text{إِمْخَاضٌ مِنْ لَبَنٍ}$ and إِحْلَابٌ (Lth:) or the former is of ewes of she-

goats, or of cows; and the latter, of camels. (TA, in art. حلب, q.v.) — See also مَمْنَعُ.

مَمْنَعُ A skin; syn.; سَقَا; (K;) as also مَمْنَعُ, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is مَمْنَعُ [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and مَمْنَعُ [and app. the former also] the vessel, (Mgh,) or receptacle, (Mgh,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K;*) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Mgh;) [i.e. a churn;] i.q. إِبْرِيح. (S.)

مَمْنَعُ: see what next precedes.

مَمْنَعُ + A she-camel having a quick flow of milk. (JK.)

مَمْنَعُ: see مَمْنَعُ.

مَمْنَعُ Milk slow in becoming thick and fit for churning: (K:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.]

مَضَى

1. مَضَى, [an inf. n., of which the verb is app. مَضَى.] the act of flowing; and of going, coming, or passing, out, or forth: this is the primary signification; and hence مَضَى, q.v. (TA) — [Hence also,] مَضَى السَّهْمَ, (S, K,) aor. َ and ُ, inf. n. مَضًى, (K,) † The arrow transpierced, (S, K,) and went forth on the other side. (S.) — [And] مَضَى بِهِ الْجَمَلَ † The camel went quickly with him. (Sgh, K.) — [And] مَضَى فِي الْأَرْضِ, inf. n. مَضًى, † He went away quickly in the land. (TA.) — مَضَى الصَّبِيَّ, inf. n. مَضًى, He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and مَضَى, (Mgh,) inf. n. مَضًى, (Z, K,) he removed the mucus from out of his nose: (Mgh:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth]. (Z, K.) And مَضَى مِنْ أَنْفِهِ (S, K) He cast the mucus (S, K) from his nose. (S.) — [And hence,] مَضَى السَّيْفَ † He drew the sword (K, TA) from its scabbard; (TA;) as also مَضَى: (S, K;) and sometimes they said, (S,) مَضَى مَا فِي يَدِهِ † he pulled out what was in his hand; (S, K;) he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K;) and

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مَضَى † he pulled out his spear from its place in which it was stuck. (TA.) — [And] مَضَى, (S, K,*) aor. َ, inf. n. مَضًى, (S,) † He drew it; pulled it. (S, K,*) You say, مَضَى فِي الْقَوْسِ † [He drew the bow; or drew, or pulled, its string with the arrow]. (S.)

2: see 1.

4. مَضَى, (S, K,) inf. n. مَضًى, (TA,) † He made the arrow to transpierce, (S, A, K,) and to go forth on the other side. (A.)

5: see 8.

8. مَضَى He blew his nose; ejected the mucus from his nose; (S, Mgh, K;) as also مَضَى: (S, K;) or the latter signifies he had the mucus removed from out of his nose. (Mgh.) — See also 1, in three places.

مَضَى Mucus; snivel; what flows from the nose, (S, K, TA,) like لُعَابٌ from the mouth: (TA:) pl. مَضًى only. (TA.) — مَضَى الشَّيْطَانِ, (K,) also called مَضَى الشَّمْسِ, and لُعَابُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) † [The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:) مَضَى الشَّيْطَانِ is explained by Z and IB as meaning what comes forth from the mouth of the spider. (TA in art. خَيْط.)

مَضَى (AO, K) and مَضَى, (K,) called by the latter name by some of the people of El-Yemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and مَضَى, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short i, i.e. without َ, it should be written مَضًى,)] [The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian سِيسْتَان [or سِيسْتَان; (K, TA;) i.q. أَطْبَاءُ الْكَلْبَةِ [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's "Abd-allatif," pp. 68—72.)

مَضَى and مَضَى: see what next precedes.

مَضَى † An arrow transpiercing, and going forth on the other side. (TA.)

مَضَى † [More transpiercing than an arrow]: a proverb. (JK.)

[مَضَى, &c.,

See Supplement.]

مَدَّ

1. مَدَّ, (S, L, K,) aor. َ, (L,) inf. n. مَدًى; and مَدَّ; and مَدَّ; [or this has an intensive or a frequentative signification;] and مَدَّ; (L, K;) and مَدَّ, or مَدَّ, (as in different copies of the K, TA,) inf. n. مَدَّ and مَدَّ; (K;) He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it. (L, K, El-Basûir.) You say also مَدَّ الْقَوْسَ [He drew the bow]; (S, Mgh, K, in art. نَزَعَ) and مَدَّ مِنَ الْبَيْتِ [He drew water from the well]. (S, K, art. مَتَعَ.) [Hence, app., مَدَّ بِأَرْقَادِي: see 10.] — قَائِلٌ كَلِمَةَ الزُّورِ وَالَّذِي يَمْدُّ بِحَبْلِهِ فِي الْإِنْبِرَسَاةِ [The utterer of falsehood and he who transmits it are in respect of the sin alike]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — مَدَّ He extended, or stretched forth, his hand or arm, foot or leg, &c. (The Lexicons passim.) — مَدَّ بَيْنَنَا † We drew, pulled, strained, or stretched, it between us, or together. (L.) [But in a copy of the M, it is مَدَّ بَيْنَنَا.] — مَدَّ الْحَرْفَ, aor. َ, inf. n. مَدًى, He lengthened the letter. (L.) — مَدَّ صَوْتَهُ † He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and مَدَّ فِي الصَّوْتِ † [He strained the voice in threatening]. (K, art. نَمَرَ) — مَدَّ, inf. n. مَدًى, † It (his sight) was, or became, stretched, and raised, مَدَّ بَصَرَهُ — (K.) — مَدَّ إِلَى شَيْءٍ † He stretched, and raised, his sight towards a thing. (A, L.) — مَدَّتْ عَيْنِي إِلَى كَذَا † I looked at such a thing desirously. (IKht, El-Basûir.) — مَدَّ, aor. َ, (Lh, L,) inf. n. مَدًى, (Lh, L, K,) He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it. (L.) — مَدَّ اللَّهُ الْاَرْضَ God expanded, or stretched out, and made plain, or level, the earth. (Lh, L.) — مَدَّ اللَّهُ الْقُلَّ † God extended, or stretched forth, the shade. (A.) See 8. — مَدَّ اللَّهُ فِي عَمْرِهِ † God made his life long; (S, A, L;) as also مَدَّ. (IKht.) — مَدَّ اللَّهُ فِي عَمْرِكَ † May God make thy life long! (L.) — مَدَّ فِي عَمْرِهِ † He had his life lengthened. (L.) — مَدَّ الْأَجَلَ † He deferred, or postponed, the term, or period of duration. (K.) — مَدَّ لِي فِي الْأَجَلِ † He deferred, or postponed, to him the term, or his term. (TA.) — مَدَّ, aor. َ, (L,) inf. n.

مدّ; and ۱۰ اَمَدَهُ, inf. n. اِمْدَادُ; (L, K;) but the latter is little used; (L;) † *He made him to continue; to go on long; left him, or let him alone, long, or for a while; granted him a delay, or respite.* (L, K.*). Ex. مَدَّهُ فِي غِيهِ, (S, L,) and ۱۰ اَمَدَهُ, (L,) † *He made him to continue, &c., in his error.* (S, L.) And in like manner, مَدَّ اللَّهُ لَهُ فِي الْعَذَابِ † *God made him to continue, or go on long, in a state of punishment.* (L.) See also 3. — مَدَّ فِي السَّيْرِ † *He made much advance in journeying.* (L.) — مَدَّهُ, inf. n. مَدُّ and مَدَادُ, *He made it much in quantity; increased it.* (L, TA.) — مَدَّ, (S, L, Mṣb,) aor. ۱, [contr. to analogy,] (L,) inf. n. مَدُّ; (S, L, K;) *It (water, L, and a river, S, L, and a sea, or great river, L) flowed: (S, L, K:) it (water, L, and a sea, or great river, L, Mṣb) increased; as also ۱۰ اَمَدَ; both of which verbs are also used transitively: (Mṣb:) or became much in quantity, copious, or abundant, in the days of the torrents; as also ۱۰ اَمَدَ: (L:) contr. of جَزَزَ [it ebbed].* (Lth, S, M, K in art. جَزَرَ.) — وَادِي كَذَا يَمُدُّ فِي نَهْرٍ كَذَا *Such a valley flows into and increases such a river.* (A, L.) — مَدَّهُ, (Lh, S, L, Mṣb,) aor. ۱, (Lh, L,) inf. n. مَدُّ; (Lh, L, Mṣb;) and ۱۰ اَمَدَهُ; (L, Mṣb;) *It (a thing) entered into it, (i.e., a like thing,) and increased it, or made it copious or abundant: (Lh, L:) it (a river, S, L, or sea, or great river, L, Mṣb) flowed into it, (i.e., another river, or sea, or great river,) and increased it, replenished it, or made it copious or abundant: (S,* L, Mṣb:*) it (a well) fed it, i.e., another well: (L:) [see an ex. in a verse cited in art. غُرُو, conj. 3]: both these verbs are also used intransitively. (Mṣb.) — مَدَّتِ السُّوقُ † *The market was full of people and of goods for sale.* See the part. n. — مَدَّ الْقَوْمَ, [aor. ۱, inf. n. مَدُّ,] *He became an auxiliary to the people: (K:) and مَدَدْنَاهُمْ We became auxiliaries to them: somewhat differing from ۱۰ اَمَدْنَاهُمْ, which signifies We aided them, or succoured them, by others than ourselves: (AZ, S, L, K:) you say, بِمَدَدٍ ۱۰ اَمَدْتُهُ I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S,* Mṣb:) and ۱۰ اَمِيرُ جُنْدِهِ بِالْخَيْلِ وَالرِّجَالِ ۱۰ اَمَدَ The commander aided, or succoured, his army with cavalry and infantry, or with horses and men: and مَدَّهُمْ بِجَالٍ كَثِيرٍ ۱۰ اَمَدَهُمْ He aided them with, or, as some say, gave them, much wealth: (L:) and [it is said in the Kur, lii. 22,] ۱۰ اَمَدْنَاهُمْ بِفَاكِهَةٍ (S, L) *And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say مَدَدْتُهُ; and with relation to good, ۱۰ اَمَدْتُهُ: (K:) so says Yoo: (L:) this is generally the case; and***

the following are examples: اَمَدْنَاهُمْ بِفَاكِهَةٍ [explained above]: and نَدَّهْمُ مِنَ الْعَذَابِ (El-Baṣāir) [Kur, xix. 82,] *We will prolong and increase to them punishment: (Beyd:) but Z relates, that Akh said the reverse, like وَعَدَ and اَوَّعَدَ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — مَدَّ It (anything) became full, and rose. (Sh, L.) — مَدَّ السَّرَاجَ, (aor. ۱, A, [inf. n. مَدُّ,]) *He put oil (or the like, K) into the lamp. (A, L, K.) — مَدَّ الدَّوَاةَ, (aor. ۱, inf. n. مَدَّ, Mṣb,) and ۱۰ اَمَدَهَا, He put ink into the receptacle thereof; (S,* Mṣb;) he increased its water, and its ink. (L.) — In like manner, مَدَّ الْقَلَمَ, and ۱۰ اَمَدَهُ, He supplied the reed-pen with ink. (L.) — ۱۰ اَمَدَهُ مَدَّةً مَدَّةً مَدَّةً مَدَّةً, aor. ۱; and مَدَّهُ مَدَّةً مَدَّةً مَدَّةً مَدَّةً, aor. ۱; and مَدَّهُ مَدَّةً (A) and ۱۰ اَمَدَهُ; (S, A, K;) *He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) — مَدَّ, inf. n. مَدُّ, He dipped the reed-pen in the receptacle of ink a single time for writing. (Mṣb.) See also 10. — مَدَّ الْأَرْضَ, (aor. ۱, A, inf. n. مَدَّ, L,) *He manured the land with dung: (A, K:) or he added to the land manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; or simply earth; or sand; to render it more productive. (L.) — مَدَّ الْإِبِلَ, (AZ, S, A, L, K,) aor. ۱, inf. n. مَدَّ; (AZ, L;) and ۱۰ اَمَدَهَا; (S, A, L;) *He gave مَدِيدَ (or water upon which had been sprinkled, or with which had been mixed, some flour, or the like, &c.) to the camels to drink: (AZ, S, A, L, K:) or he put some barley coarsely ground, and then moistened, into the camel's mouths: (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. ۱, inf. n. مَدَّ, signifies, as some say, he fed him with fodder. (M.)*****

2. see 1, first sentence.

3. مَدَّادُ, inf. n. مَدَادَةٌ and مَدَادُ, *I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جَادَبْتُهُ. (L.) — مَادَهُ الثَّوْبَ [He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) — مَادَهُ He prolonged to him a time. (L, from a trad.) — مَادَ فِي الْمَدَّةِ † *He prolonged, protracted, or lengthened, the space of time. (Iath, from a trad.) — مَادَهُ, (L,) inf. n. مَدَادَةٌ (L, K) and مَدَادُ, (L,) † *He protracted, delayed, or deferred, with him; put him off. (L, K.*) See also 1.***

4. See 1 throughout. — اَمَدَ فِيهِ He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKṭt.) — اَمَدَهُ He made it (anything) to become full, and to rise.

(Sh, L.) See also 1. — اَمَدَ, inf. n. اِمْدَادُ, *He aided, or succoured: and he gave. (K.) See مَدَّ الْقَوْمَ. — اَمَدَ فِي مَشْيِهِ He (a man) walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side. (TA.) See also 5. — اَمَدَ (inf. n. اِمْدَادُ, L, &c.) *It (a wound) produced مَدَّةً, or thick purulent matter. (S, L, Mṣb. K.) — اَمَدَ (inf. n. اِمْدَادُ, K) *It (the plant called عَرَفَج, S, L, K, and the صَلْبَان, and the طَرِيفَة, TA) became succulent, the sap running in it: (S, L, K:) and it, (the twig, or wood, of any of the three plants above mentioned,) being rained upon became soft, or supple. (L.)***

5. تَمَدَّدَ: see 8. — *It (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) stretched. (A,* L.) — See also 1. — تَمَدَّدَ He (a man) stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms: syn. تَمَطَّى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4.*

6. تَمَادَا الثَّوْبَ [They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.)

8. اَمَتَّ, (S, L, K,) and ۱۰ تَمَدَّدَ, [or this has an intensive or frequentative signification,] (L, K.) *It (a rope, &c., A) became drawn, or pulled: it became strained: it became extended by drawing or pulling; it extended itself; it stretched. (L, K, El-Baṣāir.) See also 5. — اَمَتَّ It became expanded, or stretched out. (Mṣb.) — It became elongated, or extended, or long. (Mṣb.) — [It (a time) became protracted.] — اَمَتَّ بِمَدَّ يَوْمَ السَّيْرِ † *The journey became long to them. (A,* L.) — اَمَتَّ † It (a man's life) became long. (A.) — † It (the shade) became extended, or stretched forth. (A.) — It (a disease) spread. (A.) See 1. — اَمَتَّ; (A, L;) and ۱۰ مَدَّ, (L, K,) inf. n. مَدُّ; (S, L, K;) † *It (the day, S, A, L, K, and the period of morning called الضُّحَى, L,) became high; it became advanced, the sun being high: (S, L, K:) and the former, † it (the day) shone forth. (L.) — اَمَتَّ; and ۱۰ مَدَّ, inf. n. مَدُّ; (TA;) said of the shade, † *It extended]. (A.) — اَمَتَّ إِلَى الْإِجَابَةِ † *He strained himself to give his consent to it.] (K, voce اِنْبَاعَ, q.v. in art. بَوَعَ.)*****

10. اسْتَمَدَ مِنَ الدَّوَاةِ; (A, L, Mṣb, K;) and ۱۰ مَدَّ مِنْهَا, inf. n. مَدُّ; (L, Mṣb, K;) *He took ink from the receptacle thereof with the reed-pen, for writing: (Mṣb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. — اسْتَمَدَ النَّفْسَ [He drew breath.] (M,*

having extent, or extended; matter; the material, or materials, of which a thing having form consists, or is composed: considered as that of which a thing having form consists, it is termed also طَبَقَة: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُر: and as that to which resolution reduces a thing, اسْطَقْس, or اسْطَقْس, as it is generally written and pronounced: the pl. is مَوَاد. — The radical substance of a word, the radical letters, collectively, of a word.]

أَمْد [More or most tall, high, long, &c.] — هُوَ مِنْ أَمْدِ النَّاسِ قَامَةً † He is of the tallest of men in stature. (A.) — نَعْمَ وَأَشَدُّ وَأَمْدَةً Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question "Hast thou done it?" (A.) — أَمْدٌ صَوْتًا Higher or louder, or highest or loudest, of voice. (Mgh, art. لَقَى.)

أَمْدُود Custom; habit. (K.)

إِمْدَان (of the measure اِفْعِلَان, [originally اِمْدَان, §, L] and مِدَان (L, K) Salt water: (L, K:) or very salt water: (§, L:) or the water of salt earth. (L.) — Also, the former, Water exuding from the earth: (L, K:) sometimes written, (K,) or as some say, (L,) اِمْدَان. (L, K.)

مَدِيد: see مَدِيد. — † Much wealth. (A.)

مَدَّ حَبْلٌ The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.)

مَمْدَد A tent of skin (طَرَف) extended, or stretched, with the ropes called اُطْنَاب. It is with teshdeed to denote intensiveness. (§, L.) — See مَدِيد.

مدح

1. مَدَحَ (§, K,) aor. ٤, (K,) inf. n. مَدِّح (§, K) and مَدْحَةٌ (K,) as some say, but correctly this latter is a simple subst.; (TA;) and اَمْدَحَهُ (§, K;) and اَمْدَحَ (§, K,) inf. n. تَمْدِيح (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and تَمْدَحَهُ (K:) [which seems to imply some degree of effort in the agent;] He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (§, K:) or he described him as characterized by goodness, beauty, or elegance; opposite of ذَمَّهُ: and he enumerated his generous qualities or actions; opposite of هَجَاهُ (MF:) or he praised him for his goodly qualities, whether natural or depending upon his own will; and

hence it is of more common application than حَمْدُهُ: accord. to El-Khaṭeab El-Tebreezee, it is from the phrase تَمَدَّحَتِ الْأَرْضُ "the land became ample, or spacious;" whence it would seem to signify he amplified his phrase: accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَّه, to one who is present: and accord. to Es-Sarakustee, مَدَّه is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Mgh.)

2: see 1.

3. مَادَحَهُ He praised, eulogized, or commended, him reciprocally. (A.)

5. تَمَدَّحَ (تَكَلَّفَ) "to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (§, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ He seeks to gain the praise, eulogy, or commendation, of people. (A.) — He praised, eulogized, or commended, himself. (TA.) — He gloried: he boasted of abundance which he did not possess. (K.) — [The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) — See 1. — تَمَدَّحَتِ الْخَاصِرَةُ (§, K,) and اَمْدَحَتْ, and اَمْدَحَتْ [originally اِنْمَدَحَتْ], (K,) The hypochondre, or flank, became distended, expanded, or dilated, (§, K,) by reason of satiety; like تَنَدَّحَتْ: occurring in this sense in a verse of Er-Rú'ee, as some relate it; as others relate it, it is تَمَدَّحَتْ. (§.) اَمْدَحَ بَطْنُهُ † His belly became wide, or distended; a dial. form of اِنْدَحَ. (§.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) — Also اَمْدَحَتْ, and اَمْدَحَتْ, and اَمْدَحَتْ (K) and اَمْدَحَتْ (TA,) The land became ample, or spacious. (K.) The first and second are formed by substitution of م for ن, from اِنْدَحَتْ and تَمَدَّحَتْ. (L.)

6. تَمَادَحُوا They praised, eulogized, or commended, one another. (A.) التَّمَادُحُ التَّذَابُحُ Praising one another is slaughtering one another. (§, art. ذَبَح, A.)

7, 8, and 9. See 5 and 1.

مَدْحَةٌ and مَدِيحٌ and اَمْدُوحَةٌ (§, K,) Praise; eulogy; commendation: (§:) that with which one is praised, eulogized, or commended; (K:) meaning poetry, or verse, with which one is praised, eulogized, or commended: (TA:) pl. of the first, مَدَحٌ; (A;) of the second, مَدَائِح; and of the third, اَمَادِيح. (K, A.)

مَدِيح: see مَدْحَةٌ.

مَدَّاح [One who praises, &c., much, or often; a habitual praiser, &c.] (TA in art. حَوَّ; &c. See an ex. voce حَمَّا.)

مَادِح Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl. مَدَّاح. (TA.)

مَمَادِح Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of مَقَابِيح. (L, art. قَبَح.)

مَدْحَةٌ: see اَمْدُوحَةٌ.

مَمْدَح A man much, or greatly praised; (§, K;) as also مَمْتَدَح: (TA:) praised by every tongue. (A.)

مَمْتَدَح: see مَمْدَح.

مدر

1. مَدَّرَهُ (§, Mgh, K,) aor. ٤, (§, Mgh,) inf. n. مَدِّر (Mgh, TA,) He plastered it (a place) with [مَدَّر, or] clay, or loam, or mud; as also مَدَّرَهُ (M, K,) inf. n. تَمْدِير. (TA.) He repaired it (namely a watering-trough or tank) with مَدَّر; (§, Mgh;) i. e., clay, or loam, or mud: (Mgh:) he closed the interstices of its stones with مَدَّر: (§, K:) he plastered its surface with clay, or loam, or mud, in which was no sand, in order that it might not cleave open, or in order that its water might not issue forth. (TA.)

2: see 1. — مَدَّر (A, K,) inf. n. تَمْدِير (K,) † Alcum dejerit: because he who does so makes use of مَدَّر [for purification]; and the excrement is metonymically termed clay: (A:) cacavit: (K:) mostly said of the hyena. (TA.)

4. اَمْدُرُونَا مِنْ مَمْدَرِنَا [Give ye to us some مَدَّر from your place whence ye take مَدَّر]. (A.)

8. اَمْتَدَرَ الْهَذَرَ He took what is called مَدَّر. (K.)

مَدَّر [a coll. gen. n.] Pieces, or bits, [or lumps, or clods,] of dry, or tough, clay, (M, A, K,) such as is cohesive: (TA:) or [simply] pieces of clay: (Az, Mgh:) or compact or cohesive earth: (Mgh:) or tough or cohesive clay in which is no sand: (M, Mgh, K:) n. un. with ٥. (§, M, Mgh, K.) In the expression اَلْحِجَارَةُ وَالْبِدَارَةُ † [Stones and pieces of dry or tough clay, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (K.) — † Cities [or towns or villages]: or a region, district, or tract, of cities or towns or villages, and of cultivated land; (K, TA;) because its buildings are [generally] of مَدَّر: (TA:) and its n. un., مَدْرَةٌ, † a city or town or

village; syn. بَدْنَة (K,) or قَرْيَة (S, Mgh, K;) because its buildings are generally of مَدْر: (Mgh:) or a town or village built of clay or mud and unburnt bricks: and also a large city. (L.) You say, أَهْلُ الْمَدْرِ وَالْوَبْرِ [The people of the towns or villages, and of the tents]. (S.) And رَأَيْتُ فِي الْوَبْرِ وَالْمَدْرِ مِثْلَهُ † I have not seen in the desert and the towns or villages the like of him. (A.) And it is related in a trad., that the Prophet said to 'Amir Ibn-El-Tufeyl, Become thou a muslim, and he replied, الْوَبْرِ عَلَى أَنْ يَنْ لِي الْوَبْرِ † [On the condition that to me shall pertain the desert, and to thee the towns or villages]. (A.) You say also, فَلَانٌ سَيِّدُ مَدْرَتِهِ † Such a one is the chief of his town or village. (Mgh.) And † بَنُو مَدْرَاءَ † The people of the cities or towns or villages and cultivated land. (K.)

مَدْرَة: } مَدْر. see مَدْر. }
بَنُو مَدْرَاءَ: }

مَدِيرٌ and مَمْدُورٌ A place plastered with [مَدْر, or] clay, or loam, or mud. (TA.)

مَدَارَة: see مَدْر.

مَادِرٌ [One who plasters with مَدْر:] one who plasters his watering-trough or tank with his ordure, in order that no one beside himself may water at it: pl. مَدْرَة. (A.)

ضَبْعَانِ أَمْدَر: see ضَبْع.

مِندَرٌ An instrument with which one plasters with [مَدْر, or] clay, or loam, or mud. (TA, art. سَبَح.)

مَمْدَرَة (S, K) and مَمْدَرَة (K,) which latter is extr. [with respect to form], (TA,) or مَمْدَرَة, like مَقْبَرَة (A,) A place in which is [مَدْر, or] clay, or loam, or mud, unmixed with sand, (K,) prepared for closing the interstices of the stones of watering-troughs or tanks; (TA;) a place from which مَدْر is taken for that purpose. (S.) See 4.

مَمْدُور: see مَمْدِير.

[مدش, &c.]

See Supplement.]

مد

مد and مذ: see art. مذ.

مدح

1. مَدَحَ (S,) aor. ٤, (L,) inf. n. مَدَحَ (S, K,) His (a man's, S) thighs rubbed each other: (S, L, K:) when he walked, (S,) by reason of

his fatness: (Námoos:) or his thighs rubbed each other, and twisted, so that they became excoriated; as also مَدَحَتْ † فَحَذَاهُ (L:) or the parts between the inner sides of the roots of his thighs (مَا بَيْنَ الرَّفْعَيْنِ) and his buttocks became inflamed: (K, TA:) [for احتراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also وَدَحَ]. — مَدَحَ is said to signify It (a thing) rubbed against another thing, and became much cracked, or chapped, thereby. ISd thinks that it relates especially to an animal. (L.) — Also, مَدَحَ He had his testicle much chapped by its rubbing against something. (K.) — مَدَحَتِ الشَّأْنُ inf. n. مَدَحَ, The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَوْعَاغ: (L:) or, in their thighs. (TA.)

2: see 1.

5. تَمَدَّحَتْ خَاصِرَتَاهُ His two hypochondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K.) [See also تَمَدَّحَ and تَمَدَّحَ.]

أَمَدَحَ A man whose thighs rub each other when he walks. (S.) [See 1.]

مدر

1. مَدَرَتِ الْبَيْضَةُ (S, A, K,) aor. ٤, (A, K,) inf. n. مَدَرٌ (TA,) The egg became corrupt, or rotten. (S, A, K.) And مَدَرَتِ الْجَوْزَةُ The nut became bad, or corrupt; as also † تَمَدَّرَتْ. (K.) — مَدَرَتْ مَعِدَتَهُ His stomach became in a corrupt state: (S:) and مَدَرَتْ نَفْسَهُ (S, K,) and مَعِدَتَهُ (K,) his soul [or stomach] became heavy; or it heaved, or became agitated by a tendency to vomit; syn. خَبِثَتْ (S, K;) as also رَأَيْتُ بَيْضَةً مَدَرَةً (S, A, K.) You say, قَمَدَرْتُ لِذَلِكَ نَفْسِي I saw a rotten egg, and my soul [or stomach] heaved, or became agitated by a tendency to vomit, thereat; syn. خَبِثْتُ. (S.)

4. اَمْدَرَتْ الْبَيْضَةُ She (a hen) caused the egg to become corrupt, or rotten. (S, A.)

5. see 1, in two places.

شَدَرَ مَدَرَ and شَدَرَ مَدَرَ: see art. شدر. The latter word is an imitative sequent to the former. (TA.)

بَيْضَةُ مَدَرَةٍ A corrupt, or rotten, egg. (A, K.) — اِمْرَأَةٌ مَدَرَةٌ A dirty, or filthy, woman, (K, TA,) whose odour is like that of a rotten egg. (TA.)

[مدع, &c.]

See Supplement.]

مر

1. مَرَّ (S, M, A, Mgh, Mgh, K,) aor. ٤, (S, M,) inf. n. مَرٌّ [and مَمَرٌ] and مَرُورٌ (S, M, Mgh, K,) He, or it, passed; passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جَاَزَ (M, K;) and ذَهَبَ (S, M, Mgh, K;) and مَضَى (A, Mgh;) as also اِسْتَمَرَّ (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ, (TK,) and اَلْمَرْءُ, (Mgh,) and اِسْتَمَرَّ; (A, Mgh;) The man, (TK,) and time, (Mgh,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Mgh, TK.) The saying in the Kūr, [vii. 189], حَمَلْتُ حَمَلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. اِسْتَمَرَّتْ بِهِ (A, K,) which is another reading, (Bd,) i. e., [She bore a light burden in her womb, and] went with it, and moved from place to place, and rose and sat, not being oppressed by its weight: (A:) [or went on with it in the same course or manner:] or went and came with it, by reason of its lightness: (Jel:) or rose and sat with it, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — [It is also said of water, meaning It ran, or flowed. And one says, مَرَّتِ الرِّيحُ The wind passed along, or blew.] — مَرَّ عَلَيْهِ (S, M, A, Mgh, K,) and مَرَّ عَلَيْهِ (S, A, Mgh,) but the former is more common than the latter, (Mughnee, voce ب) for which the Benoo-Yarbooa say, مَرَّ عَلَيْهِ, with kear, (TA,) and مَرَّه, [respecting which see what follows the explanation,] (M, K,) aor. ٤, (S,) inf. n. مَرٌّ and مَمَرٌ (S, A, Mgh) and مَرُورٌ (A, Mgh;) and اِمْتَرَّ عَلَيْهِ, and اِمْتَرَّ بِهِ (M, K;) He passed, or went, by him, or it; syn. اِجْتَارَ (S, Mgh,) or جَاَزَهُ وَذَهَبَ (M, K,) or جَاَزَ عَلَيْهِ (A.) may be a verb trans. by means of a particle and without a particle: or in مَرَّه the particle may be suppressed: Jereer says,

* تَمَرُونَ الدِّيَارَ وَلَمْ تَعُوجُوا
* كَلَامُكُمْ عَلَيَّ إِذَا حَرَامٌ

[Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me]: but it is said that the true reading is مَرَرْتُمُ الدِّيَارَ [Ye have passed by the dwellings]: which shows that he feared to make the verb trans. without a particle: IAgar says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [He passed by Zeyd], without being elliptical, but as being properly trans.; but LJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — [مَرَّ عَلَيْهِ also signifies He, or it, passed, or went, along, or over, or across, it. You say, مَرَّ عَلَى الْجَبْرِ He passed, or went,

along, or over the bridge, or dyke.] And **مَرَّ** **السَّيْفُ عَلَى حَنَاقِ الشَّاةِ** *The knife passed across the throat of the sheep, or goat.* (Mṣb.) — [Also, *It* (a period of time) *passed over him, or it*: and *it* (a calamity) *came upon him*: see an ex. of the latter signification below, voce **مَرَّ**.] — **مَرَّ** as syn. with **مَرَّ**, trans. of **مَرَّ**: see 4. — **مَرَّ**, aor. **مَرَّ** and **مَرَّ**: see 4. — **مَرَّ**, as trans. of **مَرَّ**, of which the aor. is **مَرَّ**: see 2. — **مَرَّ** *His bile, or gall, became roused.* (A.) You say **مَرَّتْ** [I suffered an attack of bile], from **الْمَرَّةُ** (T,) or **مَرَّتْ** به (Lh, M, K,) aor. **أَمَرَّ**, inf. n. **مَرَّ** and **مَرَّة** (Lh, T, M, K,) the latter of which [in the CK written **مَرَّة**, but in the T, M, &c. **مَرَّة**, and expressly said in the TA to be with **كسر**,] is also a simple subst. (T,) or, as Lh says in one place, **مَرَّ** is the inf. n. and **مَرَّة** is a simple subst. (M, TA,) *Bile, or gall, overcame me [by reason of it; app. referring to food].* (K.)

2. **مَرَّة**, (inf. n. **تَمَرِيرٌ**, TA,) *He, or it, made it bitter*; (S, K;) as also **أَمَرَّة**: (IAṣr, S;) or **مَرَّة**, aor. **مَرَّ**, has this signification, and the first verb has an intensive signification [*he, or it, made it very bitter*]. (Mṣb.)

3. **مَارَّة**, (inf. n. **مُمارَّة** and **مَرَارٌ**, TA,) *He passed, passed by or beyond, went, went away, or passed away, (مَرَّ) with him.* (K.) — See also 4, in five places.

4. **أَمَرَّ**, (inf. n. **إِمْرَارٌ**, TA,) *He made him, or it, to pass, pass by or beyond, go, go away, or pass away*; (A, Mṣb, TA;) as also **مَرَّ** به (Mṣb.) — [Hence,] **أَمَرَ الشَّعْرَ** [+ *He recited the poetry, especially, with fluency*]. (K, art. **ذُبر**.) — **أَمَرَّ** به (in some copies of the K, **أَمَرَّ** به, but the former is the right reading, TA) [and **عَلَيْهِ** *He made him, or it, to pass, or go, by him, or it.* (K.)] — **أَمَرَّ عَلَى الْجَسْرِ** *He made him to pass, or go, along, or over, the bridge, or dyke.* (Lh, K.) — **أَمَرَ عَلَيْهِ يَدَهُ** [*He passed his hand over him, or it*]. And **أَمَرَ عَلَيْهِ الْقَلَمَ** [*He passed the pen over it, or across it*]. (A.) **أَمَرَّتْ السَّيْفُ عَلَى حَنَاقِ الشَّاةِ** *I passed the knife across the throat of the sheep, or goat.* (Mṣb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, **كَإِمْرَارِ الْحَدِيدِ عَلَى الطُّشْتِ**, meaning, *Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin*: and in another trad., **صَوْتُ إِمْرَارِ السِّلْسِلَةِ** [the sound of the dragging, or drawing, of the chain]: or, accord. to the more common relation, **صَوْتُ مَرَارِ السِّلْسِلَةِ عَلَى الصَّخَا**, meaning, *the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks*: (IAth, TA:)

for **مَارَّ**, inf. n. **مَرَارٌ**, signifies it (a thing) *dragged, or became drawn along.* (K, TA.) — **أَمَرَّ** *He twisted it tightly; namely, a rope, (S, A, Mṣb,) and a thread.* (Mṣb.) — [Hence,] **دَوَّرَ الدَّمْرُ دُوَّ** [Time, or fortune, as it were, *untwists and twists tightly*]. (A, TA.) [See art. **نَقَضَ**.] — Hence also, **أَمَرَّ** *He struggled, or strove, with him, (S, A,) and twisted about him, (S,) or twisted his neck, (A,) to throw him down; (S, A;) as also* **مَارَّة** (S:) or this latter signifies *he twisted himself about him, and turned him round, to throw him down*: (K:) [for **يُدِيرُهُ**, in the K, we find in the L **يُرِيدُهُ**, which latter is preferred by SM; but I prefer the former; for it also signifies] *he turned him round, (namely, a camel,) in order to throw him down*: (M:) or **مَارَّة** signifies *he struggled, or strove, with him, and twisted his neck, (A,) to throw him down, (AHeyth, T, A,) (AHeyth, T, A,) the latter desiring to do the same; and the inf. n. is* **مُمارَّة** and **مَرَارٌ**: (AHeyth, T:) and **أَمَرَّ** **إِمْرَأَتَهُ تَمَارَّةً** *his wife opposes him, and twists herself about him*: (A, TA:) and **مَرَارٌ** **الْحَرْبِ** is explained by Aṣ as signifying *the striving to obtain the victory in war.* (M.) — **أَمَرَّ**, (inf. n. **إِمْرَارٌ**, A,) *It was, or became, bitter*; (Ks, Th, S, M, A, Mṣb, K;) as also **مَرَّ**, (Th, S, M, A, Mṣb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. **مَرَّ** (S, M, Mṣb, K) and **مَرَّ**, (Th, M, K,) [whence it seems that the sec. pers. of the pret. is both **مَرَّرْتُ** and **مَرَّرْتُ**] inf. n. **مَرَارَةٌ** (S, M, A, K,) or this is a simple subst.; (Mṣb;) and **أَسْتَمَرَّ** (A, Sgh, TA.) You say, **قَدْ أَمَرَ هَذَا الطَّعَامُ فِي فَمِي** *This food has become bitter in my mouth*: and in like manner you say of anything that becomes bitter. (TA.) You say also, **أَمَرَ عَلَيْهِ الْعَيْشُ**, and **مَرَّ** عَلَيْهِ, [Life became bitter to him]. (A.) And Th cites,

• تَمَرُّ عَلَيْنَا الْأَرْضُ مِنْ أَنْ نَرَى بِهَا
• أَنْيَسًا وَيَحْلُولِي لَنَا الْبَلَدُ الْقَفَرُ

[The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us]: the poet makes **تَمَرُّ** trans. by means of **عَلَى**, because it implies the meaning of **تَضَيَّقُ** [which is made trans. by means of the same particle]. (M, TA.) You say also, **أَمَرُّ وَأَحْلُو**, and **أَمَرُّ**, meaning *I am bitter at one time, and I am sweet at one time.* (IAṣr, M.) [See also 1 in art. **حَلَو**.] — But **مَا أَمَرَ وَمَا أَحْلَى** signifies *He said not, (IAṣr, S, M,) and he did not, (IAṣr, M,) a bitter thing, and he said not, (IAṣr, S, M,) and he did not, (IAṣr, M,) a sweet thing.* (IAṣr, S, M.) You say, **شَتْنِي**

فَلَانٌ لَمَّا أَمَرَّتْ وَلَا أَحْلَيْتْ † *Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing.* (Lh, T.) And **يُجَرُّ** **فَلَانٌ مَا يُجَرُّ** † *Such a one does not injure nor does he profit.* (M, K.) — **أَمَرَّ** as syn. with **مَرَّة**: see 2.

6. **تَمَارًا** *They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down.* (A, TA.)

8. **أَمْتَرِيهِ**, and **عَلَيْهِ**: see **مَرَّ** به.

10. **أَسْتَمَرَّ**: see 1, first signification, in three places. — Also, *It* (a thing, M) *went on in one [uniform] course or manner*: (M, K:) *it* (an affair, A, or anything, Mgh) *had a continuous course, or manner of being, &c.*: (A, Mgh;) *it continued in the same state*: (Mgh:) *it* (a thing) *continued, or obtained*: (Mṣb:) *it* (said of blood) *continued in a regular, uniform, or constant, course.* (Mgh.) [And it is often said of a man.] — [It also seems to signify *It* (a rope) *became tightly twisted*. — And hence, † *He, or it, became strong, or firm, like a rope tightly twisted*: as in the following phrases.] — **أَسْتَمَرَ بِالنَّيْ** † *He became strong to bear the thing.* (M, K.) [See an ex. in a verse cited voce **أَصْمَغَ**.] — **أَسْتَمَرَ مَرِيرُهُ** † *He became firm*; as also **أَسْتَمَرَّتْ مَرِيرَتُهُ**: (A:) or *his resolution, or determination, became firm, or strong*: (S:) or *he became strong, after being weak*: and **أَسْتَمَرَّتْ مَرِيرَتُهُ** *his resistance (شَكِيمَةٌ) became firm.* (TA.) You say also, **أَسْتَمَرَّتْ مَرِيرَتُهُ عَلَيْهِ** † *He became firm against him, or it*: and *his resistance (شَكِيمَةٌ) against him, or it, became strong*: (K, TA:) and *he became accustomed, or habituated, [or inured,] to him, or it*: a tropical signification, from the twisting of a rope. (TA.) — [And hence, app.,] **أَسْتَمَرَ** also signifies † *His case, or state of affairs, became right, after having been bad or corrupt*: (ISh, T, TA:) *he repented, and became good, righteous, or virtuous.* (A [but not given as tropical].) — As syn. with **أَمَرَّ** and **مَرَّ**, said of food, &c.: see 4.

R. Q. 1. **مَرَمَرٌ**, [inf. n. **مَرَمَرَةٌ**, *He murmured; grumbled*; as also **تَمَرَمَرٌ**: so in the present day; and probably the primary signification:] *he was angry.* (IAṣr, K.) — **أَمَرَ** *He made water to pass, or go, upon the surface of the ground.* (K.)

R. Q. 2. **تَمَرَمَرٌ**: see 1. — *It* (the body of a woman, TA) *shook*; (S, K;) *quivered; quaked*: (K:) or *became in a state of commotion*: (Sgh:) or *became smooth like [the kind of marble called]* **مَرَمَرٌ**. (IKṭṭ.) *It* (sand) *moved from side to side, or to and fro.* (A, K.)

مَرَّة: see **مَرَّة**.

مر *Bitter*; (S, A, Msh, K;) contr. of **حلو**; (K;) as also **مُرِير** and **مُجَر**: (A:) fem. **مُرَّة**: (Msh, TA:) pl. masc. **أَمْرَار**, (T, S, M,) and pl. fem. **مُرَائِر**, contr. to rule, (Msh,) because **مُرَّة** means **خَبِيثَةُ الطَّعْمِ** [bad-tasted; and the pl. of **خَبِيثَة** is **خَبَائِث**]. (Msh, voce **حُر**.) You say **بَقْلَةٌ مُرَّة** [A bitter leguminous plant]: and **هَذِهِ بَقْلَةٌ مُرَّة** [This leguminous plant is one of the bitter leguminous plants]. (T.) And **شَجَرَةٌ مُرَّة** [A bitter tree]: pl. **شُجَرٌ مُرَائِر**: the only instance of the kind except **حَرَائِر** as pl. of **حُرَّة**. (Suh, in Msh, art. **حُر**.) — [Hence the saying,] **وَعَى بَنَى فُلَانٌ الْمُرَّتَانِ** (so in two copies of the S,) or **الْمُرَّتَانِ**, (as in the K,) *The pasturage of the sons of such a one is the [bitter tree called] شَمِيعٌ and the [bitter plant called] شَمِيع*. (S, K.) [For another application of **الْمُرَّتَانِ**, see **أَمْر**.] — Hence also, (TA,) **الْمُرَّة** [Myrrh;] a certain medicine, (K,) like **الصَّبَر** [or aloe], (TA,) useful for cough, (K,) when sucked (**اِسْتَحْلَا**) in the mouth, (TA,) and for the sting of the scorpion, (K,) when applied as a plaster, (TA,) and for worms of the intestines, (K,) when taken into the mouth in a dry state, or licked up from the palm of the hand: (TA:) also said to be the same as **الصَّبَر**: (TA:) pl. **أَمْرَار**. (K.) — **عِيشٌ مُرٌّ** [A bitter life]: like as one says [of the contr.], **حُلُوٌّ**. (TA.) — **مَرَّتْ عَلَيْهِ أَمْرَارٌ** † *Afflictions or calamities [came upon him]*. (TA.) — **نَفْسٌ مُرَّة** † *A loathing mind, or stomach; syn. خَبِيثَةُ كَارِهَةٍ*. (TA.) — **أَبُو مُرَّة** A surname of *Iblees*, (S, K,) said to be from a daughter of his named **مُرَّة** [Bitter]. (TA.)

مُرَّة A time; one time; [in the sense of the French *fois*;] syn. **تَارَةً**: (Msh:) one action; a single action or act; (M, K;) as also **مُرٌّ**: (M, K; [but see what follows:]) [a bout; an instance; a case; and a single temporary affliction or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. **مُرَات** (A, Msh) and **مُرَار** (S, M, A, Msh, K) and **مُرَز** and **مُرٌّ** [or rather this is a coll. gen. n. of which **مُرَّة** is the n. un.] and **مُرُورٌ**: (M, K;) the last on the authority of *Abou-Alee*, and occurring in the following verse of *Abou-Dhu-eyb*:

- تَنَتَّرَتْ بَعْدِي أَمْرًا صَابَكِ حَدِيثٌ
• مِنْ الدَّهْرِ أَمْرَتْ عَلَيْكَ مُرُورٌ

[Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?] but *Es-Sukkaree* holds that **مُرُور** is an inf. n.; and *IJ* says, I do not think this improbable, and that the verb is

made fem. because the inf. n. implies muchness and genus. (M.) You say **فَعَلْتَهُ مَرَّةً** [I did it once], (A, Msh,) and **مَرَاتٍ** and **مُرَارًا** [several times]. (A.) [And **بِالْمَرَّةِ** At once.] And **لَقِيَهِ ذَاتَ مَرَّةٍ** [He met him once]: only used adverbially: (M, K;) so says *Sb.* (M.) And **لَقِيَهِ ذَاتَ الْمُرَارِ** [He met him many times]: (M, K;) [or this has a different signification; for] you say **فُلَانٌ يَصْنَعُ ذَلِكَ الْأَمْرَ ذَاتَ الْمُرَارِ** meaning *Such a one does that thing sometimes, and sometimes he leaves it undone.* (Isk, S.) Also, **مَرَّةً أَوْ مَرَّتَيْنِ**, i.e., **جِئْتُه مَرًّا أَوْ مَرَّتَيْنِ** [I came to him once or twice]. (M, K.)

مُرَّة: see **مُرَّة**.

مُرَّة a subst. from **مَرَّ** and **مَرَّيْهِ** and **عَلَيْهِ**, and **أَمْرَةٌ عَلَى الْجِسْرِ**, [The act of passing, passing by or beyond, going, going away, passing away, &c.] *El-Aqshà* says,

أَلَا قُلْ لَتَيَّا قَبْلَ مَرَّتِي أَسْلَمِي

[*Nom say to this damsel, or this little female, (see **تَيَّا**), before her passing, Be thou safe.*] (M.) — **A firm, or strong, twisting.** (TA.) — Hence, (TA,) † **Strength**: (Isk, S, A, K;) **strength of make**: (K;) pl. **مُرَز** (Isk, K) and **أَمْرَار**. (K.) In the *Kur*, [liii. 6,] **ذُو مَرَّةٍ** is applied to † [The angel] *Jibreel* [or *Gabriel*]: (Fr, K, TA:) whom God hath created endowed with great strength. (TA.) You say also **رَجُلٌ ذُو مَرَّةٍ** † *A strong man.* (A.) And it is said in a trad., **لَا تَحِلُّ الصَّدَقَةُ لِغَنِيِّ وَلَا لِذِي مَرَّةٍ سَوِيٍّ** † *The giving of alms to one who possesses competence, or riches, is not allowable, nor to him who has strength and is sound in limbs.* (TA.) — [Hence also,] † **Intellect**: (K;) or **strength of intellect**: (S;) and **sound judgment**: and **firmness**; syn. **إِحْكَامٌ**, (K,) and **مَتَانَةٌ**. (TK.) You say **إِنَّهُ لَذُو مَرَّةٍ** † *Verily he is possessed of intellect and sound judgment and firmness.* (TA.) — Also, *A strand, or single twist, of a rope; and so* † **مُرِيرَةٌ**: (L, TA:) pl. **مُرَز**. (TA.) — **الْمُرَّةُ** [The gall, bile, or choler;] one of the humours of the body; (M, Msh, K;) which are four; (S, TA;) what is in the **مُرَّة**: (S;) or [rather] **الْمُرَّتَانِ** denotes two of the four humours of the body; [namely, the yellow bile (**الصَّفْرَاءُ**) and the black bile (**السَّوْدَاءُ**);] the other two humours being the blood (**الدَّمُ**) and the phlegm (**البَلْغَمُ**): (TA, art. مزج.) pl. **مُرَار**. (Msh.)

مُرَار [a coll. gen. n.] A kind of tree; (Msh;) a kind of bitter tree; (S, A, K;) or a kind of sour tree; (TA;) of the best and largest of herbs; (K;) when camels eat of it, their lips become con-

tracted, (S, Msh, K,) and their teeth appear: (K;) n. un. with **ة**. (S.)

مُرِيرٌ A rope that is slender (S, K) and long and strongly twisted: pl. **مُرَائِر**: (Isk, S;) or that is twisted of more than one strand; as also † with **ة**: pl. of both as above: (TA:) or † **مُرِيرَةٌ** signifies a strongly twisted rope: or a long and slender rope: (K;) and a strand, or single twist, of a rope; as also † **مُرَّة**. (K, TA.) [See an ex. voce **سَحَل**.] See also **مُمِرٌ**. — [Hence,] **رَجُلٌ مُرِيرٌ** † *A strong man.* (S.) — [Hence also,] **مُرِيرٌ** and † **مُرِيرَةٌ** † *Resolution, or determination*: (S, K;) and † the latter, **عِزَّة** of mind. (K.) See also 10. — See also **مُرٌّ**.

مُرَارَةٌ (a subst., Msh) *Bitterness.* (S, Msh.) — Hence, **مُرَارَةُ النَّفْسِ** † *A loathing (خُبْثٌ) of the mind or stomach.* (TA.) — [The gall-bladder;] that in which is the **مُرَّة**: (S;) a certain thing adhering to the liver, (K,) and serving to render the food wholesome, or quickly digestible; (TA;) pertaining to every animal except the camel (A, Msh, K) and the ostrich (K) and some few others, as is well known: pl. **مُرَائِر**. (Msh.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel **لَا مُرَارَةَ لَهُ** meaning † *He has no daring.* (S, O voce **طِحَالٌ**, q. v.)

مُرِيرَةٌ: see **مُرِيرٌ**.

مُرِّيٌّ A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Msh, K;) like **كَامِخ**; (K;) or also called **كَامِخ**; (Msh;) pronounced by the vulgar without teshdeed. (S.)

مُرَارٌ A certain kind of tall tree [or plant of the cane-kind]; (K;) a certain kind of tree [or cane] of which spears are made: (S;) and spears made of canes; (K;) made of this kind of tree [or cane]: (TA:) but the word belongs to art. **مِرْن**, (S, L,) being of the measure **فَعَالٌ**. (L.)

مُرْمَرٌ [Marble: or alabaster: in the present day, more commonly the latter:] i. q. **رُخَامٌ**: (S, A, Mgh, K;) i.e., a kind of soft white stone: (Mgh:) or a hard kind of **رُخَامٌ**: (TA:) or a kind of **رُخَامٌ**, but harder and clearer [than what is commonly so called]. (Msh.) — See also **مُرْمَارٌ**.

مُرْمَرٌ and **مُرْمُورٌ** [in the L, TA written **مُرْمُورٌ**, which is app. a mistake, as **صَعْفُوقٌ** is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with damm,] and **مُرْمِيرٌ** (M, K) A body (M) soft, (K,) and that quivers, or quakes, [by reason of its fleshiness,] (M, K,)

when the person stands up, or rises: (M:) or [simply] soft. (TA.) And مَرْمَرَةٌ and مَرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the § written مَرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) Soft, (S, K,) and quivering, or quaking, in her flesh, (S, M, K,) when she stands up, or rises. (M.)

مَرْمُورَةٌ and مَرْمُورٌ :
مَرْمَرٌ : } see مَرْمَرٌ.

أَمْرٌ [More, or most, tightly twisted]. — [Hence,] فَلَانٌ أَمْرٌ عَقْدًا مِنْ فَلَانٍ + Such a one is firmer, and more faithful to his compact, than such a one. (S.) — More, or most, bitter: fem. مَرِيٌّ: of which the dual is مَرِيَّانِ. (TA.) You say, هَذَا أَمْرٌ مِنْ ذَا [This is more bitter than that]. (S.) And خَذِ الْحُلْوَى وَأَعْطِهِ الْمَرِيَّ [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (§ in art. حَلَوٌ.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صَغَرَاهَا مَرَاهَا [The youngest of them is the most bitter of them]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, مَرَاهَا for شَرَاهَا. — Poverty and decrepitude: (S, K:) or decrepitude and disease. (A.) — Also, † ألوس (الصَبْرُ) and الثَّقَاةُ, (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) — You say also, لَقِيتُ مِنْهُ الْأَمْرَيْنِ, (T, S, M, K,) with the pl. نِ, (T, S,) and with keṣr to the ر, (K,) and الْأَمْرَيْنِ, (IAḡr, M, A, K,) dual of أَمْرٌ, (M,) with fet-ḥ to the ر, (K,) and الْمَرْتَيْنِ, dual of مَرِيٌّ, (M,) or مَرْتَيْنِ, (as in copies of the K,) † I experienced from him, or it, calamities: (S, A:) or evil, and a grievous, or distressing, thing. (M, K.)

مَرٌّ A place of مَرُورٍ [i. e. passing; passing by; &c.; or a place of passage: see 1]. (S.) You say قَعَدْتُ عَلَى مَرِّهِ [I sat at his place of passing]. (A.) — It is also an inf. n.: see مَرٌّ. (S.)

مَرٌّ A rope, (S, Mḡb,) and thread, (Mḡb,) tightly twisted: (S, Mḡb:) a rope well twisted: (TA:) and anything twisted. (M, TA.) See also مَرِيْرٌ. — [Hence,] † A man, and a horse, strongly, or firmly, made. (A, * TA.)

مَرٌّ :
مَرٌّ : see مَرٌّ.

مَرُورٌ Overcome by bile; (S;) a man whose bile is roused. (A.)

مَرٌّ, with fet-ḥ to the second ر, Strong in altercation, not weary of labouring or striving. (S, K.) A'Obeyd cites the following verse:

• وَجَدْتَنِي الْوَيَّ بَعِيدَ الْمُسْتَمَرِّ •
• أَحْبَلُ مَا حَبِلْتُ مِنْ خَيْرٍ وَشَرِّ •

[Thou findest me very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil]. (S, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Aḡ, but it is said to be quoted by him from Artāh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjāj, but is not his; and to En-Nejās-hee El-Hārithee; and Abū-Moḡammad El-Aḡābee says, that it is by Musāwir Ibn-Hind. (TA.)

عَادَةٌ مُسْتَمِرَّةٌ act. part. n. of 10, q. v. — A custom constantly obtaining; unvarying. (A, Mḡh.) — سَحَرٌ مُسْتَمِرٌّ [in the Kur, liv. 2.] Enchantment going on: or having one continuous course: or continuing in the same manner: or continuing in a regular, uniform, or constant, course: (Mḡh:) or passing away, and vain, or ineffectual: or † strong: (K:) or bitter. (TA.) — فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ [in the Kur, liv. 19.] In a day of ill fortune that was lasting, or continual: (Zj, K:) or of which the evil, (K:) or ill luck, (TA,) was continual; (K, TA:) or effective, (K, * TA,) with respect to that which it was ordered and constrained to accomplish: (K:) or † potent in its evil fortune: or bitter: or in a Wednesday that did not come round again in the month: (K:) or in the last Wednesday of the month of Ṣafar. (TA.)

مراء

1. مَرُورُ الطَّعَامِ, aor. ' , inf. n. مَرَّاءُ, epithet مَرِيٌّ; and مَرِيٌّ, (S, K,) and مَرًّا, aor. : (K:) and استمرأ; (TA;) The food was, or became, wholesome, or approved in its result: (Z:) or easy to swallow, and wholesome, or approved in its result: (K:) or easy to swallow, not attended by trouble: or quick in digesting. (Z) It is said in the Keshsháf, on ch. iv., v. 3, of the Kur, that مَرِيٌّ and مَرَّاءُ are two epithets from مَرَّاءُ and مَرًّا, “the food was easy to swallow; not attended by trouble:” or the former epithet signifies “pleasant, or productive of enjoyment, to the eater;” and the latter, “wholesome, or approved in its result:” or the former, food or drink that is “not succeeded by harm, even after its digestion;” and the latter, that which is “quick in digesting.” (TA.) In conjunction with هَنَانِي, one says مَرَانِي (هَنَانِي الطَّعَامُ وَمَرَانِي), (Fr. S, K,) aor. : , inf. n. مَرَّاءُ; (Akh, S;) and in conjunction with هَنَشِي, مَرْنِي; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هَنَانِي or هَنَشِي,) (Fr, S, K,) inf. n. مَرَّاءُ, (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my

stomach, and descended thence well. (TA.) But هَنَانِي also occurs in this sense without مَرَانِي. (TA.) — مَرِيٌّ الطَّعَامِ, and استمرأ, [He found the food wholesome, &c.] (S.) (See above.) عَدَهُ مَرِيًّا, signifies مَرَّاءُ. (MA.) — مَرَّا, aor. : , He fed; or ate food. (K.) Ex. مَا لَكَ لَا تَمْرَأَ What aileth thee, that thou dost not eat? (TA.) — مَرَّوَتِ الْأَرْضُ, inf. n. مَرَّاءُ, The land was, or became salubrious, in its air. (K.) — مَرَّوَةٌ, aor. : , (AZ, S, K,) inf. n. مَرَّوَةٌ, (K,) epithet مَرِيٌّ, (S, K,) He was, or became, possessed of مَرَّوَةٌ; (AZ, S, K;) sometimes written and pronounced مَرَّوَةٌ; (S;) i. e., manliness; (S, K;) manly perfection; (TA:) consisting in abstinence from things unlawful, or in chastity of manners, and the having some art or trade; (El-Aḡnaf;) or in abstaining from doing secretly what one would be ashamed to do openly; (TA;) or in the habit of doing what is approved, and shunning what is held base; (El-Khaḡāḡec;) or in preserving the soul from filthy actions, and what disgraces in the estimation of men; or in good manners, and guarding the tongue, and shunning impudence; (TA;) or in a quality of the mind by preserving which a man is made to persevere in good manners and habits: (Mḡb:) [in a word, virtue; or rather manly virtue or moral goodness.] — مَرًّا Inivit feminam. (K.) — مَرِيٌّ He became like a woman, in external appearance, or in talk. (K.)

4. هَذَا يَجْرِي الطَّعَامُ [This makes the food wholesome, &c.] (AZ.) (See مَرُّوٌّ.)

5. تَمَرًّا He affected, or endeavoured to acquire, (تَكَلَّفَ) manliness, مَرَّوَةٌ: (AZ, S, K:) accord. to some, he became possessed of that quality. (TA.) — تَمَرًّا بِهِمْ He sought to acquire the character of manliness (مَرَّوَةٌ) by disparaging them and vituperating them. (ISk, S, K.) — لَا يَتَمَرَّا أَحَدُكُمْ بِالْأَمْرِ (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is لَا يَتَمَرَّا, from التَّوَرُّؤُة: [see art. رَأَى]. (TA.) [See also تَمَرًّا.]

10: see 1.

مَرٌّ and مَرَّوَةٌ (S, K) and مَرَّوَةٌ (K) A man, or human being; syn. إِنْسَانٌ (K:) or a man as opposed to a child or a woman; syn. رَجُلٌ (S, K.) You say مَرٌّ in the nom., مَرًّا in the acc., and مَرٌّ in the gen., (S,) agreeably with analogy. (TA.) And some say مَرَّوٌّ in the nom., مَرَّوًا in the acc., and مَرَّوٌّ in the gen.; doubly declining the word. (TA, and some copies of

the §.) And مَرءٌ is said to be of the dial. of Hudhēyl. It is said that no pl. is formed from مَرءٌ; but مَرؤُونَ occurs as its pl. in the following words of a trad.; أَحْسِنُوا أَمَلَكُمْ أَيُّهَا الْمَرؤُونَ [Amend your manners, O ye men!]; and in the saying of Ru-beh, أَيْنَ يُرِيدُ الْمَرؤُونَ [Whither do the men desire to go?]. (TA.) It forms a dual; مَرَأَيْنِ: they say مَرَأَيْنِ صَالِحَانِ [They are two just men] (§) in the dial. of Hudhēyl (TA.) It also forms a dim., مَرئِيَّةٌ, fem. مَرئِيَّةٌ. (§.) — The fem. of مَرءٌ is مَرءَةٌ, A woman: [and a wife:] also written and pronounced مَرَّةٌ. (§, K.) — مَرءٌ is also written with the conjunctive ل: you say مَرءًا in the nom., مَرءًا in the acc., and مَرءًا in the gen.: also, مَرءُ in the nom., مَرءًا in the acc., and مَرءُ in the gen.: also, مَرءُ in the nom., مَرءًا in the acc., and مَرئِي in the gen.; doubly declining the word. (§, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-h to the ر in each case. The final ء is also often written without the ل or و or ي.] Ks and Fr say, that the word is doubly declined, as to the ر and ء, because the final ء is often omitted. (T, TA.) [When the disjunctive ل is substituted for the conjunctive, i.e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say مَرءًا, مَرءُ, &c.; and thus also in the fem. The name of the famous poet إِمْرَأُ الْقَيْسِ is commonly pronounced Imra-el-Kays and Imr-el-Kays.] — The fem. is مَرءَةٌ, A woman: [and a wife:] but with ال you say الْمَرءَةُ: الإِمْرَأَةُ [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fṣ reject this; and those who allow it to be correct judge it of weak authority: IO mentions also مَرءَةٌ, with soft ل after the ر. (TA.) — مَرءُ is also used in a fem. sense; (§) though this is extr.: ex. إِنَّهَا لَمَرءٌ [Verily she is an excellent woman: see صَدَقَ]. (TA.) And مَرءَةٌ is used, in a trad., as signifying a perfect woman: لَقَدْ تَزَوَّجْتَ امْرَأَةً: Indeed thou hast married a perfect woman: like as you say فَلَانٌ رَجُلٌ, meaning “Such a one is a perfect man.” (TA.) — Also, مَرءُ or مَرءًا, (§) or مَرءٌ, (K,) signifies A wolf: (§, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by مَرءُ, in the following verse, a wolf:

- وَأَنْتَ أَمَرُوا تَعْدُو عَلَى كُلِّ غِرَّةٍ
- فَتُخْلَطُ فِيهَا مَرَّةً وَتُصِيبُ

[And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou

Bk. I.

misnest therein, and (sometimes) thou attainest
thine object]. (TA.) — The rel. n. of **أَمَرَ** is
مَرَّتِي (as in one copy of the §) or **مَرَّتِي** (as in
another copy) and **أَمَرِي**. (§, and El-Ashmoonee
and others.) [For the last, Golius, from a copy
of the §, gives **إِمَرَّتِي**: and in one copy of the §,
I find it written **أَمَرَّتِي**: but I have not met with
any confirmation of either of these two forms.]
مَرَّتِي seems to be formed from **مَرَّ**; but is extr.;
the analogous form being **مَرَّتِي**. (TA.)

مَرَا *A giving of food on the occasion of building a house, or marrying. (TA.)*

مَرِيْ [The *oesophagus*, or *gullet* of a slaughtered camel, or sheep or goat, (S,) and of a man, (Zj, in his *Khalk el-Iusân*,) the *canal through which the food and drink pass*; (S, K;) the *head of the stomach*; (K;) *contiguous*, (S,) or *adherent* (K) to the **حَنْقُوم** [or *windpipe*]; (S, K;) *through which the food and drink pass, and by which they enter*: (TA:) pl. [of pauc.] **أَمْرِيَّة** (K) and [of mult.] **مَرُوْ**. (S, K.) It is also written **مَرِيْ**.

(T.A.) [يَأْتِينَا فِي مِثْلِ مَرَى التَّعَامِ] *It comes to us as it were through the gullet of the ostrich*: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (T.A.)—

Wholesome, &c. (See مُرْوً.) — هَيْئًا مَرِيئًا: see art. هُنَّ and see 1 in the present art. —

عَيْثُ مَرِيٍّ: [A rain productive of good result].

(T.A.) — **كَلَّا مَرِيٍّ** *Wholesome herbage.* (K.) —
أَرْضٌ مَرِيَّةٌ *A land salubrious in its air.* (K.)
 — **مَرِيٌّ** *Manly, &c.* (See **مَرُوٌّ**.)

مَرَوْ : sec مَرَّاءة

مَرُوَّةٌ and مَرُوَّةٌ : see مَرُوٌّ.

مَرَّةٌ and أَمْرَةٌ &c : see مَرَّةٌ.

مُرِيّ act. part. n. of 4, *Wholesome food*. (S.)
[See 4, and مَرَى.]

موت

1. **مَرَّتْ**, aor. ², inf. n. **مُرُوتَةٌ**, *It (a tract, or land,) was, or became, what is termed مَرْتٌ*. [See **مُرُوتَةٌ**.] — **مَرَّتْ**, aor. ², *He rendered smooth*. (A, K.) — **مَرَّتِ الْإِبِلُ**, aor. ², *He removed the camels from their place*. (K.) — **مَرَّتْ**, [aor. ²?] inf. n. **مَرَّتٌ**, *He broke [a thing]*. (TA.) — **مَرَّتِ الْمَاءُ** *i. q.* **مَرَدَ** (Yaukoob:) or it is written **مرث**. (TA.)

مَرْتٌ *A waterless desert in which is no herbage:*
(S, K:) *or a land in which no herbage grows: or,*

in which there is neither little [herbage] nor much : (TA :) or a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage : (K :) or land in which is no herbage, even if it be rained upon : (TA :) **as** also **أَمْزَات**, **مَرْت** and **أَرْضٌ مَّوْرَتْةٌ** ; **مَوْرَتْ** ; and **مَوْرَتْ** . (K.) — **أَرْضٌ مَرْتٌ** , (TA,) and **مَكَانٌ مَرْتٌ** , (S, TA,) A land, and a place, that is desert, without water and without herbage. (TA.) You say **أَرْضٌ مَرْتٌ** and **أَرْضٌ مَوْرَتْ** ; but land that has been rained upon in the winter is not termed **مَرْت** , because the rain gives hope of its producing herbage. (TA.) — **مَرْتٌ** , (K,) or **مَرْتٌ الْحَاجِبُ** , (S,) A man having no hair upon his eyebrows. (S, K.) — **مَرْتٌ الْجَسَدُ** Having no hair upon his body. (TA.)

مَرْتٌ : sec مَرُوتٌ

مُرُوتَة (u subst. **K.**) [*The condition of a land, or tract, such as is termed مَرْت*]: (**S**, **K**): [or, accord. to Ibn-Maṣrūf, as stated by Golius, it is an inf. n.: if so, its verb is مَرَّت].

خورت. see art. خَورِيتْ مَرِيْتْ

مَارُوتُ [*A certain fallen angel,*] the companion of هَارُوتُ: (TA:) a foreign word; or from المَرُوتَة; (K;) or from المَرْتُ as signifying الكَسْرُ. (TA.)

مَرَمَرِيَّت *A calamity; a misfortune.* (K.)
Some say, that it is formed from **مَرَمَرِيْس**, by the substitution of ت for س.

مرث

1. **مَرَّتْ**, (aor. ز , inf. n. **مَرْتُ**, §,) *He steeped dates in water, and mashed them* (§, **K**) with the hand; (§;) syn. **مَرَسَ**: (§, **K**;) sometimes **مَرَدَّ** is also used in this sense. (§.) — **مَرَّتْ**, (aor. ز , inf. n. **مَرْتُ**, TA,) *He made a thing soft*, (**K**;) so that it became of such a subsistence that it might be supped, and then supped it. (TA.) — **مَرَّتْ**, (aor. ز , and ز , inf. n. **مَرْتُ**, TA,) *He steeped, soaked, or macerated, a thing in water*: (**K**;) *he soaked bread in water*; as also **مَرَدَّ**. (Sh, Aq.) **مَرَّتْ** *He steeped medicine &c. in water until it became altered*. (A.) — **مَرَّتْ**, [aor. ز ,] *He* (a child, §,) *mumbled, or bit softly, his finger*: (§, **K**;) *he* (a child) *bit with his gums*: *he* (a child) *bit and sucked a necklace, or string of beads, such as is called سَحَاب*. (TA.) — **مَرَّتْ**, aor. ز , and ز , (inf. n. **مَرْتُ**, TA,) *He* [a child] *sucked the kind of shells called cowries*. (**K**.) — *He sucked*. (IAqr.) — *He* (a child) *sucked his mother's breast*. (IAqr.) — **مَرَّتْ**, aor. ز , (inf. n. **مَرْتُ**, (IAqr,) *He was mild and forbearing, or clement; and patient in bearing altercation*. (**K**, TA.) — **مَرَّتْ**, [aor. ز ,] *He beat, or struck, or smote, a man*: (**K**;) or, accord. to A'Obeid, **مَرَّتْ** به

الأرض, and **مَرَّثَ**, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is **مَرَّنَ**. (TA.) — **مَرَّثَ السَّخْلَةَ**, aor. **مَرَّ**, (L,) and **مَرَّثَهَا**, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Ibbabee.) — Also, **مَرَّثَ** He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2. **مَرَّثَ**, inf. n. **مَرَّيْتُ**, He crumbled, or broke into small pieces, with his fingers. (K.) — See 1 in two places.

مَرَّثَ: see **مَرَّيْتُ**.

مَرْنَةٌ A single suck, by a child, of its mother's breast. (IAqr.)

مَرْنٌ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also **مَرْنٌ**: (IAqr, K:) pl. of the former, **مَمَارِثُ**. (S.)

أَرْضٌ مَرْنَةٌ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)

مرج

1. **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, He (a beast of carriage) fed in a pasture. (Msb.) — **مَرَجَ**, (aor. **مَرَّ**, S,) inf. n. **مَرَجٌ**, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so **أَمَرَجَ**: (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) — **مَرَجَ**, inf. n. **مَرَجٌ**, He mixed [a thing with another thing, or two things together]. (K.) — **مَرَجَ الْبَحْرَيْنِ**, [Kur., xxv., 55; and lv., 19,] † He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihameh: (Fr:) or, as also **أَمَرَجَ**, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAqr, with reference to the former verb.) — **مَرَجَ**, aor. **مَرَّ**, † He marred, or spoiled, his affair. (TA.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, † It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**; (S, K;) and

مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like **جَرَجَ**. (S.) — **مَرَجَ**, aor. **مَرَّ**, inf. n. **مَرَجٌ**, † It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — **مَرَجَ النَّاسُ** The people became confused. (TA.)

4: see 1, in two places. — **أَمَرَجَتْ** She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (S, M, K.) — **أَمَرَجَ** † He violated a covenant, (K,) and religion. (TA.)

مَرَجٌ A pasture, pasturage, pasture-land, or meadow, a place in which beasts pasture; (S, K, Msb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. **مَرَوَجٌ**. (Msb.)

مَرَجٌ وَمَرَجٌ; the latter being written thus, with the **و**, quiescent, only to assimilate it to the former; (S, K;) and signifying † Confusion, and disturbance, in an affair or the like: (S, K,) or intricate disorder, discord, trouble, or the like. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

مَرَجَانٌ, a coll. gen. n.; n. un. with **ة**; (L;) Small pearls: (AlHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wahidee:) or coral, **بَسْدٌ**, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptance thereof; or, accord. to Et-Tarsoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced **مَرَجَانٌ**:] the **ن** is said to be an augmentative letter, because there is no Arabic word of the measure **فَعْلَانٌ**, except such as are reduplicative, like **خُلْخُلَانٌ**: but Az says, I know not whether it be a trilateral-radical word or a quadrilateral: (Msb:) **إِكْتِ** asserts it to be of the measure **فَعْلَانٌ**. (TA.) — Also A leguminous plant that grows in the season called **الرَّيْبَعُ**, (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with **ة**. (K.)

أَمَرَجَ, (S, K,) and **مَرَجَ**, (TA,) † A con-

fused affair, or case: (Zj., S, K:) or error: so the former signifies in the Kur., l., 5. (TA.)

سَرَجٌ مَرَجٌ: see **سَرَجٌ**.

مَرَجٌ † Mixture, syn. **خَلْطٌ**: (L:) [as though one of the few inf. ns. of the measure **فَاعِلٌ**, like **قَاتِرٌ**: but it is said in the L to be a subst., like **كَاهِلٌ** and **غَارِبٌ**, and evidently signifies a mixture, or that which is mixed; syn. **خَلْطٌ**.] — **مَرَجٌ مِنْ نَارٍ**, as occurring in the Kur., [lv., 14,] † A mixture (**خَلْطٌ**, L) of fire: (A'Obeid:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jānn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire **دُونِ** **الْحِجَابِ**, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — See **مَرِجٌ**.

مَمَرَجٌ: see **مَمَرَجٌ**. — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.)

مَمَرَجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed **مَمَرَجٌ**. (K.)

مرج

1. **مَرَحَتِ الْقَرْبَةَ**, aor. **مَرَّ**, inf. n. **مَرَحَانٌ**, The water-skin leaked, or let out its water through the punctures made in sewing it. (L.) — **مَرَحَ السَّحَابُ** The clouds poured forth rain. (L.) — **مَرَحَ**, (L,) inf. n. **مَرَحَانٌ**, (L, K,) He, or it, became weak. (L, K.) You say **مَرَحَتْ عَيْنُهُ** His eye became weak. (L.) Also, **مَرَحَتْ عَيْنُهُ**, inf. n. **مَرَحَانٌ**, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, I, K;) and became inflamed, syn. **هَاجَتْ**: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — **مَرَحَ**, aor. **مَرَّ**, inf. n. **مَرَحٌ**, † He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. **أَشْرَ** and **بَطَرَ**: or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is **مَرَحَانٌ**: (K, TA:) and he was brisk,

lively, or sprightly. (K.) — **مَرَحٌ**, aor. مَرَحَ, (inf. n. **مَرَحٌ**, L.) † *He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (L, K.) So in the **Kur**, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce **صَاعٌ**.]

2. **مَرَحَ الْقِرْبَةَ**, (inf. n. **تَمْرِخٌ**, L.) † *He filled the water-skin with water in order that the punctures of the stitches might close up; i. q. سَرَبَهَا.* (S.) — Also, † *He rendered the water-skin sweet, when it was new, with إِذْخِرَ or with شَيْع.* The rendering it sweet with loun or clay is termed **تَشْرِيبٌ**. (IAqr.) — **مَرَحَ الْمَزَادَةَ** † *He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up.* (T, K.) — **مَرَحَ الْجِلْدَ** † *He anointed the skin with oil.* (K.)

4. **امْرَحَهُ** *He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully:* (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [&c.: see 1]. — **امْرَحَهُ** *It (pasture) made him (a horse) brisk, lively, or sprightly.* (S, L, K.°)

مَرَحٌ, a subst., *The leaking of a water-skin, or its letting out its water through the punctures made in sewing it.* (L.) You say **ذَهَبَ مَرَحٌ الْمَزَادَةِ** *The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up.* (L, A, K.)

مَرِخٌ and **مَرِخٌ** (S, L, K) *Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully:* (L, K:°) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [&c.: see 1:] pl. (of the former, L) **مَرِخَى** and **مَرِخَى**, and (of the latter, which has no broken pl.) **مَرِخُونَ**. (L, K.)

مَرِخَى A word that is said to one when he hits the mark in shooting or casting; (S, K:) expressing admiration; (S:) as also **مَرِحِيًّا**: (K:) [in the CK **مَرِحِيًّا**, which is wrong] like as **مَرِخَى** is said to one who misses the mark. (S.)

مَرِخَةٌ **مَزَادَةٌ** *A مزادة that leaks, or does not retain its water.* (AHan.) [See **مَرِحَتِ الْقِرْبَةُ**.]

مَرِخٌ, subst. from **مَرِخَ** (S, L, K.) *Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or*

great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K:°) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [&c.: see 1].

مَرِخٌ and **مَرِخٌ** (S, K) and **مَرِخٌ**. (K.) A brisk, lively, or sprightly, horse, (S, L, K:°) and she-camel. (L.) — **مَرِخٌ** Wine; so called because of its briskness in the vessel. (ISd, L.) **عَقَارُ مَرِخٌ** Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — **قَوْسٌ مَرِخٌ** † A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — **طَرُوحُ مَرِخٌ تَعْجَلُ الظُّبَى أَنْ يَرُوحَ** [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.)

مَرِخٌ: see **مَرِخٌ**.

مَرِخٌ: see **مَرِخٌ**.

عَيْنٌ مَرِخَةٌ † An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.) See **مَرِخٌ**.

تَمْرِخَةٌ Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.)

مرخ

1. **مَرِخَ جَسَدَهُ** (S, K,) aor. مَرِخَ, (K,) inf. n. **مَرِخٌ**; (S:) and **مَرِخَهُ** (S, K,) inf. n. **تَمْرِخٌ**; (S:) *He anointed his body (K) with oil (S, K) &c. (K.) And مَرِخَ إِدَاوَتَهُ* *He smeared with clay his إِدَاوَةٌ [or small vessel of skin, for water,] in order that its odour might become good.* (IAqr, TA in art. **ذَرَحٌ**.)

2: see 1.

4: **امْرَخَ** *He made dough, or paste, thin, (S, K,) by putting much water to it.* (S.)

5. **تَمَرِخَ بِالذَّهْنِ** *He anointed himself with oil.* (L.)

مَرِخٌ [a coll. gen. n.] A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called **عِضَاهُ**, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] **شُعْبٌ**, and in hard grounds: of it are made the wooden instruments for producing fire which are called **زَنَادٌ**: the n. un. is with **ة** (AHn, L) its shade is thin: (L:) there is no tree that

surpasses the **مَرِخٌ** in yielding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Abou-Ziyád:) [the *cynanchum viminalis*. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, **فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجَدَ الْمَرِخُ وَالْعَقَارُ** [In all trees is fire; but the markh and afar yield much fire]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the **زَنَادُ** be **مَرِخٌ**. (L.) See also **عَقَارٌ**, and **استمجد**. The **عَقَارُ** is the **زَنْدُ**, which is the upper [piece of the two which compose the **زَنَادُ**]; and the **مَرِخٌ** is the lower. (S, L.) [See also another proverb at the end of art. **دَفْلٌ**.] — **ارْخَ يَدَيْكَ وَأَسْتَرْخِ إِنَّ الزَّنَادَ مِنْ مَرِخٍ** [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IAqr, TA.)

مَرِخٌ (K) and **مَرِخٌ** (L) A man who anoints himself much, (L, K,) and perfumes himself much. (TA.)

مَرِخٌ Oil, &c., with which the body is anointed. (K.)

مَرِخٌ: see **مَرِخٌ**. — A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Abou-Ziyád.) — **الْمَرِخُ**, (S, K.) and **مَرِخٌ**, without ال, which, however, is understood, (IAqr,) [The planet Mars]; one of the stars called **الْخَنَسُ**, (S, K,) in the fifth heaven, (S,) also called **بَهْرَامُ**.

مرد

1. **مَرَدَ**, (aor. مَرَدَ, inf. n. **مَرْدٌ**, S, L,) *He steeped bread, (S, L, K,) or corn, (Msb,) in water, and mashed it with his hand, so as to soften it:* (S, L, Msb, K:) or he soaked bread in water; (M, L;) and so **مَرَدَ**, and **مَرَدَ**, with the dotted د; or he softened bread in water, and crumbled it with his fingers. (As, L.) — **مَرَدَهُ** *He rubbed it (a thing) in water.* (TA.) — **مَرَدَهُ**, inf. n. **مَرْدٌ**, *He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. ثَرَدَهُ.* (TA [but only the inf. n. is there mentioned.]) — **مَرَدَهُ**, aor. مَرَدَ, inf. n. **مَرْدٌ**, *He made it (a thing) soft.* (L.) — **مَرَدَهُ** and **مَرَدَهُ** *He made it (a thing) soft and smooth; he polished it.* (L.) See also 2. — **مَرَدَ**, (inf. n. **مَرْدٌ**, S, L,) *He (a child, S, L) mumbled (مَرَسَ) the breast (S, L, °*

الارضى, and **مَرَّثَ**, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is **مَرَّنَ**. (TA.) — **مَرَّتْ السُّخْلَةُ**, aor. **مَرَّتْ**, (L,) and **مَرَّتْهَا**, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Dabhee.) — Also, **مَرَّتْ** He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.)

2. **مَرَّتْ**, inf. n. **تَمَرِّثٌ**, He crumbled, or broke into small pieces, with his fingers. (K.) — See 1 in two places.

مَرَّتْ: see **مَرَّتْ**.

مَرْنَةٌ A single suck, by a child, of its mother's breast. (IAqr.)

مَرَّتٌ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also **مَرَّتٌ**: (IAqr, K:) pl. of the former, **مَرَاتٌ**. (S.)

أَرْضٌ مَرْنَةٌ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.)

مرج

1. **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجٌ**, He (a beast of carriage) fed in a pasture. (Msb.) — **مَرَجَ**, (aor. **مَرَجَ**, S,) inf. n. **مَرَجٌ**, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so **أَمَرَجَ**: (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) — **مَرَجَ**, inf. n. **مَرَجٌ**, † He mixed [a thing with another thing, or two things together]. (K.) — **مَرَجَ الْبَحْرَيْنِ**, [Kur., xxv., 55; and lv., 19,] † He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihameh: (Fr:) or, as also **أَمَرَجَ**, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAqr, with reference to the former verb.) — **مَرَجَ**, aor. **مَرَجَ**, † He marred, or spoiled, his affair. (TA.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجٌ**, † It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجٌ**, (S, K;) and

مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like **جَرَجَ**. (S.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجٌ**, † It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — **مَرَجَ النَّاسُ** The people became confused. (TA.)

4: see 1, in two places. — **أَمَرَجَتْ** She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (S, M, K.) — **أَمَرَجَ** † He violated a covenant, (K,) and religion. (TA.)

مَرَجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Msb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. **مَرَوَجٌ**. (Msb.)

مَرَجٌ وَمَرَجٌ; the latter being written thus, with the **و**, quiescent, only to assimilate it to the former; (S, K;) and signifying † Confusion, and disturbance, in an affair or the like: (S, K:) or intricate disorder, discord, trouble, or the like. (L.)

مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.)

مَرَجَانٌ, a coll. gen. n.; n. un. with **ة**; (L;) Small pearls: (AHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wahidee:) or coral, **بَسْدٌ**, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced **مَرَجَانٌ**:] the **ن** is said to be an augmentative letter, because there is no Arabic word of the measure **فَعْلَانٌ**, except such as are reduplicative, like **خَلَخَالٌ**: but Az says, I know not whether it be a trilateral-radical word or a quadrilateral: (Msb:) IKtt asserts it to be of the measure **فَعْلَانٌ**. (TA.) — Also A leguminous plant that grows in the season called **الرَّيْجُ**, (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with **ة**. (K.)

أَمَرَجَ, (S, K,) and **مَرَجَ**, (TA,) † A con-

fused affair, or case: (Zj, S, K:) or error: so the former signifies in the Kur., l., 5. (TA.)

سَرَجٌ مَرَجٌ: see **سَرَجٌ**.

مَرَجٌ † Mixture, syn. **خَلْطٌ**: (L:) [as though one of the few inf. ns. of the measure **فَاعِلٌ**, like **قَاتِرٌ**: but it is said in the L to be a subst., like **كَاهِلٌ** and **غَارِبٌ**, and evidently signifies a mixture, or that which is mixed; syn. **خَلْطٌ**.] — **مَرَجٌ مِنْ نَارٍ**, as occurring in the Kur., [lv., 14,] † A mixture (**خَلْطٌ**, L) of fire: (A'Obeid:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire **دُونِ الْحِجَابِ**, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — See **مَرَجٌ**.

مَرَجٌ: see **مَرَجٌ**. — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.)

مَرَجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed **غَرَسٌ** [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed **مَرَجٌ**. (K.)

مرج

1. **مَرَجَتْ الْقِرْبَةُ**, aor. **مَرَجَتْ**, inf. n. **مَرَجَانٌ**, The water-skin leaked, or let out its water through the punctures made in sewing it. (L.) — **مَرَجَ السَّحَابُ** The clouds poured forth rain. (L.) — **مَرَجَ**, (L,) inf. n. **مَرَجَانٌ**, (L, K,) He, or it, became weak. (L, K.) You say **مَرَجَتْ عَيْنُهُ** His eye became weak. (L.) Also, **مَرَجَتْ عَيْنُهُ**, inf. n. **مَرَجَانٌ**, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. **هَاجَتْ**: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — **مَرَجَ**, aor. **مَرَجَ**, inf. n. **مَرَجٌ**, † He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. **أَشْرَ** and **بَطَرَ**: or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is **مَرَجَانٌ**: (K, TA:) and he was brisk,

lively, or sprightly. (K.) — **مَرَج**, aor. ʿ, (inf. n. **مَرَجَ**, L.) + *He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side.* (L, K.) So in the *Kur*, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce **صَاع**.]

2. **مَرَجَ الْقِرْبَةَ**, (inf. n. **تَمْرِجَ**, L.) + *He filled the water-skin with water in order that the punctures of the stitches might close up; i. q. سَرَبَهَا.* (S.) — Also, + *He rendered the water-skin sweet, when it was new, with إِذْخِرَ or with شَمِيع.* The rendering it sweet with loam or clay is termed **تَشْرِيب**. (IAqr.) — **مَرَجَ الْمَزَادَةَ** + *He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up.* (T, K.) — **مَرَجَ الْجِلْدَ** + *He anointed the skin with oil.* (K.)

4. **امرحه** *He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully:* (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [ʿc.: see 1]. — **امرحه** *It (pasture) made him (a horse) brisk, lively, or sprightly.* (S, L, K.)

مَرَج, a subst., *The leaking of a water-skin, or its letting out its water through the punctures made in sewing it.* (L.) You say **ذَهَبَ مَرَجُ الْمَزَادَةِ** *The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up.* (L, A, K.)

مَرَجَ and **مَرَجَ** (S, L, K) *Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully:* (L, K:) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [ʿc.: see 1:] pl. (of the former, L) **مَرَجَى** and **مَرَجَى**, and (of the latter, which has no broken pl.) **مَرَجُونَ**. (L, K.)

مَرَجَى A word that is said to one when he hits the mark in shooting or casting; (S, K:) expressing admiration; (S;) as also **مَرَحِيًّا**: (K:) [in the CK **مَرَحِيًّا**, which is wrong] like as **مَرَحِي** is said to one who misses the mark. (S.)

مَرَجَةٌ *A مزادة that leaks, or does not retain its water.* (AHan.) [See **مَرَحَتِ الْقِرْبَةُ**.]

مَرَجَ, subst. from **مَرَجَ**, (S, L, K) *Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or*

great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K:) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [ʿc.: see 1].

مَرُوحَ and **مَرُوحَ** (S, K) and **مَرُوحَ** (K.) *A brisk, lively, or sprightly, horse, (S, L, K:) and she-camel. (L.) — مَرُوحَ Wine; so called because of its briskness in the vessel. (ISd, L.) مَرُوحَ عَقَارَ Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — قَوْسَى مَرُوحَ A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — مَرُوحَ عَقَارَ [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.)*

مَرَجَ: see **مَرَجَ**.

مَرُوحَ: see **مَرُوحَ**.

عَيْنَ مَرُوحَ + *An eye that sheds copious tears:* (S, K:) an eye that is quick to weep. (TA.) See **مَرُوحَ**.

تَمْرِحًا *Very brisk or lively or sprightly; or exceedingly so.* (IAth, L, from a trad.)

مرخ

1. **مَرَخَ جَسَدَهُ**, (S, K) aor. ʿ, (K) inf. n. **مَرَخَ**; (S;) and **مَرَخَهُ**, (S, K) inf. n. **تَمْرِخَ**; (S;) *He anointed his body (K) with oil (S, K) &c. (K.) And مَرَخَ إِدَاوَتَهُ He smeared with clay his إِدَاوَةٌ [or small vessel of skin, for water,] in order that its odour might become good.* (IAqr, TA in art. ذَرَح.)

2: see 1.

4: **امرخ** *He made dough, or paste, thin, (S, K,) by putting much water to it.* (S.)

5. **تَمَرَخَ بِالذَّهْنِ** *He anointed himself with oil.* (L.)

مَرَخَ [a coll. gen. n.] *A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called عَضَاهُ, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] شَقَب, and in hard grounds: of it are made the wooden instruments for producing fire which are called زَنَاد: the n. un. is with ʾ (AHn, L) its shade is thin: (L:) there is no tree that*

surpasses the مَرَخ in yielding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Abou-Ziyád:) [the cynanchum viminalis. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِي كُلِّ شَجَرٍ نَارٌ وَأَسْتَمَجِدُ الْمَرَخَ وَالْعَقَارَ [In all trees is fire; but the markh and 'afar yield much fire]: (S:) accord. to AHn, the meaning is, endeavour to strike fire with gentleness; for that will be sufficient if the زَنَاد be مَرَخ. (L.) See also عَقَارَ, and استمجد. The عَقَار is the زَنْد, which is the upper [piece of the two which compose the زَنَاد]; and the مَرَخ is the lower. (S, L.) [See also another proverb at the end of art. دَفْل.] — أَرْخَ يَدَيْكَ وَاسْتَرْخِ إِنَّ الزَّنَادَ مِنْ مَرَخَ [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IAqr, TA.)

مَرَجَ (K) and **مَرَجَ** (L) *A man who anoints himself much, (L, K,) and perfumes himself much.* (TA.)

مَرُوحَ *Oil, &c., with which the body is anointed.* (K.)

مَرَجَ: see **مَرَجَ**. — **مَرَجَ** *A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Abou-Ziyád.) — المَرَجِخَ, (S, K,) and مَرَجِخَ, without ال, which, however, is understood, (IAqr,) [The planet Mars]; one of the stars called الْخُنُسُ, (S, K,) in the fifth heaven, (S,) also called تَهْرَامَ.*

مرد

1. **مَرَدَ**, (aor. ʿ, inf. n. **مَرَدَ**, S, L,) *He steeped bread, (S, L, K,) or corn, (Msb,) in water, and mashed it with his hand, so as to soften it: (S, L, Msb, K:) or he soaked bread in water; (M, L;) and so مَرَدَ, and مَرَدَ, with the dotted د; or he softened bread in water, and crumbled it with his fingers. (Aq, L.) — مَرَدَهُ He rubbed it (a thing) in water. (TA.) — مَرَدَهُ, inf. n. **مَرَدَ**, *He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. قَرَدَهُ. (TA [but only the inf. n. is there mentioned.]) — مَرَدَهُ, aor. ʿ, inf. n. **مَرَدَ**, *He made it (a thing) soft. (L.) — مَرَدَهُ and مَرَدَهُ He made it (a thing) soft and smooth; he polished it. (L.) See also 2. — مَرَدَ, (inf. n. **مَرَدَ**, S, L,) *He (a child, S, L) mumbled (مَرَسَ) the breast (S, L, K.)****

ك) of his mother: (S, L:) or *sucked it*. (IKtt.) — *مَرَدٌ*, aor. ٤, *He continued to eat* *مَرَدٌ*, i.e., *dates soaked in milk until rendered soft*. (K.) — *مَرَدٌ* † *It (a branch) was, or became, destitute of leaves*. (IAqr, L.) — *مَرَدَتِ الأَرْضُ*, inf. n. *مَرَدٌ*, † *The land was, or became, destitute of herbage, excepting a small quantity*. (TA.) — *مَرَدٌ* *He (a horse) was, or became, without hair upon the fetlock*. (IKtt.) — *مَرَدٌ*, aor. ٤, (L, Mgh, K,) inf. n. *مَرَدٌ* (S, L, Mgh, K) and *مَرُودٌ*; (L, K;) and *مَرَدٌ*; (S, A, L, K;) *He (a youth, or young man,) was as yet beardless*: (Mgh:) or *had no hair upon his cheeks*: (IAqr, L:) or *remained to a late period without his beard having grown*, (L, K,) or *without the hair of his face having grown forth*. (S, L, Mgh) — *مَرَدٌ* aor. ٤, (A, L, Mgh, K,) inf. n. *مَرُودٌ* (A, L, K) and *مَرَدٌ*; (IAqr, L;) and *مَرَدٌ*, aor. ٤, (S, L, Mgh, K,) inf. n. *مَرَادَةٌ* (S, L, K) and *مَرُودَةٌ*; (TA, and some copies of the K;) and *مَرَدٌ*; (A, L;) *He exalted himself, or was insolent and audacious, in pride and in acts of rebellion or disobedience*; (IAqr, L;) *he was bold, or audacious*; (M, L, K;) and *immoderate, inordinate, or exorbitant*; or *excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious*; or *exalted himself and was inordinate in infidelity*; or *was extravagant in acts of disobedience and in wrongdoing*; or *was refractory, or averse from obedience*: (S, M, A, L, Mgh, K;) or *he went to such an extreme as thereby to pass from out of the general state [or category] of that species [to which he belonged]*. (M, L, K.) — So in the phrase *مَرَدٌ عَلَى الأَمْرِ* *He was bold or audacious, and immoderate, &c., in the affair*: (M, L:) and in like manner, *على الشر*, in evil, or mischief: *عَلَيْنَا تَمَرَدٌ* *He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us*. (L.) — Some explain *مَرَدٌ* as syn. with *خَبَثٌ* [signifying *He was bad, evil, wicked, malignant, noxious, corrupt, &c.*]. (MF.) — *مَرَدٌ* † *مَرَدٌ وَعَزَّ الأَبْلَقُ* [† *Márid hath resisted the attempt to take it, and El-Ablak hath proved strong*]: a proverb: (S:) originally said by Ex-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) — *مَرَدٌ*, (L,) inf. n. *مَرَدٌ*, (L, K,) *He (a sailor) pushed, or propelled, a ship or boat, with a مَرْدِي*. (L, K.) — *He drove vehemently*. (L, K.) — *مَرَدٌ* [from *مَرَدٌ*] inf. n. *مَرُودٌ*; (S, L;) and *مَرَدٌ*; (L.) † *He became accustomed, habituated, or inured, to a thing*. (S, L, K.) — *مَرَدُوا عَلَى التَّفَاقِي* [Kur., ix., 102,] † *They have become accustomed, habituated, or inured, to hypocrisy*: (Fr., A, L:) or *they have exalted themselves, or become insolent and audacious, in hypocrisy*: (IAqr:) accord. to Er-Rághib, it is

from *شَجَرَةٌ مَرْدَاً* “a tree without leaves;” meaning, † *they have become destitute of good*. (TA.) — *مَرَدٌ عَلَى الكَلَامِ* † *He became accustomed, or habituated, to what was said, so that he cared not for it*. (L.)

2. *مَرَدَةٌ*, inf. n. *مَرَدٌ*, † *He stripped it (a branch) of its leaves*. (S, A, L.) — † *He stripped it (a branch) of its peel*; as also *مَرَدَةٌ*. (TA.) See 1. — *مَرَدَةٌ*, (A, L,) inf. n. *مَرَدٌ*, (S, L, K,) *He made it (a building) smooth* (S, A, L, K) and even (L, K) and tall or long; (A;) and plastered it with mud. (L.)

5: see 1 in five places.

مَرَدٌ [Coll. gen. n.] *Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth*; syn. *مَرْدٌ*. (T, L.) — *What is fresh and juicy of the fruit of the* *أَوَاك*: (T, S, L, K:) what is ripe thereof is called *كَبَابٌ*: (T, L:) or [in the CK, and] *what is ripe thereof*: (L, K:) what has become black being called *كَبَابٌ*: (TA in art. *بَرَم*;) or certain red and large things pertaining thereto: n. un. with ة. (AHn, L.)

مَرْدِي: see *مَرَكِي*.

مَرْدِي a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. *مَجْدَافٌ*. (IKtt.)

مَرَادٌ (S, L, K) and *مَرَادٌ* (K) The neck: (S, L, K:) pl. [of the latter] *مَرَارِيدٌ*. (K.)

مَرُودٌ: see *مَارِدٌ*.

مَرِيدٌ Bread steeped in water, and mashed with the hand: or soaked in water. (L.) — *Dates soaked in milk until they become soft*: (S, L, K:) or dates thrown into milk to become soft, and then mashed with the hand: (Aq, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also *مَرِيْسٌ*. (Mgh, art. *مَرَس*.) — *Water with milk*. (K.) — *Anything rubbed and pressed with the hand until it becomes flaccid*. (Aq, L.) — See *مَارِدٌ*.

مَرَادٌ: see *مَرَادٌ*.

مَرِيدٌ: see *مَارِدٌ*.

مَارِدٌ [from *مَرَدٌ*] and *مَرِيدٌ* [from *مَرَدٌ*] (S, M, A, L, Mgh, K) and *مَرِيدٌ* (A, K) [One who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; an insolent and audacious rebel or unbeliever; see 1:] bold or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or

corrupt, or unbelieving, or disobedient or rebellious; &c.; see 1; (S, M, A, L, Mgh, K;) and strong: (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) *مَرْدَةٌ* (M, L, K) and *مَرَادٌ*; (A;) and (of the second, M, L) *مَرْدَاً*. (M, L, K.) † *مَرِيدٌ* signifies the same in an intensive degree. (S, L, K.) — *مَارِدٌ* *Lofty, high*: (L, K:) applied to a building. (TA.) — *مَارِدٌ* and *مَرُودٌ* One who often goes and comes, by reason of his briskness, liveliness, or sprightliness. (L.)

أَمْرَدٌ — *شَجَرَةٌ مَرْدَاً* † *A tree having no leaves upon it*: (Ks, A, L, K:) or, of which the leaves have altogether gone: (AHn, L:) and in like manner, *غُصْنٌ أَمْرَدٌ* † *a branch having no leaves upon it*: (Ks, S, L:) or the latter expression is not used. (T, L.) — *رَمْلَةٌ مَرْدَاً* † *A sand that is plain (L) and produces no plants*: (S, A, L, K:) pl. *مَرَادٍ*, as though it were a subst. (M, L.) — *أَرْضٌ مَرْدَاً* † *An expanse of sands in which nothing grows*: pl. *مَرَادِي* [or *مَرَادِي*].

(Aq, T, L.) — *أَمْرَدٌ* A youth, or young man, as yet beardless: (Mgh:) or having no hair upon his cheeks: (IAqr, L:) or who has remained to a late period without the hair of his face having grown forth: (S, Mgh:) or whose mustache has grown forth, but not his beard, (L, K,) he having attained the usual age at which the beard grows: (L:) pl. *مَرْدٌ*: (L:) dim. *أَمِيرْدٌ*. (A.) You do not apply the epithet *مَرْدَاً* to a girl [in the sense above explained]. (S, L.) It is said in a trad., *أَهْلُ الْجَنَّةِ جُرْدٌ مَرْدٌ* [The people of paradise are without hair upon their bodies, and beardless]. (L.) — *مَرْدَاً* A woman having no hair upon her pubes. (M, L, K.) [In some copies of the K, for *لَا إِسْبَ لَهَا*, we find *لَا إِسْت لَهَا*: and the like is found in copies of the A.] — *أَمْرَدٌ* A horse having no hair upon the fetlock. (S, L.)

مَرْدٌ A building made smooth, and tall or long: (A:) or made smooth: (L:) or made tall or long. (A'Obeid, L, K.)

جَبَلٌ مُتَمَرِدٌ † [A mountain that opposes obstacles to one's ascent]: pl. *جِبَالٌ مُتَمَرِدَاتٌ*. (A.) — See *مَارِدٌ*.

مَرْدَاسَنَجٌ: see *مَرْتَدٌ* in art. *رَتَك*.

مردقش

مَرْدَقُوشٌ [Marjoram; sweet marjoram; so called in the present day:] i.q. *مَرْدَقُوشٌ* [q.v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J,] from [the Persian]

مَرْدَقُوشُ, (K.) meaning "having a dead ear," (TA,) or "having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say مَرْدَقُوشُ. (TA.)

مرز

See Supplement.]

مرزجش

مَرْدَقُوشُ (S, and so in the K in art. مَرْدَقُوشُ &c., in some copies of the K in the present art.,) or مَرْدَقُوشُ (so in some copies of the K in the present art.,) or both, the latter being of the measure عُضْرُوقُوتُ, like عُضْرُوقُوتُ, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i.q. مَرْدَقُوشُ. (S, K:) an arabicized word, from [the Persian] مَرْدَقُوشُ [lit. "mouse-ear": but see مَرْدَقُوشُ: in [genuine] Arabic, سَمَقُ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called نَقْوَةٌ [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.)

مرس

1. مَرَسَ, (S, M, A, Mgh, K,) في الماء (S, M, A, K.) aor. مَرَسَ, (M, A, Mgh, K,) inf. n. مَرَسٌ, (M, Mgh, Mgh,) He macerated, steeped, or soaked, it, (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) in water, (S, M, K,) and mashed it with the hand: (S, K:) so says ISk: (TA:) he rubbed and pressed it, (namely, a quantity of dates,) with the hand, in water, so that it became mashed: (Mgh:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) مَرَسٌ also signifies the rubbing and pressing with the hand: and mixing; or moistening with water or the like. (TA.) — مَرَسَ إِصْبَعَهُ, aor. مَرَسَ, (S, K,) inf. n. مَرَسٌ, (TA,) He (a child) mumbled, or bit softly, his finger; i.q. مَرَسَ, (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مَرَسَ. — مَرَسَ يَدَهُ بِالْإِنْجِيلِ + He wiped his hand with the naphin. (ISk, S, K.) See also مَرَسَ. — مَرَسَ يَدَهُ, (S, M,) aor. مَرَسَ, (S,) inf. n. مَرَسٌ; (S, M;) or مَرَسَ, aor. مَرَسَ, (K,) inf. n. مَرَسٌ; (TA:) The rope fell on one of the two sides of the sheave of the pulley: (S, K:) or fell

between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns. (M.) And مَرَسَتِ الْبَكْرَةُ, aor. مَرَسَ, inf. n. مَرَسٌ, The sheave of the pulley had its rope sticking fast between it and the قَعْوُ [or cheek]. (S, K.)

3. مَرَسَ, (M, TA,) inf. n. مَرَسَةٌ and مَرَسٌ, (S, M,) He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. مَعَالَجَةٌ: (S:) or he did so vehemently; as also مَرَسَ, [aor. مَرَسَ,] inf. n. مَرَسٌ: (M, TA:) [and مَرَسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرَسَ.] You say, فَحَلَّ ذُو مَرَسٍ A stallion possessing strength: (K:) or possessing strength, or vehemence, of labour or exertion; (TA;) and مَرَسٌ, and فَلَانٌ ذُو مَرَسٍ, Such a one is a possessor of hardness and strength, (A,) and مَرَسٌ, (S, TA,) and الْمَرَسَةُ, (K,* TA,) A man bearing evidence of strength: (K,* TA:) or of strength, or vehemence, of labour or exertion. (S.) — مَرَسَهُ, (K,) inf. n. as above, (TA,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: he laboured, or worked, at it, or upon it: syn. عَالَجَهُ, and زَاوَاهُ. (K.) You say, مَرَسَ قَرْنَهُ He strove, contended, or conflicted, with his adversary; syn. عَالَجَهُ. (A.) And مَرَسَ عَمَلًا He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عَالَجَ.) And مَرَسَ الْأُمُورَ [He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs]. (A.) And مَرَسَ ظَهْرًا [He plied, worked, or put to labour, a camel for riding, or carriage]. (L, art. عَالَجَ.) — مَرَسَ, inf. n. مَرَسَةٌ, also signifies He played, or sported, with another, or others; as, for instance, with women; used in this sense in a trad. (TA.) See also مَرَسَ, in two places.

4. مَرَسَ, (inf. n. مَرَسٌ, TA,) He restored the rope to the place [or groove of the sheave] in which it ran. (S, M, K.) — Also, He removed the rope from the place in which it ran; (TA;) he made the rope to stick fast between the sheave of the pulley and the قَعْوُ [or cheek]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaakoub. (S.)

5. مَرَسَ It was, or became, strongly twisted and adhering. (M.) See مَرَسَ. — مَرَسَ بِهِ He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضَمِنَهُ [app. for ضَمِنَ]. (M.) — He rubbed, or scratched, himself against it; ((S, A, K;) as, for instance,

a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also مَرَسَ بِهِ. (S, K.) You say also, مَرَسَ الْبَقْرَةُ بِالشَّجَرِ The cow rubs her horns against the trees to sharpen them. (A.) [In my copy of the A, I find here مَرَسَ; but this is evidently a mistake of the copyist for مَرَسَ, or its original form مَرَسَ.] — [Hence, app., + He made use of him.] You say, لَا يَتَمَرَسُ بِهِ + [No one makes any use of him; for he is hard: nothing, meaning no profit, or advantage, is reaped, or obtained from him]. (L.) [See also مَرَسَ.] — † He (a camel) ate of it (a tree) time after time. (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَسُ الرَّجُلُ بِدِينِهِ كَمَا يَتَمَرَسُ الْبَعِيرُ بِالشَّجَرَةِ (A, TA*) meaning, † The man will play, or sport, with his religion, [like as the camel eats time after time of the tree; or, accord. to another explanation, like as the camel rubs, or scratches, himself against the tree:] or the meaning is, will strive and contend in dissensions or seditions. (TA.) — † He set himself against him to do evil, or mischief. (A, TA.) — † I.q. فَلَانٌ تَمَرَسَ بِالنَّوَائِبِ, whence the saying, مَرَسَهُ; app. meaning, † Such a one strove against calamities and contentions, to gain the mastery]. (A.) — † He beamed himself with it; namely, with perfume. (A, TA.) — † He wiped himself with it. (TA.) — See also what next follows.

6. تَمَرَسُوا [They laboured, strove, struggled, contended or conflicted, one with another, to prevail, overcome, gain the mastery, or effect an object:] they contended together, smiting one another, syn. تَمَارَبُوا, (A, K,) in war: (A:) and [in like manner] you say also, تَمَرَسُوا, (K in art. دَعَا,) or, of two men, تَمَارَسَا الشَّرَّ — (S in that art.) تَمَرَسَا فِي الْحَرْبِ [They two laboured, or strove, each with the other, to do evil, or mischief]. (S, art. كَوَح.)

8. امْتَرَسَ فِي — see 5. — امْتَرَسَ فِي The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another. (M, A.) — امْتَرَسَ بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, She began to strive with him to circumvent him and gain the mastery (وَعَالَجَهُ) [as written in the TA; but I doubt not that تَكَارَهُ is a mis-transcription for تَكَادَهُ, which is much like تَعَالَجَهُ in signification; and therefore I have thus rendered it]: or the meaning is, she had his arrow sticking fast in her. (TA.)

مَرَسَ : see مَرَسَ, and 3.

مَرَسَ A strong man : (TA:) or a man (S) strong, or vehement, in labour or exertion : (S, M:) and strong, experienced in affairs, and who has laboured, or exerted himself, in the management, or transaction, thereof: pl. أَمْرَسَ. (TA.) You say also, إِنَّهُ لَمَرَسٌ حَذِرٌ, meaning, Verily he is strong in the waging of wars. (TA.) — هُم عَلَى مَرَسٍ وَاحِدٍ They are alike in dispositions. (S, TA.)

مَرَسَ (S, K,) or مَرَسَ (A,) or both, the latter being sometimes used as a sing., (M,) A rope : (S, M, K:) so called because of the strong twisting and adhering (تَمَرَسَ) of its strands, one upon another : (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسَ; (S, M, K;) and pl. pl., (M, K,) [i.e.] pl. of مَرَسَ (S, A,*). أَمْرَسَ (S, M, A,* K.) — Also, the former, A dog's rope : pl. as above. (M.)

مَرَسِينِ The myrtle-tree; (شَجَرَةُ الْإِسْ) also called رَيْحَانُ الْقُبُورِ : of the dial. of Egypt : but perhaps the ن is a radical letter. (TA.)

مَرُوسٌ A sheave of a pulley that is wont to have its rope stick fast between it and the قَعْو [or cheek]. (S,* M,* K,* TA.)

مَرِيَسٌ Dates macerated, or steeped, or soaked, and mashed with the hand, (A,* K,) or moistened, and rubbed and pressed with the fingers till soft, (Mgh,) in water or in milk. (A, O, Mgh.)

In the copies of the K, the words فِي الْمَاءِ are omitted; and immediately after their place follows أَوَالْتَبَنَ [as though meaning, "or it signifies milk"]. (TA.) Also, i.q. ثَرِيدٌ q.v. (K.)

مَرِيَسِيَّةٌ [in the modern Egyptian dial. مَرِيَسِي] The south wind, that comes from the direction of مَرِيَسٌ, which, says AḤn, is the lowest part of the country of the Nubians, next to the district of أَسْوَان. (M.)

فَحْلٌ مَرَّاسٌ A strong stallion : (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.) — لَيْلَةٌ مَرَّاسَةٌ A night's journey in which is no remissness or languor; (M;) i.e., (M,) a hard and fatiguing and long night's journey. (IAḥr, M, K.)

مَارِسْتَانٌ A hospital for the sick : an arabicized word [from the Persian]: (Yaqkoob, S, K:) originally بِيْهَارِسْتَان : (Yaqkoob, TA.)

أَمْرَسِي [an imitative sequent and corroborative of أَخْرَسِي, as is shown in the M, art. مَرَسَ, see أَخْرَسِي.]

مُتَمَرِّسٌ [originally A place where one rubs or scratches himself against a thing. Hence, app.,

the saying,] — مَا بَلَّغَانِ مُتَمَرِّسٌ [Nothing can be done with, or got from, such a one]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.)

مرض

1. مَرَضَ (S, Mgh, K,) aor. -, inf. n. مَرَضٌ and مَرَضَ (Mgh, K,) which latter is a dial. form rarely used, (Mgh,) He (a man, S, or an animal [of any kind], Mgh) was, or became, [diseased, disordered, distempered, sick, or ill; i.e.] in the state termed مَرَضٌ (S, Mgh, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also مَرَضٌ, expl. by صَارَ ذَا مَرَضٍ. (K, TA; but not in the CK.) — [Hence, مَرَضَتِ الْعَيْنُ The eye became languid; or languishing; or weak: (see مَرِيَضٌ:) or, as Golius says, on the authority of Ibn-Maṣrooḥ, was weak from much, and too much, looking.] — And مَرَضَتِ اللَّيْلَةُ The night became dark. (Th, O.) — [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِيَضٌ which will be found below.]

2. تَمَرَضَ (S, Mgh, Mghb,) inf. n. تَمَرِيضٌ (S, Mgh, K,) He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فَعَلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or he took good care of him, namely a sick person: (K:) or he undertook, or managed, or superintended, the medical treatment of him. (Mghb.) — مَرَضَ فِي الْأَمْرِ (IDrd, A,) [and مَرَضَ (O, K voce ضَمًّا)] inf. n. as above, (S, K,) He fell short of doing what he ought to have done, or was remiss, in, or with respect to, the affair: (S, A:) or he did not exert himself to the full, or to the utmost, or beyond what is usual, in it: (IDrd:) or he did it weakly, or feebly, (K,* TA,) not firmly or soundly: (TA:) as also مَرَضَ فِيهِ. (TA.) [See also 5.] And مَرَضَ فُلَانٌ فِي حَاجَتِي Such a one was deficient in activity in accomplishing my want. (TA.) And مَرَضَ فِي كَلَامِهِ He was weak in his speech. (IDrd.) — حَكَاهُ بِصِغَةِ التَّمَرِيضِ, probably a post-classical phrase, signifies + He mentioned it, or related it, in a manner implying that it was doubtful, or was a mere assertion; as when the word قِيلَ is used.]

3. مَارَضْتُ رَأْيِي فِيكَ see 2. — مَارَضْتُ رَأْيِي فِيكَ I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.)

4. امْرَضَ see 1. — He had a bane, or murrain, (Yaqkoob, S,) or a disease, or distemper, (A, TA,) in his beasts, (Yaqkoob, S, A,) or camels. (TA.) — امْرَضَهُ He (God, S, Mghb) rendered him مَرِيضٌ [or diseased, &c.]. (Sb, S,* Mgh, K.) You say also, أَكَلَّ مَا لَمْ يَوَافِقْهُ فَأَمْرَضَهُ (A, TA) [He ate what did not agree with him, and] it caused him to fall into المَرَضَ [or disease, &c.]. (TA.) — [Hence,] إِمْرَاضُ الْأَجْفَانِ (S, voce اسْجَادٌ) The lowering of the eyelids [in a languid, or languishing, manner: see مَرِيضٌ]. (TK, voce اسْجَادٌ.) — امْرَضَهُ also signifies He found him to be مَرِيضٌ [or diseased, &c.]. (K.) — Also امْرَضَ + He was near to being right in opinion, (S, L, K,*) though not altogether right. (L.) In the K, this signification is wrongly assigned to امْرَضَهُ. (TA.) A poet says, (S,) namely El-Uḳeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwān, (TA.)

* وَلَكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ
* إِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا

[But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right]. (S, TA.) — Also, امْرَضَهُ فُلَانٌ Such a one was near to attaining the object of his [another's] want. (A, TA.)

5. تَمَرَضَ He was weak, or feeble, in his affair. (A,* K, TA.) [It seems to be indicated in the A that تَمَارَضَ also has this signification; like as مَارَضَ in nearly the same sense is syn. with مَرَضَ, q.v.: or perhaps تَمَارَضَ signifies he feigned, or made a false show of, weakness, or feebleness, in his affair: it is said, in the A, to be used tropically as well as properly.]

6. تَمَارَضَ He feigned, or made a false show of, مَرَضَ [or disease, &c.] in himself. (S, A,*) — See also 5.

مَرَضٌ see 1: and see what here next follows, in six places.

مَرَضٌ (IDrd, S, O, Mgh, K) and مَرَضٌ (Mgh, K) see 1: i.q. سَقَمٌ [Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or a certain state foreign to the constitution or temperament, injurious to the intellect; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, that whereby a man passes beyond the limit of health or soundness or perfection or rectitude, whether it be disease (عِلَّةٌ),

or † *hypocrisy*, or † *a falling short of doing what he ought to do in an affair*: (Mṣb:) or a dark and disordered state of the constitution or temperament, after a clear and right state thereof: (O, K:) or † *مرض* is † [a disease] of the heart: (K:) Aboo-Is-hāk says, *مرض* and *سقم* are said to be in the body and † in religion, like as *صحة* is said to be in the body and in religion; and † *مرض* is in the heart, applying to † everything whereby a man quits a state of soundness or perfection or rectitude in religion: (TA:) and Aṣ says, I recited to Aboo-Amr Ibn-El-'Alā [the words of the Kṣur, ii. 9, &c.,] *في قلوبهم مرض*, and he said to me † “*مرض*, O boy”: (AḤāt, IDrd, Mṣb:) and *مرض*, or this and † *مرض* also, signifies † *doubt*: and † *hypocrisy*: (K:) and † *weakness of belief*: (TA:) and the former, (TA,) or † both, (K,) † *languor*, or *languidness*, or *weakness*: (K:) and † *darkness* (IAṣr, K) in the heart: (IAṣr:) and † *defectiveness*; *deficiency*; or *imperfection*: (IAṣr, K;) which last is said by IAṣr to be the primary signification: (TA:) or *مرض* in the body is a *languor*, or *languidness*, or *weakness*, of the limbs, or members: and in the eye, † *weakness of sight*: and in the heart, † *a flagging*, or *remissness*, in respect of the truth: (Ibn-'Arafah:) or it properly signifies an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption, or infirmity, in its actions: and tropically, † *affections of the mind, which interrupt*, or *mar*, its integrity; such as † *ignorance*; and † *evil belief*; and † *envy*; and † *malevolence*, or *malice*; and † *love of acts of disobedience*; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bḍ, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is † *مَرَضَة*: (A, TA:) it is one of the inf. ns. which have pls., like *شغل* and *عقل*; the pls. of these three being *أمراض* and *أشغال* and *عقول*. (Sb.) *في قلوبهم مرض*, in the Kṣur, [ii. 9, &c.,] means † *In their hearts is doubt*: (AO:) or † *doubt and hypocrisy*. (TA.) And *الذي في قلبه مرض*, in the same, [xxxiii. 32,] † *In whose heart is darkness*: or † *flagging*, or *remissness*, in respect of what is commanded and what is forbidden: or † *love of adultery or fornication*: (TA:) or *hypocrisy*. (A.)

مرض: see *مريض*.

مَرَضَة [A single disease, &c.]: see *مرض*, near the end of the paragraph.

مَرَض A disease [or blight or the like] which affects fruits, and destroys them. (K.)

مَرِيض [Diseased; disordered; distempered; sick; or ill:] in the state termed *مرض* (Mṣb, K) denoting that change of the constitution or tem-

perament which is described in the explanation of the latter word above; (K;) as also † *مرض* (K,) and † *مَارِض*, (IB, Mṣb, K,) the first [and second] being from the verb of which the inf. n. is *مرض*, and the third from that of which the inf. n. is *مَرَض*, (Mṣb,) and † *مَمْرُوض*, and † *مَتَمَرِّض*: (TA:) or, applied to a body, it signifies *deficient in strength*: (IAṣr:) pl. *مَرَضَى* (A, K, TA:) and *مَرَضِي* (IDrd, Mṣb, K) and *مَرَضِي* (IDrd, K) and *مَرَضَاء*: (TA;) or *مَرَضَى* may be pl. of *مَارِض* (TA) [or of *مَرَض*]. Accord. to Lh, you say, *عَدَّ فُلَانٌ فَإِنَّهُ مَرِيضٌ* [Visit thou such a one, for he is sick]: and *هَذَا لَا تَأْكُلْ مِنْهُ* [Visit thou such a one, for he is sick]: and *تَمَرِّضُ الطَّعَامَ فَإِنَّكَ مَارِضٌ* meaning *تَمَرِّضُ* [i.e. Eat not thou this food, for thou wilt be sick if thou eat it]. (TA.) [*مرض* has also several tropical significations.] You say also, *عَيْنٌ مَرِيضَةٌ* † *An eye in which is languor*, or *languidness*, or *weakness*: (S, TA:) pl. *أَعْيُنٌ مَرَضَى*, and *مَرَضِي*. (A, TA.) And *إِمْرَأَةٌ مَرِيضَةٌ الْأَلْحَاظِ* † *A woman weak in sight*. (IDrd.) And *قَلْبٌ مَرِيضٌ* † *A heart deficient in religion*. (IAṣr.) And *شَمْسٌ مَرِيضَةٌ* † *A sun having a feeble light*; (A, K;*) not clear, (S, TA,) and not beautiful. (TA.) And *أَرْضٌ مَرِيضَةٌ* † *A land in which are frequent seditions, or factions, or conflicts, or dissensions*, (A, TA,) and wars, (A,) and slaughters: (TA:) or † *in a weak condition*: (K:) or *straitened with its inhabitants*: or † *in which the mind is still*, and the heat intense: or *that causes disease*; meaning † *corrupt in its air*. (TA.) And *رِيحٌ مَرِيضَةٌ* (A, K) † *A weak wind*: (K:) or † *a still wind*: or † *a wind intensely hot, and blowing feebly*. (TA.) And *لَيْلَةٌ مَرِيضَةٌ* † *A night in which no star shines*; (A;) in which the sky is clouded, so that there is no light. (TA.) And *رَأْيٌ مَرِيضٌ* (A, TA) † *An opinion deviating from what is right*. (TA.)

مَارِض: see *مريض*, in two places.

مَمْرُوض A man having diseased camels: so in the following trad.: *لَا يُؤَدُّ مَمْرُوضٌ عَلَى مُصَيِّحٍ* [One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also *مُصَيِّح*.]

مَمْرُوضٌ A man frequently diseased or sick. (S, K.)

مَمْرُوضٌ see *مريض*.

مَتَمَرِّضٌ: see *مريض*. — Also, † A man weak, or feeble, in his affair. (TA.)

مرط

1. *مَرَطَ*, aor. ʾ, (K,) inf. n. *مَرَطٌ*, (S, Mgh,) He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears: (K, TA:) or most of his hair fell off. (Mgh.) [See also *مرت* and *مرد*].

— *مَرَطَ*, aor. ʾ, (S,) inf. n. *مَرَطٌ*, (K,) He plucked out hair (S, K,) as also † *مَرَطَ*, (K,) inf. n. *تَمَرِيطٌ*, (TA,) and feathers, and wool, from the body. (TA.)

2: see 1: — and 8. — *مَرَطَ الثَّوْبَ*, inf. n. *تَمَرِيطٌ*, He shortened the sleeves of the garment, and made it into a *مَرَط*. (K.)

3. *مَارَطَهُ*, (K,) inf. n. *مَمَارِطَةٌ* and *مَمَارِطٌ*, (TA,) He plucked out his hair, and scratched him with his nails. (K.)

4. *امرط الشعر* The hair attained to the time at which it should be plucked out; it was time for it to be plucked out. (S, K.) — *امرطت النخلة* † The palm-tree dropped, or let fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) — *امرطت الناقة ولدها* The she-camel cast her fetus in an imperfect state, with no hair upon it. (IDrd.)

5. *تمرط الشعر*, (S, K,) quasi-pass. of *مَرَطَهُ*, (TA,) The hair fell off by degrees; became scattered; (S,* K;) as also † *امرط*, of the measure *انفعل*, [originally *امترط*,] (K,) or, [rather,] as in the TS, of the measure *انفعل*, [originally *انمرط*,] quasi-pass. of *مَرَطَهُ*. (TA.) [In like manner] you say also, *تمرطت أوبار الإبل* The fur of the camels became scattered. (TA.) And *تمرطت الذئب* The feathers of the arrow fell off. (TA, from a trad.) And *تمرطت الذئب* The hair of the wolf fell off until little thereof remained upon him. (TA.) [See also *مَرَط*.]

7. *امرط* [said in the TS to be of the measure *انفعل*]: see 5, in two places.

8. *امترطه* He seized it, took it hastily, or snatched it unawares, (K, TA,) from his hand: (TA:) or he collected it together, (K, TA,) namely, a thing that he had found; as also † *مَرَطَهُ*. (TA.) — *امرط* [said in the K to be of the measure *انفعل*]: see 5, in two places.

مَرَطٌ A [garment of the kind called] *مَرَط*, of wool, or of *خَز* [q.v.], (S, Mgh, Mṣb, K, TA,) or of linen, (TA,) and † of hair-cloth, being

tropically applied to one of this last description in a trad. of 'Aisheh, (MF,) used as an *إزار*, [i.e. a waist-wrapper,] (S, Mgh, Msh,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Msh:) or a green [perhaps meaning gray as is often the case] garment: or any garment that is not sewed: (TA:) [see 2:] pl. *مُرُوط*. (S, Mgh, Msh, K.)

مُرُوط: see *أَمُرُوط*, in two places.

مُرِطَاوَان: see *مُرِطَاء*.

مِرَاط: }
مِرِيط: } see *أَمُرُوط*.

مُرَاطَة What falls, of hair, when it is plucked out; (S, K,*) or when it is combed: (K, TA:) or what is plucked out from the arm-pit. (Lh.)

مُرِيطِي The urula. (Hr, K.) — See also the next paragraph, in two places.

مُرِطَاء; so accord. to *أَس* (S, TA) and *أَو*; accord. to El-Ashmar, *مُرِيطِي*; but *أَس* disputed this with him, and overcame him; (TA;) [dim. of *مُرَاطَة*, fem. of *أَمُرُوط*;] only used in the dim. form; (TA;) or it has the form of the dim. of *مُرَاطَة*: (Mgh:) The part between the navel and the pubes: (Aq, S, Mgh, K:) or between the breast and the pubes: (Lth, K:) or a thin skin between the navel and the pubes, (IDrd, K,*) on the right and left, where the hair is plucked out, extending to the groins; (IDrd;) as also *مُرِيطِي*: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] *مُرِطَاوَان* signifies the two sides of the pubes of a man, which have no hair upon them: (Mgh, TA,*) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) two veins (K, TA) in the soft parts of the belly, (TA,) upon which he who cries out vehemently bears: (K, TA:) and (the dual, accord. to the TA) the bare part of the lower lip, over which is the *سَبَلَة* (K, TA) next the nose: (TA:) and (the dual again, accord. to the TA) the parts on either side of the tuft of hair between the lower lip and the chin; as also *مُرِطَاوَان*, with *kesr*. (K.) — The arm-pit. (K.) — A thing with which one ties, binds, or makes fast. (Hr, TA.)

مَارِط: see *أَمُرُوط*, in two places.

أَمُرُوط A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears; (K, TA;) [in the CK, the word *شعر* is omitted in this explanation;] or upon his body and breast; when all the hair has gone, he is said to be *أَمُرُوط*: (TA:)

pl. *مُرُوط* and *مِرَاطَة*; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] *مُرَاطَة* signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also *هِيَ مِرَاطَة* *الْحَاجِبِينَ* She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being indispensable. (TA.) And *حَاجِبُ أَمُرُوط* An eyebrow of which most of the hair has fallen off. (Mgh.) See also *أَطْرُوط*. — A wolf of which some of the hair has fallen off; (Az, TA;) or whose hair has been plucked out. (K) — And hence, as being likened thereto, (Az, TA,) † A thief, or robber; (Aq, AA, T, S, K;) as also *عَمُرُوط*. (Aq, T.) — An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also *مِرِيط* and *مِرَاط* (K) and *مَارِط* (L, TA) and *مُرُوط* (S, K,) as in the phrase *مُرُوطُ الْقَذَازِ*, in a verse [cited voce *مَصْنَع*, wrongly asserted to be] of Lebeed, though we may read *مُرُوط*, which is pl. of *أَمُرُوط*, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of *مَارِط* is *مُرُوط* and *مَوَارِط*; (L, TA;) and the pl. of *مُرُوط* is *أَمُرُوط* [a pl. of pauc.] (K, TA) and *مِرَاط*. (S, K.) — *شَجَرَة مِرَاطَة* † A tree having no leaves upon it. (TA.)

نَخْلَة مِرِيط A palm-tree dropping, or letting fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) And *مِرِيط* One that usually does so. (Jm, K.) — *نَاقَة مِرِيط* A she-camel casting her faeces in an imperfect state, with no hair upon it. (Jm.) And *مِرِيط* One that usually does so. (Jm.) [See *مُزِج*.]

مِرِيط: see *مُرِيط*, in two places.

[مزج, &c.,

See Supplement.]

مز

1. *مَزَاة* [sec. pers. *مَزَزْتُ* aor. *مَزَزْتُ*, inf. n. *مَزَاة*, It had, or acquired, a taste between sweet and sour. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, *قَدْ مَزَّ شَرَابُنَا أَقْبَحَ الْمَزَاةِ*, as meaning, [Your beverage, or wine,] hath become very sour. (TA.) — *مَزَة* (S, A, K,) aor. *مَزَزْتُ*, (S,) inf. n. *مَزَاة*, (S, TA,) [and accord. to one copy of the S, *مَزَاة*, but this I regard as a mistake of a copyist,] He sucked it; i.e. *مَضَعَهُ*. (S, A, K.)

5: [He sipped:] see 10 in art. *دَبَر*.

R. Q. 1. *مَزْمَزَة* (S, K,) inf. n. *مَزْمَزَة* (S,) He put him, or it, in motion, or into a state of commotion; or shook him, or it; (S, K;) and moved him, or it, forwards and backwards: (S, TA:) or he put him, or it, in violent motion, or into a state of violent commotion; or shook him, or it, violently: (Mgh, art. *تَر*; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, TA.) See also *تَرْتَرَة*.

R. Q. 2. *تَمَزَمَزَ* He ate, and drank, what had a taste between sweet and sour. (TA.) — He, or it, was, or became, put in motion, or in a state of commotion, or shaken, (K, TA,) and moved forwards and backwards: or in violent motion, or into a state of violent commotion, or shaken violently. (TA.) — *تَمَزَمَزَ لِلْقَبَارِ* He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.)

مَزَة: see its fem. *مَزَة*.

مَز, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) Having a taste between sweet and sour: (Lth, S, K:) fem. with *ة*. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Kilábees. (TA.) You say also *خَمْرَة مَزَة*, meaning, Wine, or a wine in which is a taste between sweet and sour; said to be from mixing unripe and ripe dates [in making it]: (TA:) or wine in which is a sour taste, (S, K,) and in which is no goodness. (S.) See also *مَزَة*.

مَزَة قَبْوَة Wine having a pleasant, delicious, or sweet, taste: (S, K, TA:) so called because it bites, or burns, the tongue; (S, TA;) as also *مَز*, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies *لَذِيذَة الْبَقِطَع* [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say *مَزَة*, but this form is said to occur in one relation of a verse or El-Ashlā. (TA.) See also *مَز*. — Also *مَزَة* A single suck or sucking. (S, A, K.) It is said in a trad. *لَا تُحَرِّمُ الْمَزَّةَ وَلَا الْمَزَاتَانِ* [The sucking once will not render marriage unlawful, nor will the two suckings], meaning, in drawing milk from the breast. (S.) [See a similar saying voce *عَيْفَة*.]

مَزَة: see *مَزَة*.

مزج

1. *مَزَجَ* (S, K,) aor. *مَزَجَ*, (L Msh,) [not *مَزَجَ*, as in the lexicons of Golius and Freytag,] inf. n. *مَزَجَ*, (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (ب) water; (Mgh;) or beverage, or wine, (مَزْجَاب) with,

something else. (S.) — **مَزَجَ** † *He exasperated, or irritated.* (K.) **مَزَجْتُهُ عَلَى صَاحِبِهِ** *I enraged him, and exasperated him, or irritated him, against his companion.* (A.)

2. **مَزَجَ**, inf. n. **تَمَزِجُ**, *He gave.* (K.) Ex. **مَزَجَ السَّائِلَ** *He gave the beggar something.* (Ish.) — **مَزَجَ**, inf. n. **تَمَزِجُ**, *It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow.* (T, K.)

3. **مَازَجُهُ**, inf. n. **مُتَمَزِّجُهُ**, *It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water.* (TA.) — **مَازَجَهُ**, † *He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like.* (K.)

6. **مَازَجَا** and **مُتَمَزِّجَا** *They two mixed, or mingled, or became mixed or mingled, each with the other.* (TA.)

8. **مُتَمَزِّجٌ** *It was, or became, mixed with (ب) another thing.* (TA.) See 6.

مَزْجٌ i. q. **مَمَزُوجٌ**, *Mixed wine, or beverage.* (TA.) — See **مَزْجٌ**.

مَزْجٌ شَيْءٌ, and **مَازَجُهُ**, *What is mixed, or mingled, with a thing; its admixture.* (TA.) — **مَزْجٌ الشَّرَابِ** *What is mixed with wine, or a beverage.* (S, K.) **مَزْجٌ الْخَمْرِ كَافُورٌ** [see Kur, lxxvi., 5.] *The odour, not the taste, of the wine is [like] camphor.* (TA.) — **مَزْجٌ الْبَدَنِ** [The constitution, or temperament, of the body;] *the aggregate natural constituents (طَبَائِعُ) with which the body is composed; (S, K;) i. e. the four humours of the body; namely, black bile [السُّودَاءُ], yellow bile [الْصُّفْرَاءُ], phlegm [البَلغمُ], and blood [الدَّمُ].* (TA.) Pl. **أُمَزَجَةٌ**. (Mgh.) You say, **مَزْجٌ**, *هو صَحِيحُ الْمَزَاجِ*, and **فَاسِدُهُ**, *He is of sound, and of unsound, constitution, or temperament: meaning the humours of the body. And أُمَزَجَةُ النِّسَاءِ مُخْتَلِفَةٌ* *The constitutions, or temperaments, of women are discordant, or various.* (A.) — **مَزْجٌ** (A, K, &c.) and **مَزْجٌ** (A, S, &c.) or the latter is erroneous, or a word of weak authority, (K,) **هَنَاجٌ** (S, K:) or *honey in the comb*; syn. **شَدِيدٌ** (T:) so called because every sweet beverage is mixed with it. (AHn.) — Also, *Water with which wine is mixed.* (TA.) — **مَزْجٌ** *The bitter almond; as also* **مَزْجٌ**: see **لَوْزٌ** (K:) but IDrd doubts of its correctness; and it is said to be correctly **مَنْجٌ** [which is Persian]. (TA.)

مَزْجٌ: see **مَزْجٌ**.
Bk. I.

مَوَزِجٌ *A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian مَوَزْجَ: (S:) pl. مَوَازِجُ (because it is a foreign word, S) and مَوَازِجُ. (S, K.)*

مَزِجٌ: see **مَزْجٌ**.

مَزْجٌ, and **مَمَزُوجٌ**, *A man who continues not of one disposition, or temper, but varies in disposition, or temper: or a liar, who confounds, or confuses, things.* (IAqr.)

مَمَزُوجٌ: see **مَزْجٌ**.

مَمَزُوجٌ: see **مَزْجٌ**.

طَبْعُ عَطَارِدُ مُتَمَزِّجٌ [The nature of the planet Mercury is various]. (A.)

مزج

1. **مَزَجَ**, aor. **زَجَجَ**, inf. n. **مَزِجُ** (S, K,) and quasi-inf. n. **مُزَاجٌ** and **مُزَاجَةٌ** (K,) [the latter like its syn. **دُعَابَةٌ**,] but Fei says that this last is **مُزَاجَةٌ**, (TA,) [and he mentions it as an inf. n.,] *He jested or joked; (S, Mgh, K;) contr. of جَدَّ* [which signifies “he was serious, or in earnest”]: (M:) or *he talked or behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying; so that it excludes the meaning of mocking or ridiculing or deriding.* (MF.)

3. **مَازَجُهُ**, inf. n. **مُتَمَزِّجُهُ** (S, K) and **مُتَمَزِّجُهُ**, (K,) *He jested, or joked, with him.* (S, K.)

6. **مَازَجَا** *They two jested, or joked, one with the other.* (S, K.)

مَزْجَةٌ *A jest, or joke; a single act of jesting, or joking.* (Mgh.)

مُزَاجٌ and **مُزَاجَةٌ**, subst., *A jesting, or joking.* (S, K.) [See 1.]

رَجُلٌ مَزْجٌ *A man who is a great jester, or joker.* (A.)

مزد

1. **مَزْدَ**, &c.: see art. **معد**.

مزر

مَزْرٌ *A certain kind of beverage, (S, Mgh,) or نَهْدٌ, (A, K,) made of ذُرَّةٌ [a kind of millet]: (A, Mgh, K:) [it is now called in Egypt and Nubia بُوَزَه and بُوَزْلَه: see De Sacy's “Abd-allatif,” pp. 324 and 572; and my “Modern Egyptians,” vol. i. ch. iii.:] and of barley: (Mgh, K:) or of wheat: (Mgh:) and of [other] grains: (TA:) A'Obeyd mentions that the Ibn-'Omar explains the various kinds of نَهْدٌ thus: نَهْدٌ is نَهْدٌ of honey: and جَهْدٌ is نَهْدٌ of barley:*

and **مَزْرٌ**, of ذُرَّةٌ: and **سَكْرٌ**, of dried dates: and **خَمْرٌ**, of grapes: and **سُكْرَةٌ** is the wine of the Abyssinians; Abou-Moosà El-Ash'aree says that it is of ذُرَّةٌ, and it is also called **سُقْرَقٌ**, app. arabicized from **سُكْرَةٌ**, which is Abyssinian: (S:) **مَزْرٌ** and **سُكْرَةٌ** are the same. — See Supplement.

[مزج, &c.,

See Supplement.]

مس

1. **مَسَّهُ**, (A, Mgh,) first pers. **مَسَّيْتُه**, (S, M, Mgh, K,) for which they sometimes say **مَسَّيْتُه**, rejecting the first **س**, (Sb,*S,M,*K,) and transferring the kesreh thereof to the **م**, (Sb,*S,M,*) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the **م** with its fetḥah, [saying **مَسَّيْتُه**] like **طَلَّيْتُه** and **طَلَّيْتُه** for **طَلَّيْتُه**, an irregular contraction, (S,) aor. **يَمَسُّه**, (S, Mgh, K,) [and **يَمَسُّه** when mejzoom, accord. to rule,] inf. n. **مَسَّ** (S, M, A, Mgh, K) and **مَسَّيْتُ**, (S,*M,A,K,) or the latter is a simple subst., (Mgh,) and **مَسَّيْتُ**; (S,*K;) and [مَسَّهُ.] first pers. **مَسَّيْتُه**; aor. **يَمَسُّه**. (AO,S,M,Mgh,K,) inf. n. **مَسَّ**; (Mgh;) the former of which two verbs is the more chaste; (S, TA;) *He touched it, or felt it, [generally the former,] syn. لَمَسَهُ*, (M, A, K,) *with his hand*: (TA: as from the K [but wanting in a MS copy of the K and in the CK:]) or *he put his hand to it without the intervention of anything*: (Mgh:) or **مَسَّ** is like **لَمَسَ**; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [action] with which is perception by the sense of لمس: (Er-Rāghib, TA:) [see also لَمَسَهُ:] and [in like manner you say,] **مَسَّ الشَّيْءُ الشَّيْءَ**, inf. n. **مَسَّسَ** and **مَسَّسَ**, (M, A,*) meaning, *the thing met [or touched] the thing with its substance.* (M.) — [Hence,] **مَسَّهَا**, (M, A, Mgh,) first pers. **مَسَّيْتُهَا**, aor. **يَمَسُّهَا**, (Mgh,) inf. n. **مَسَّ** and **مَسَّيْتُ**, (Mgh, Mgh,) † *Inivit eam; scil. mulierem*; (M, A, Mgh;) as also **مَسَّهَا**, (M, A, Mgh,) inf. n. **مَسَّهَا** (S, Mgh) and **مَسَّسَ**: (Mgh:) the former is used in this sense in several places in the Kur, and is said by some to be preferable to the latter: (TA:) and **تَمَسَّسَ** is also used metonymically for [the coming together, in the sense of] **مَسَّسَ**, as well as **مَسَّسَ**. (S.) — **مَسَّسَ الْهَيَاةَ**, inf. n. **مَسَّسَ**; † *The water wetted the body.* (Mgh.) — **مَسَّسَ** also signifies † *He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand.* (TA.) You say, **مَسَّهُ**

بِالسُّوطِ † *He struck him with the whip*. (A.) — And it is said of anything annoying or hurtful that befalls a man. Thus in the *Kur*, [ii. 74, and iii. 23,] † كُنْ تَمَسُّ النَّارُ † [*The fire of hell will not smite us*; or here it may be rendered *touch us*]. And [ii. 210,] مَسَّ الْهَاسَأُ † [*Distress, or misfortune, smote, or afflicted, or befell, them*]. And in other instances; all which are similar to the saying in the same, ذُوقُوا مَسَّ سَقَرٍ. (TA.) [See مَس below.] You say also, مَسَّ الْهَرَضُ † [*Sickness smote him, or befell him*]; and مَسَّ الْعَذَابُ † [*Punishment befell him*]; and مَسَّ الْكِبَرُ † [*Old age came upon him*]. (A.) And مَسَّ الْجِنُّ † [lit. *The jinn, or genii touched him*; meaning, *affected him with madness, or insanity*]: (TA:) [whence,] مَسَّ, [in the TA, مَسَّ بِهِ, app. meaning, from what immediately precedes, مَسَّ, inf. n. مَسَّ,] *He was, or became, [touched with madness, or insanity: or] mad, or insane*: (K:) as though the jinn had touched him. (TA.) And مَسَّ الْعَذَابُ † *He punished him*. (TA, from a trad.) — [Hence, app.,] مَسَّتْ إِلَيْهِ الْحَاجَةُ †, (S, K,) inf. n. [مَسَّ and] مَسَّيْتُ, (TA,) † [which seems to signify either *The want of him, or it, was difficult of accomplishment, or distressing; or the want was difficult of accomplishment, or distressing, to him*]. (S, K.) [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of مَسَّ, q. v.] — [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسٍ † [*The haps of good fortune, and of evil, happened to him, or betided him*]. (TA.) — [As touching implies proximity,] مَسَّتْ بَكَ رَحْمَةٌ † signifies † *The relationship of such a one is near to you*. (S, K, TA.) — And as مَسَّ originally signifies “he touched or felt with the hand,” it is used metaphorically as meaning † *He took a thing*; as, for instance, (in a trad.,) water from a مِهْضَا. (TA.) — مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Mgh.) See 4, in two places.

3: see 1, in two places: and see مَسَّيْتُ.

4. مَسَّ الشَّيْءُ † *He made him, or caused him, to touch the thing*: (S, IJ, M, A,*) *he enabled him to touch it*. (Mgh.) — أَمَسَ الْجَسَدَ مَاءً †, and مَسَّ الْجَسَدَ بِمَاءٍ †, *He wetted the body with water; or caused water to wet the body*. (Mgh.) And أَمَسَ وَجْهَهُ الطِّيبُ † *He smeared his face with the perfume*. (Mgh.) And أَمَسَتْهُ

مَسَّتُهُ † بِعَارِضِيهَا †, and عَارِضِيهَا †, *She smeared the sides of her cheeks with it; namely, perfume*. (Mgh.) — أَمَسَهُ شَكْوَى † *He made a complaint to him*. (M, TA.)

6. تَمَسَّتَا † *They (two bodies) touched each other; were, or became, in contact*. (M, A,*) K. — Hence, (K,) † *They two came together in the way of مَبَاضَعَةٍ*: (S, Mgh,*) K. in this sense the verb is used in the *Kur*, lviii. 4 and 5. (S, TA.) See also مَسَّيْتُ.

مَسَّ: see 1. — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the *Kur*, [liv. 48,] (TA,) ذُوقُوا مَسَّ سَقَرٍ † *Taste ye the first effect upon you of the fire of hell*: (K, TA:) or *the stroke thereof*: (Jel:) or *the heat and pain thereof*. (Bd.) In like manner you say, (K,) وَجَدَ مَسَّ الْحُمَّى † (M, K) *He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent*. (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ † *He did not feel the first sensation of fatigue*. (TA, from a trad.) [And hence,] بِه مَسَّ مِنْ † [In him is a touch, or stroke, of madness, or insanity, or diabolical possession]: (S, TA:) and مَسَّ, alone, signifies *madness, or insanity, or diabolical possession*: (M, A,*) Mgh, K:) as in the *Kur*, ii. 276: (TA:) and you say بِه مَسَّ in him is madness, &c.: (A,*) Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — You say also, هُوَ خَسَنَ النَّبِيِّ فِي مَالِهِ † *He has the impress of a good state, or condition, in his camels, or sheep, or goats*: and رَأَيْتُ لَهُ مَسًّا † *I saw him to have an impress of a good state, or condition, in his camels, &c.*: like as you say صَبَحًا. (A, TA.)

لَا مَسَّيَ (S, M, K,) like قَطَامٍ (S, K,) indecl., with kear for its termination, because altered from the inf. n. مَسَّيْتُ, (S,) signifies [properly *There shall be no touching*: or] *touch not thou*: (K:) or *touch not thou me*: (M:) and some read thus in the *Kur*, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says مَسَّيْ alone, in the sense of an imperative, [affirmatively,] like ذَرَالِ and نَزَالِ: (K:) but لَا مَسَّيْ, in the *Kur*, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies *There shall be no mutual touching*: (M:) or *I will not touch nor will I be touched*. (S, K.)

لَا مَسَّيْ: see مَسَّيْتُ.

مَسَّوْنٌ † *Water that is reached by the hands; or taken with the extended hands*: (M, K,*) TA:)

in the K, مَسَّوْنٌ is put by mistake for مَسَّوْلَةٌ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] † *wholesome water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it*: (M, A,*) K,*) TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and † *anything that cures thirst, or the heat of thirst*: (IAar, K:) or, [in the K, and,] † *water between sweet and salt*: (S, K:) or, [in the K and,] † *sweet and clear water*: (Aq, K:) and † *salt, or bitter and thick and undrinkable, water, that burns everything by its saltiness*. (M.) You say also رِبْقَةٌ مَسَّوْنٌ † *Some saliva that takes away thirst*. (IAar, M.) And كَلَّا مَسَّوْنٌ † *Herbage that has a fattening and beneficial effect upon the animals that pasture on it*. (AHn, M.) — Also, فَادُزَهْرٌ † [The bezoar-stone]: (K:) or تَرِيَاكٌ † [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.)

مَسَّاةٌ: see مَسَّاةٌ.

حَاجَةٌ مَسَّاةٌ † *A want difficult of accomplishment; or pressing*; syn. مُهِمَّةٌ. (S, K.) — رَجَمٌ † *Near relationship*: (S, M, A,*) K:) as also مَسَّاةٌ. (TA.) — [Also, as a subst., sing. of مَوَاسٍ, of which an ex. has been given above, (see 1,) signifying *Haps of good fortune, and of evil*.]

مَسَّوْنٌ † *A man in whom is a touch, or stroke, (مَسَّ) of madness, insanity, or diabolical possession*: (S, TA:) or *mad, insane, or possessed by a devil*. (AA, M, A, Mgh, K.)

مَسَا

1. مَسَا الطَّرِيقَ † *He went along the middle of the road*: (K:) or *the hard and elevated part (مَتْن) of the road*. (TA.) — مَسَا † *He was slow, or tardy*. (K.) — مَسَا حَقُّهُ † *He delayed giving him his due*. (K, TA.) — مَسَا الْقِدْرُ † *He stilled, or allayed, the boiling of the pot*. (K.) — مَسَا بِالْقَوْلِ † *He soothed, or softened, him by words*. (K.) — مَسَا † *He beguiled, or deceived*. (K.) — مَسَا عَلَى شَيْءٍ †, (K,) inf. n. مَسَّيْتُ, (TA,) *He became accustomed, or inured to a thing*. (K.) — مَسَا بَيْنَهُمَا †, and مَسَا †, *He excited discord between them*. (K, TA.) — مَسَا †, (S, K,) inf. n. مَسَّيْتُ (S, K) and مَسَّوْا †, (K,) *He was hard, or impudent, and rude; not caring for what one said, or did to him*. (AZ, S, K.)

4: see 1.

5. تَمَسَّتْ † *It (a garment) rent, or became ragged and worn out*. (IB, K.)

مَسَحَ The middle of a road. (K.) [See 1, and see مَسَحَ.]

مَسِيءٌ Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, §.) Perhaps مَسِيءٌ is from this: (see art. مَسَى:) or perhaps it is formed by transposition from مَسِيءٌ: see art. مَسَى. (AM.)

مسح

1. مَسَحَ, aor. -, inf. n. مَسَحَ; and مَسَحَهُ, inf. n. مَسَحَ; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسَحَ and مَسَحَ signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Ka'bah; see below.] — مَسَحَ رَأْسَهُ مِنَ الْمَاءِ; the رَأْسُ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاسْلُكُوا وَجُوهَكُمْ وَأَرْجُلَكُمْ إِلَى الْأَنْفَاقِ وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْأَنْفَاقِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to the verb امْسَحُوا; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رُءُوسِكُمْ;] but some read أَرْجُلَكُمْ, putting it in the gen. case because of its proximity to رُءُوسِكُمْ; (Jel;) [in like manner as خَرِبٌ is put in the gen. case in the phrase هَذَا جُحْرٌ فَبِ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Abou-Is-hāk the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both he wiped with the hand, and also he washed: so says I Ath: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَيَّ بِالْمَاءِ, meaning I washed my hands with water. (AZ, Msb.) — مَسَحَ شَيْئًا بِالْمَاءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — مَسَحَ الْبَيْتَ He compassed the House [of God, i.e. the Ka'bah]: because he who does so

passes his hand over the corner in which is the Black Stone]. (L.) — مَسَحَ اللَّهُ عَنْكَ مَا بَكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مَسَحَ.) A prayer for a sick person. (L, from a trad.) — مَسَحَ He anointed him or it with oil. (A.) — مَسَحَ بِالْكَرَمِ, inf. n. مَسَحَ, † He was characterized by somewhat, or by some sign or mark, of nobility. (L.) [See مَسَحَ.] — مَسَحَ, inf. n. مَسَحَ, He combed and dressed hair; syn. مَسَطَ. (K.) — مَسَحَ اللِّحْيَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عَقَى: see مَسَحَ.) — مَسَحَ, or مَسَحَهُ, (L,) inf. n. مَسَحَ, i.e. بالمعروف مِنَ الْقَوْلِ, (L,) inf. n. مَسَحَ; (L, K;) and مَسَحَهُ, (L,) inf. n. مَسَحَ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — فَلَانٌ يَمَسَحُ رَأْسَ زَيْدٍ † Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — مَسَحَ, inf. n. مَسَحَ and مَسَحَ He lied; uttered what was false. (K.) — مَسَحَ, inf. n. مَسَحَ, He set forth journeying through the land, or earth: (A'Obeid, K:) as also مَسَحَ. (TA.) — مَسَحَ † He passed lightly by them, or brushed by them, without remaining by them. (L.) — مَسَحَ, [aor. -,] inf. n. مَسَحَ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knee inflamed by the roughness of his garment. (L, K.) — مَسَحَ الْإِبِلَ, inf. n. مَسَحَ † He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also مَسَحَ, inf. n. مَسَحَ: (K:) and in the latter sense you say مَسَحَ النَّاقَةَ, and مَسَحَهَا. (TA.) — مَسَحَتِ الْإِبِلُ الْإِبِلَ يَوْمًا † The camels journeyed all the day. (S.) — مَسَحَتِ الْإِبِلُ الْأَرْضَ † The camels journeyed all the day laboriously. (TA.) — مَسَحَ, (S,) inf. n. مَسَحَ (K) and مَسَحَهُ, (S, K,) or the latter is a simple subst. (Msb.) † He measured land. (S, K.) — مَسَحَ, inf. n. مَسَحَ, † He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) — مَسَحَ عُنُقَهُ and مَسَحَ يَدَيْهِ, aor. -, inf. n. مَسَحَ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسَحَ is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to I Ath, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طَلَقَ.] — مَسَحَ بِالسَّيْفِ He smote him with the sword: (L:) and

he cut him with the sword: (S, L:) or مَسَحَ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دَهَنَ.) — See 8. — Also مَسَحَهُ He slew them. (L.) — مَسَحَهُ, (inf. n. مَسَحَ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَحَ, (S,) inf. n. مَسَحَ, (K,) † Inivit feminam. (S, K.)

2: see 1, in four places.

3. مَسَحَهُ † He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — † He made a compact, or covenant, with him. (TA.) — مَسَحَا † They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ فَلَانٌ فَمَسَحَهُ حَتَّى لَانَ † He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.]

5. مَسَحَ بِالْمَاءِ He washed himself with water. (A, Z.) — مَسَحَ † He performed the ablution called الْوُضُوءُ. (I Ath.) — مَسَحَ بِالْأَرْضِ † He performed the action termed التَّهَنُّؤُ: or he made his forehead to touch the ground in prostration, without anything intervening. (L.) — فَلَانٌ يَمَسَحُ بِثَوْبِهِ † Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21.] — فَلَانٌ يَمَسَحُ † Such a one is a person by means of whom one looks for a blessing (يَتَرَكُّ بِهِ), by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce مَسَحَ.] — فَلَانٌ يَمَسَحُ † Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — مَسَحَ He wiped himself, مِنْ شَيْءٍ to remove a thing, and مَسَحَ بِشَيْءٍ, with a thing. (L.) [See also 1.]

6. تَمَسَحَا † They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — تَمَسَحُوا † They took one another by the hand. (TA.)

8. اَمْسَحَ He drew a sword (K) from its scabbard; as also مَسَحَ. (TA.)

مَسِج *i.q.* بَلَّاسٌ (S, K;) i.e., *A garment of thick, or coarse, hair-cloth*: so in the T: and a piece of such stuff as is spread in a house or tent: (TA:) *a بَلَّاسٌ such as is worn by monks*: (Mgh:) *a جَسَدٌ of hair-cloth*: (L:) *an old and worn-out garment*: (Kull:) pl. *أَمْسَاجٌ* and *مُسُوجٌ*; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — *The main part, and middle, of a road*; syn. *جَادَةٌ*: (K:) pl. *أَمْسَاجٌ* (TA) and *مُسُوجٌ* (K.)

مَسِج, a subst., *Paucity of flesh in the posteriors and thighs*; or *smallness of the buttocks, and their sticking together*; or *paucity of flesh in the thighs*; syn. *رَسَجٌ*. (L.)

مَسِجَةٌ (S, K,) or مَسِجَةٌ, *على فُلَانٍ مَسِجَةٌ مِنْ جَبَاهِ* (L,) *Upon such a one there appears somewhat of beauty*; (L, K;) or, *some sign, or mark, or trait, of beauty*: (L:) and *مَسِجَةٌ كَرِيمٌ*, *some sign, or mark, trait, or indication, of nobility*; and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say *عَلَيْهِ مَسِجَةٌ قَبِيحٌ* (L:) but you say also *in him is somewhat, or some sign, or mark, of leanness*; (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) — *مَسِجَةٌ* in the cheek of a horse: see *صِفَاحٌ*.

مَسِجَةٌ: see *مَسِجَةٌ*.

مَسِجٌ *Anointed: wiped over with some such thing as oil*. (K.) — *A king*. (El-'Eynee.) — *المَسِيجُ* [The Messiah, the Christ, the Anointed,] *Jesus, on whom be peace*! (S, Mgh, K,) [correctly] an arabicized word, [from the Hebrew,] originally *مَسِيحًا*, with *ش*: (T, Mgh:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — Also, (K,) or *المَسِيجُ الكَذَابُ* (S,) or *المَسِيجُ* (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] *Ed-Dejjál*, *الدَّجَالُ*: (S, K:) it is not allowable, however, to apply to him the appellation *المَسِيجُ* without restriction; wherefore one says *المَسِيجُ الدَّجَالُ* [or *الكَذَابُ*]; (TA;) [unless in a case like the following, in which] a poet says

• إِذَا الْمَسِيجُ يَقْتُلُ الْمَسِيجَ •

[When the true Messiah shall slay the false Messiah]. (Mgh.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — *مَسِيجٌ* *Sweat*: (T, S, K:) so called because it is wiped

off (مَسِجٌ) when it pours forth. (T.) — *مَسِيجٌ* † *A dirhem [or silver coin] of which the impression is obliterated*; syn. *أَطْلَسٌ*; (S, Mgh, K;) *having no impression*. (Mgh.) — *مَسِيجٌ* (S, K) and *مَسِيجَةٌ* (TA) *A piece of silver*. (As, S, K.) — *مَسِيجٌ* *i.q.* *مَسُوجٌ* *الْوَجْهَ* (K,) i.e., *A man having one side of his face plain, without eye or eyebrow*: said to apply in this sense to Ed-Dejjál, among others. (IF, L.) — *One-eyed*. (Az.) [See also *أَمْسِجٌ*.] — *مَسِيجٌ* *A rough napkin, or kerchief, with which one wipes himself*: (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called *مَسِجَةٌ*.] — *مَسِيجٌ* *Beautiful in the face*. (TA.) — *مَسِيجٌ* *One who journeys or goes about much for the sake of devotion, or as a devotee*; as also *مَسِيجٌ* (K,) and *أَمْسِجٌ* (TA,) the fem. of which is *مَسِجَاءٌ* (K, TA.) See *مَسَاجٌ*. — *مَسِيجٌ* † *Multum coiens*; as also *مَسِيجٌ* (K.) — *مَسِيجٌ* *Erring greatly*. (TA.) — *مَسِيجٌ* *A great liar; one who lies much*; as also *مَسِيجٌ* and *مَسِيجٌ* (K) and *مَسِيجٌ* (Lh, K) and *مَسِجَاءٌ* (TA,) the fem. of which last is *مَسِجَاءٌ* (K, TA.) See *مَسِيجٌ*. — *مَسِيجٌ* *Very voracious*; syn. *صَدِيقٌ*: (K, L, TA: in the CK *صَدِيقٌ*;) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) — *مَسِيجٌ* *Created blessed, and goodly*; (L;) *created (مَسُوجٌ) with blessing, or prosperity*: (K:) — and, contr., *created accursed, and foul, or ugly*; (L;) *created with unfortunateness*. (K.)

مَسَاجَةٌ † *Mensuration of land*. (Mgh.) [See also 1.] — See also *تَكْبِيرٌ*.

مَسِجَةٌ *i.q.* *ذَوَابَةٌ*, [a portion, or lock, of hair hanging down loosely from the middle of the head to the back; or the hair of the fore part of the head; the hair over the forehead; or the part whence that hair grows; or a plait of hair hanging down; &c.]: (S, L, K:) or *hair that is left without its being dressed with oil or anything else*: or that part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the skull unite: or that part of the side of the hair upon which a man puts his hand, next to his ear: or the hair of each side of the head: pl. *مَسَاجٍ*: or *مَسَاجٍ* signifies the place which a man wipes with his hand: or, accord. to As, the hair: or, accord. to Sh, the hair which one wipes with his hand, upon his cheek and his head. (L.) — See *مَسِيجٌ*. — *مَسِيجَةٌ* *A bow*: (S, K:) or an excellent bow: (L.) pl. *مَسَاجٍ*. (S, K.)

مَسَاجٌ † *A measurer of land*; (TA;) as also *مَسِيجٌ*. (L.)

مَسِيجٌ and مَسِيجٌ: see *مَسِيجٌ*.

مَسِيجٌ *He (a camel) has a fretting of the edge of the callosity upon his breast, produced by his elbow, without making it bleed*: if he make it bleed, you say *يَسِجُ*: (S, L:) and *he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called مَسَاجٌ*. (L.) — See *مَسِيجٌ*. — *مَسِيجٌ* and *مَسِيجٌ* *A great slayer; one who slays much, or many*. (Az, L.)

مَسِيجَةٌ *A woman who combs and dresses hair*; syn. *مَسَاجَةٌ*. (S.)

أَمْسِجٌ *A flat place, with small pebbles, and without plants, or herbage*. (S.) — *مَسَاجٌ* *A plain tract of land, with small pebbles*, (S, K,) *and without plants, or herbage*: (S:) [ex.] *مَرُوتٌ بِخَرِيقٍ مِنَ الْأَرْضِ بَيْنَ مَسَاجَيْنِ* [I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage]: (Fr, S:) or a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined, or in which dates are dried, not what is termed *مَسَاجٌ*, nor what is termed *سَهْلَةٌ*: (ISh:) pl. *مَسَاجٍ* and *مَسَاجِي* [i.e. *مَسَاحِي* or *مَسَاجِي*]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — Also *مَسَاجٌ* *Red land*. (K.) — *مَسَاجٌ* *A woman having little flesh in her posteriors and thighs*; or *foul, ugly, or unseemly*; syn. *رَسَاجٌ*. (S.) [In the K., *الْأَرْضُ الرَسَاجَةُ*, given as an explanation of *الرَّسَاجَةُ*, is an evident mistake for *الرَّسَاجَةُ*, as observed by Freytag.] — *أَمْسِجٌ*, or *أَمْسِجٌ الْقَدِيمُ*, *A man having a flat sole to his foot, without any hollow*: (L:) fem. *مَسَاجَةٌ*: (L, K:) and *مَسِيجٌ*, or *الْقَدَمَيْنِ مَسِيجٌ*, signifies the same: and also *having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them*. (L.) — Also *مَسَاجٌ* (K,) or *مَسَاجَةُ النُّدْيِ* (L,) *A woman whose breast has no bulk*. (L, K.) — Also *مَسَاجٌ* *A one-eyed woman*: [see also *مَسِيجٌ*]; and *such as is termed مَسَاجٌ*, whose eye is not *مَكْرُوزَةٌ*: so in [most of] the copies of the K., but in some, *بَلْمُورَةٌ*: (TA:) [the meaning seems to be *whose eye has no crystalline humour*]. — *أَمْسِجٌ* *A man having little flesh in his posteriors and thighs*; or *having small buttocks sticking together*; syn. *أَمْسِجٌ*: fem. *مَسَاجَةٌ*: pl. *مَسَاجٍ*. (L.) — *أَمْسِجٌ* *A man (S) having the inner sides of his thighs rubbing together* (S, L, K.)

so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, K:) fem. مَسْحَةٌ, and pl. مَسَاحٍ. (L.) — غَارَةٌ مَسْحَةٌ † A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — See مَسِيجٌ.

أَمْسَح [app. used as a subst., and therefore with, or without, tenween,] A flat tract of land: pl. أَمَاسِح. (TA.) — A smooth desert; or smooth waterless desert. (Lth.)

أَمْسُوح Any long piece of wood in a ship: (K:) pl. أَمَاسِيح. (TA.)

مَسِيجٌ and مَسِجَةٌ: see مَسِيجٌ.

مَمْسُوحٌ Having the buttocks cleaving to the bone, and small. (L.) — مَمْسُوحٌ A eunuch whose testicles have been extirpated. (TA.) — عَضْدٌ مَمْسُوحَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — مَمْسُوحٌ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مَسِيجٌ.]

تَمَسَّجٌ A dissembler; a deceiver; (K:) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — تَمَسَّجٌ An audacious, or insolent, and wicked, or corrupt, man: (L, K:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِيجٌ.] — See تَمَسَّجٌ.

تَمَسَّجٌ, (S, Mqb, K,) and تَمَسَّجٌ, (Mqb, K,) the latter app. a contraction of the former, (Mqb,) [The crocodile]; a well-known aquatic animal, (S,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mikhṛān, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the وُرُل, about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمَسَّجِيحٌ, and of the latter تَمَسَّجِيحٌ. (Mqb.)

مسج

1. مَسْجَةٌ, (S, K,) aor. -, (K,) inf. n. مَسْجٌ, (S,) He transformed him, or metamorphosed him, (S, Mqb, K,) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسْجَهُ اللَّهُ قِرْدًا God transformed him into an ape. (S, K.) [See Kur, xxxvi. 67.] مَسْجَ فُحْرًا He took and transformed poetry; accord. to the most common

usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) See 1 (last sentence) in art. سَلَخَ. — مَسْجَ الْكَاتِبِ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Mqb.) — مَسْجَ النَّاقَةِ, (L, K,) aor. -, inf. n. مَسْجٌ, (L,) † He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeid, L, K:) as also مَسْجٌ. (L.) — مَسْجٌ, [aor. -, inf. n. مَسْجَةٌ † It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — مَسْجَ طَعْمَةٍ † It caused its taste to depart; took away its taste. (S.)

4. اَمْسَح It (a humour) became dissolved. (L, K.)

7. اَمْسَحَتِ الْعَضُدُ, [or اَمْسَحَتْ, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) اَمْسَحَ حِمَاةَ الْفَرَسِ اَمْسَحَ حِمَاةَ الْفَرَسِ (ساق) called the حِمَاة of the horse (S, K) is disliked. (S.) [In some copies of the S, this is omitted.]

مَسْجٌ and مَسِيجٌ, (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مَسْجٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure مَفْعُولٌ in the sense of the measure مَفْعُولٌ, (L,) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. الْجَانُّ مَسْجُ الْجِنِّ The Jānn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — Also, the latter, Deformed; rendered ugly in make, or form. (K.) Hence, some say, the appellation of النِّسْجُ النِّسْجُ [more commonly النِّسْجُ النِّسْجُ, q.v.]. (TA.) — Also, the same, † A man having no beauty. (S, K.) — And † Weak and stupid: (K:) also an epithet applied to a man. (TA.) — And † Flesh-meat, (S, L, K,) and fruit, (L, K,) that has no taste; tasteless; insipid: (S, L, K:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Rakabān, of the tribe of Asad, a Jāhilee, says, addressing a man named Riqdān, (L.)

• مَسِيجٌ مَلِيحٌ طَلَحِيرُ الْحَوَا
• وَلَا أَنْتَ حَلَوٌ وَلَا أَنْتَ مَرٌّ

[Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L.)

مَسْجَ Leanness of the arm, between the shoulder and the elbow. (L.)

مَسْجٌ: see مَسِيجٌ.

مَسِيجِي A bow-maker. (S, L, K.) AHn says, that مَسِيجِي, a man of the tribe of Azd, of Es-Sarāh, is asserted to have been a bow-maker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Sarāh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bow-maker in after times received the above appellation. (L.) — مَسِيجِي (L, K) and مَسِيجِيَّاتٌ (S, L) Bows: so called in relation to the above-mentioned bow-maker, Māsikhah of the tribe of Azd: (S, L, K:) Māsikhah was his surname, and his name was Nubeysheh the son of El-Hārith, one of the sons of Naṣr the son of Azd. (TA.)

هُوَ أَمْسَحٌ مِنْ لَحْمِ الْحَوَا [He, or it, is more tasteless, or insipid, than the flesh of the new-born camel]: i.e., he, or it, has no taste. A proverb. (S.)

مَمْسُوحٌ A horse, having little flesh in the rump, or buttocks: and مَمْسُوحَةُ الْعَجْزِ A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح. (TA.)

مسد

1. مَسَدٌ, aor. -, (S, M, L,) inf. n. مَسَدٌ, (S, M, L, K,) He twisted a rope: (M, L, K:) or he twisted it well. (ISk, S, L.) — مَسَدٌ, aor. -, (M, L,) inf. n. مَسَدٌ, (S, M, L, K,) He pursued a journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَذَابَ الشَّيْرَ, (S, M, L, K,) by night: (S, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — مَسَدٌ, aor. -, [inf. n. مَسَدٌ,] † It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull,

• يَمَسَدُهُ الْقَفْرُ وَلَيْلٌ سَدِي •

The bare and waterless desert renders him lean, &c., and deny night. (L.) — مَسَدٌ, inf. n. مَسَدٌ, † It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — The following expression of Ru-beh,

• يَمَسَدُ أَعْلَى لَحْمِهِ وَتَأْرِمُهُ •

means: It (the milk of camels) strengthens the

upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L.) and renders it, firm. (L.) — حَسَنَةُ السِّنِّ, applied to a damsel, i.g. مَسُودَةٌ, q.v. (S, L.)

مَسَدٌ The fibres that grow at the roots of the branches of the palm-tree; syn. لَيْفٌ: (S, A, L:) you say حَبْلٌ مِنْ مَسَدٍ a rope, or halter, of those fibres: (S, A:) also, مَسَدٌ alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called] مَقْلٌ: (Zj, L, K:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce زَاهِقٌ:]) or, of other hair: or, of wool: or, of hides: (M, L:) or, of camels' hides: (S, L:) or, of plants: or, of the bark of a tree: (L:) or, of any thing: (M, L, K:) or a plaited rope, firmly twisted, (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَسُودٌ; and is thus similar to نَفَضٌ, meaning مَسَادٌ: (L:) pl. أَمْسَادٌ and مَسَادٌ. (M, L, K.) حَبْلٌ مِنْ مَسَدٍ in the Kur, cxi., last verse, is said to mean A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) firmly twisted of iron; as though it were a rope of iron strongly twisted. (L.) — مَسَدٌ مُغَارٌ † A back compact like a rope strongly twisted. (M, L.) — مَسَدٌ An iron axis of a pulley. (M, L, K.)

مَسَادٌ, a dial. form of مَسَابٌ; (S, L, K:) i.e., A skin for clarified butter: and one for honey: (S, M, L:) a black skin for wine &c. (AA, L.)

سَاتِي مَسَدًا † An even, and a goodly, or beautiful, shank. (M, L.)

مَسُودٌ † A man of well-turned, compact, and slender, make; syn. مَجْدُولُ الْخَلْقِي (S, L, K:) i.e., light of flesh; or tall and slender; or of goodly stature; syn. مَشُوقٌ; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L.) مَسُودَةٌ, applied to a damsel; (S, K:) the same as the masc. applied to a man; (L, K:) slender; or light of flesh; or tall and slender; or of goodly stature: (L, M:) and, applied to a woman, compact in make; of well-knit frame. (L.)

[مسر, &c.,

See Supplement.]

مش

1. مَشَى (S, A,) aor. ٤, (S,) inf. n. مَشًى (S, A, K,) He wiped his hand with a thing, (S, A, K,) or with a rough thing, (Aq, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (Aq, S, A, K.) [See an

ex. in a verse cited voce مَضْبَبٌ.] You say also, مَشَى أُذُنَهُ, and بِأُذُنِهِ, He wiped his ear. (TA.) And أَمَشْتِ مَخَاطِلَكَ Wipe thou away the mucus of thy nose. (TA.) — † He wiped an arrow, and a bow-string, with his garment, to make it soft. (A, TA.) — مَشَى (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) He sucked, (Lth, A, Mgh,) a bone, (A,) or the heads, or extremities, of bones, (Mgh, K,) [i.e.] what are termed مَشَاش, they being chewed; (Lth;) as also مَشَشْتُهُ (Lth, A, K,) and مَشَشْتُهُ, and مَشَشْتُهُ, of which last the inf. n. is مَشَشْتُهُ: (TA:) and (TA) مَشَشَ he ate the مَشَاش [q.v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. تَمَكَّنَهُ: (S, TA:) and مَشَشَهُ (TK,) inf. n. تَمَشِشٌ (K,) he extracted its marrow; (K,* TA:) as also مَشَشْتُهُ. (TA.) — مَشَى النَّاقَةَ (S,) inf. n. as above, (K,) + He milked the she-camel leaving some of the milk in the udder: (S, K:*) and مَشَى also signifies † the milking to the uttermost; and so مَشَشَ: (TA:) you say, مَشَشَ مَا فِي الضَّرْعِ + he took, (K,) i.e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbād.) — هُوَ يَمَشُ مَالَ فُلَانٍ (A, TA,) inf. n. as above, (K,) † He takes the property of such a one, thing after thing; (A, K, TA:) as also يَمَشُ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the S,) or مَالَهُ مِنْ يَمَشُ, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.)

2: see 1.

4. مَشَى (K,) inf. n. مَشَاشٌ (TA,) It (a bone) had in it what might be sucked, or extracted; i.e., (TA,) had in it marrow. (K, TA.)

5: see 1, in two places.

8. مَشَشَ: see 1, in five places. — Also, † He performed the purification termed إِبْتِنَجَاءٌ (IAqr, A, K) with a piece of stone or a lump of dry clay or loam. (IAqr, K.)

R. Q. 1. مَشَشَ: see 1.

مَشَاشٌ The heads of bones, (S, Mgh, K,) that are soft, (S,) that may be chewed, (S, K,) or that are sucked: (Mgh:) or soft bones: (A:) or the heads of bones such as the knees and elbows and shoulder-bones: (A'Obeyd:) and the bone within a horn: (Mgh:) sing. [or rather n. un.] with ٤: (S, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.) رَجُلٌ مَشَى [lit. A man soft, or fragile, in the heads of the bones, flabby where he is felt or pressed.] denotes dispraise. (TA.) — † The soul, or spirit; syn. نَفْسٌ. (S, K.) You say فُلَانٌ طَيِّبُ الْمَشَاشِ † Such a one is generous in soul, or

spirit. (S, A.)* نَفْسُ الْمَشَاشِ, applied by Abou-Dhu-eyb to a horse, means † Light, or quick, in spirit, or in the bones, or in the legs. (S, TA.) — † Natural disposition. (K, TA.) You say, فُلَانٌ لَيْسَ الْمَشَاشِ † Such a one is good in natural disposition; one who abstains from cooing. (TA.) — † Origin. (K, Ibn-'Abbād.) So in the saying اِنَّهُ لَكَرِيمُ الْمَشَاشِ † Verily he is of generous origin: (Ibn-'Abbād, TA:) or this means † verily he is a lord, or chief. (A, TA.) [And similar to this is the saying] هُوَ فِي مَشَاشِهِ † He is among the best of his people. (A,* TA.) — + Light, sharp, or quick, and who does much service in journeying and at home: (K:) or + light in spirit: or + one who is a light burden (خَفِيفُ الْمَوْنَةِ) to him who consorts with him: or + sharp or quick in motions: and, as some say, خَفِيفُ الْمَشَاشِ means + one who does much service in journeying and at home: so accord. to Ibn-'Abbād. (TA.)

مَشُوشٌ A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.) See 1, first signification.

مَشَاشَةٌ: see مَشَاشٌ, in two places.

مَشِشٌ (S, K,) in the dial. of El-Basrah, (TA,) and مَشَشٌ (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The apricot;] a certain thing that is eaten; (S;) a well-known fruit; (K;) called in Persian زَرْدُ آلو [or زَرْدُ آلو]; (TA,) than which few things are found more productive of cold, or coolness, to the stomach, and befouling, and weakening: (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the إِبْجَاص [which with others signifies the plum; but with them, the pear]: (K:) so says Lth: and some of the people of Syria pronounce it [مَشَشٌ] with damm. (TA.)

مشت

مُشْتٌ [The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. نَشْر.) [See an ex. voce تَوُّو, where it has a redundant ن affixed to it.]

مشج

مَشَجَ, aor. ٤, inf. n. مَشَجٌ, He mixed, or confused, syn. خَلَطَ (K,) one thing with (ب) another. (TK.) — مَشَجَ بَيْنَهُمَا He made a confusion, or disturbance, (خَلَطَ,) between them two. (S.)

مَشَجٌ and مَشَجٌ and مَشَجٌ: see مَشَجٌ.

مَشَجٌ (K) and مَشَجٌ (S, K) and like مَشَجٌ in its two dial. forms, مَشَجٌ and مَشَجٌ, accord. to the

TA.) i. e., **مَشَج** and **مَشَج**, or like **مَشَج** in a dial. of little authority, (رَفِي لَفِي, CK and a MS. copy of the K.) [See **مَشَوَحَة**, in art. **مَشَج**.] A thing mixed, or confused: (S, K:) or any two things mixed together: or any two colours mixed together: or what is a mixture of red and white: (TA:) pl. (of all the above forms, TA) **أَمْشَاج**. (S, K.) — **نُطْفَة أَمْشَاج**, occurring in the Kur, lxxvi. 2, [A drop consisting of] mixtures; meaning the sperma genitale, because it is a mixture of various kinds: (ISK:) or [a drop consisting of] mixtures of sperma genitale and blood: (Zj:) or [a drop consisting of] the sperma genitale of the man mixed with that of the woman and with her blood. (S, K.) — Also **أَمْشَاج** What collect together in the navel. (K.)

[مشر]

See Supplement.]

مَشَط

1. **مَشَطَ الشَّعْرَ**, aor. **مَشَطَ** and **مَشَطَ**, (M, Mgb, K.) inf. n. **مَشَطٌ**, (M, Mgb, K.) He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. **رَجَلَهُ**, (M, K,*) or **سَرَحَهُ**: (Mgb:) and **مَشَطَهُ** signifies he did so much. (Mgb.) You say also **مَشَطَتِ الْهَاشِطَةُ الْمَرْأَةَ**, aor. **مَشَطَتْ**, inf. n. as above, [The **هَاشِطَةُ** combed, or combed and dressed, the woman's hair.] (S, TA.) — Hence, (TA,) **دَائِرَةُ الْمَشِطِ** is applied to **مَشِطٌ** A blandisher, or coaxer. (K, TA.) — **مَشَطٌ** also signifies The act of mixing. (Fr, K.) You say, **مَشَطَ بَيْنَ الْمَاءِ وَاللَّبَنِ**, [He mixed together the water and the milk]. (TA.)

2: see 1.

3. **امْتَشَطَ** He combed, or combed and dressed, his hair: (Mgb, K:*) [and in like manner,] you say of a woman, **امْتَشَطَتْ**. (S, TA.)

مَشَطٌ: see what next follows.

مَشَطٌ (S, Mgb, K,) and **مَشَطٌ** (Mgb, K,) but the latter disapproved by IDrd, (TA,) and **مَشَطٌ** (K,) and accord. to some with each of the three vowels to the **ش**, but this requires consideration [in other cases than those here following], (MF,) and **مَشَطٌ** (Ks, K) and **مَشَطٌ** (AHeyth, K) and **مَشَطٌ** (K) and **مَشَطٌ** (IB, K,) of all which the first is the most chaste, (TA,) A comb: pl. **أَمْشَاطٌ** (S, Mgb, K,) and **مَشَاطٌ**. (IB, K.) — **مَشَطٌ مِنَ الْحَدِيدِ** A curry comb (**مَشَطَةٌ**): so called by a poet because it has teeth like the **مَشَط**. (TA, art. **نَبَس**.) — Also **مَشَطٌ**: [An upright loom;] a loom with which one weaves, set upright: (K, TA:) pl. **أَمْشَاطٌ**. (TA.) You say **مَشَطَ النَّاسِجَ بِمَشَطِهِ** and **أَمْشَاطَهُ**: [app.

meaning *The weaver move with his upright loom and his upright looms*. (TA.) — **مَشَطٌ** [The metatarsal bones;] the **سَلَامِيَّاتُ** of the upper part of the foot; (S, K;) i. e. the slender bones spread upon the foot, exclusive of the toes; [also called, more particularly, or perhaps only called, **مَشَطُ الْقَدَمِ** or **مَشَطُ الرَّجْلِ**]: pl. **أَمْشَاطٌ**. (TA.) You say, **انْكَسَرَ مَشَطُ قَدَمِهِ**, [His metatarsal bones broke]. (TA.) And **قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ**, [They stood upon their metatarsal bones]. (TA.) — **مَشَطُ الْكَتِفِ** + The wide bone of the scapula: (S:) or a wide bone thereof: (K:) or the wide flesh thereof: (T, TA:) — **مَشَطٌ** also signifies + A certain mark made with a hot iron upon camels, (K,) in the form of a comb, (Sb, TA,) upon the body, and the neck, and the thigh. (Aboo'Alee, TA.)

مَشَطٌ:
مَشَطٌ:
مَشَطٌ:
مَشَطٌ:
see **مَشَطٌ**.

مَشِطَةٌ A mode, or manner, of combing, or of combing and dressing the hair. (S,* TA.)

لُبَّةٌ مَشِطَةٌ A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. **مَشِطُوتَةٌ**. (S, TA.)

مَشَاطَةٌ What falls, of hair, on the occasion of combing, or combing and dressing it. (S,* Mgb, K:*)

مَاشِطَةٌ The art, or occupation, of the **مَشِطَةُ**. (K.)

مَشَاطٌ A comb-maker. (TA.) — See also **مَاشِطَةٌ**, in two places.

مَاشِطَةٌ [A female comber, or comber and dresser, of the hair;] (S;) a female who combs the hair, or combs and dresses it, well; (K;) and [in like manner] **مَشَاطَةٌ** a girl who performs well the art of combing, or combing and dressing, the hair. (TA.) And one of the post-classical writers has used in his poetry the epithet **مَشَاطٌ** [applied in like manner to a man or boy]. (TA.)

مَشِطُوتٌ: see **مَشِطُوتٌ**.مَشِطٌ: see **مَشِطٌ**.

بَعِيرٌ مَشِطُوتٌ: fem. with **ة**: see **مَشِطُوتٌ**. — **مَشِطٌ** + A camel marked with the mark termed **مَشِطٌ**; (K;) as also **مَشِطٌ**. (TA.)

[مَشَط, &c.,

See Supplement.]

مص

1. **مَصَّعَ**, (A, Mgb,) first pers. **مَصَّعْتُ**, (S, M, Mgb, K,) aor. **يَمَصُّ**; (S, Mgb, K;) and first pers. **مَصَّعْتُ**, aor. **يَمَصُّ**; (Mgb, K;) but the former is the more chaste; (T, Mgb, TA,) inf. n. **مَصٌّ**; (S, M, Mgb;) [He sucked it; or sucked it in; or sipped it, i. e.] he drank it (namely water, A, or a thing, S, M,) with a minute draught, (**شُرْبًا رَفِيقًا**): so in a copy of the A, and in the CK,) or with a gentle draught: (**شُرْبًا رَفِيقًا**): so in some copies of the K, and in the TA:) or he took it (namely a small quantity of a fluid) by drawing in the breath: and whether **شَرِبَ** may be used to denote this, as it is in the K, requires consideration: (MF:) or i. q. **رَشَفَهُ**: (S, K, art. **رَشَفَ**;) or i. q. **تَرَشَّفَهُ**: (M:) **رَشَفَ** signifies the "taking" water "with the lips;" and is more than **مَصَّ**: (Mgb, art. **رَشَفَ**;) and **مَصَّعَ** signifies the same; (S, M, A, Mgb, K;) and so **مَصَّعَهُ**: (M, A:) or the last signifies he did so leisurely. (S, K.) You say, **مَصَّعَ الرَّمَّانَ**, i. e. **مَصَّعَهُ** [He sucked the pomegranate]; and so of other things. (TA.) And **مَصَّعَ الْجَارِيَةَ** He sucked the damsel's saliva from her mouth. (IAgr, in L, art. **مَصَد**.) And **مَصَّعَ مِنَ الدُّنْيَا**: He obtained a little of worldly goods. (TA.)

4. **امَصَّهُ** [He made him to suck: or he gave him to suck]. (S, A, K.) You say **امَصَّعْتُهُ الْبَاءَ** (A) or **الشَّيْءَ** (S) [I made him to suck, or I gave him to suck, the water, or the thing]. — **مَصَّعَ** He said to him **مَصَّعَانُ**, q. v. (S,* A, TA.) You say, **هُوَ يَمَصُّهُ وَيَبْظُرُهُ**. (K, art. **بَظَرَ**, which see in the present work.)

5: see 1, in which two explanations of it are given.

8: see 1, in two places.

R. Q. 1. **مَضَّضَ** (S, A,) or **مَضَّضَ فَاهُ** (M, TA,) inf. n. **مَضْضَةٌ**, (S, M, K,) [He rinsed his mouth with water; he agitated water in his mouth; syn. **مَضَّضَ**: (M:) or he did so with the extremity of his tongue, (S, M, K,) or with the fore parts of his mouth; (A:) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between **مَضَّضَ** and **قَبَضَ** being similar to that between **قَبَضَ** and **قَبَضَ**: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, **مَضَّضَ** **الْإِنَاءَ** He washed the vessel; (ISK, S, M;) as also **مَضَّضَهُ**: (ISK, Yaakooob, M;) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (Aq, TA;) he poured water into the vessel, and then shook it,

without washing it with his hand, and then poured it out. (Abou-Sa'eed, TA.) And مَغْصُ الثَّوْبِ He washed [or rinsed] the garment, or piece of cloth. (M, TA.)

مَغْصَة: see what next follows.

مَغْصٌ What is sucked from, or of, a thing; (M, TA;) as also مَغْصَةٌ. (M, A, TA.) You say, طَابَتْ مَغْصَاتُهُ فِي فَمِي What was sucked from it, or of it, was good, or sweet, or pleasant, in my mouth. (A.) — [And hence,] The pure, or choice, part of anything; (S, K;) as also مَغْصِصٌ: (K:) and (S) the purest, or choicest, (S, M,) of a thing; as also مَغْصَةٌ and مَغْصِصٌ. (M.) And الْمَالِ مَغْصَةٌ signifies the same as مَغْصَةٌ, (K, TA,) i.e. The pure, or choice part of property, or of the property. (TA.) You say, فَلَانٌ مَغْصِصٌ قَوْمِهِ, (S, M,) and مَغْصَاتُهُ, (M,) Such a one is the purest in race, or lineage, of his people: and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مَغْصِصِ قَوْمِهِ [He is of the purest, or choicest, of his people]. (A.) — Also, Pure, or choice, applied to حَسَبٍ [or grounds of pretension to respect, &c.]; as also مَغْصِصٌ. (A.) You say also, إِنَّهُ لِمَغْصِصٌ فِي قَوْمِهِ Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, TA.) — Also, The origin, source, or place of origination, of a thing. (M, TA.) You say, هُوَ كَبِيرُ الْمَغْصِصِ He is generous, or noble, in respect of origin. (TA.) Accord. to Lth, مَغْصِصُ الْقَوْمِ signifies The original source of the people: and the most excellent of their middle class. (TA.)

مَغْصُوصٌ A certain kind of food, (S, K,) of flesh-meat, cooked, and steeped in vinegar; (K;) or, as some say, steeped in vinegar, and then cooked: (TA:) or of the flesh of birds particularly: (K:) pronounced by the vulgar with damm to the م: (S:) but what is said in the Nh implies that it is with damm; for it is there said, "and it may be with fet-h to the م." (TA.)

مَغْصَاة: see مَغْصِصٌ, in four places.

مَغْصُوصَةٌ: see مَغْصُوصَةٌ.

مَغْصِصٌ: see what next follows.

مَغْصَانٌ A cupper; because he sucks; (M, TA;) and so مَغْصِصٌ: (K, voce حَجَّارٌ, which is its syn.:) fem. of the former with ة. (M.) — A man who sucks his ewes or she-goats; by reason of his meanness, or ungenerousness: (A'Obeid, S, K:) i.e. who sucks from their udders with his mouth; lest the sound of the milking should be heard; as also, مَغْصِصٌ; (TA;) and so مَغْصَانٌ

and مَغْصَانٌ. (A'Obeid, TA.) [But in the TA it is written مَغْصَانٌ, without tenween; and so in two copies of the S.] — يَا مَغْصَانُ, [said to a man,] and يَا مَغْصَانَةَ, to a female, denote vituperation, meaning † O sucker (مَغْصِصٌ S, K) of such a thing, (S, TA,) i.e. (TA) of the بَطْنِ [q.v.], (K, TA,) of thy mother: (S, K, TA:) or the meaning is O sucker (رَاضِعٌ) of the ewes or she-goats: (K:) ISk says, (TA,) you should not say † يَا مَغْصَانُ: (S, TA:) but Ibn-'Abbád says, (TA,) one says عَلَى مَغْصَانِ بْنِ مَغْصَانٍ, and مَغْصَانَةَ بْنِ مَغْصَانَةَ, (K, TA,) meaning [Alas for me, on account of] the mean, or ungenerous, the son of the mean, or ungenerous! (TA.)

مَغْصَانٌ, with damm, The sugar-cane; [because it is sucked.] (IKh, IB.)

مَغْصِصٌ: see مَغْصِصٌ, in four places.

مَغْصِصٌ, act. part. n. of 1: see مَغْصَانٌ, in two places.

مَغْصَانٌ and مَغْصَانَةٌ: see مَغْصَانٌ.

مَغْصُوصَةٌ † A slender pastern; (K, TA;) as though it were sucked. (TA.) And مَغْصُوصَةٌ (M, A) and مَغْصُوصَةٌ (AZ, ISk, K) † A woman emaciated (AZ, ISk, M, A, K) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.)

مصت

1. مَصَّتْ, ([aor. ة,] inf. n. مَصَّتْ TA,) Inivit puellam: (K:) dial. form of مَصَدَّ. (TA.) — مَصَّتْ النَّاقَةَ He laid hold upon the womb of the camel, and put in his hand, and extracted the water [i.e. the semen injected into it]. (M, K.) [See also مَسَطَ.] — مَصَّتْ الْبَقَى He squeezed out what was in the intestines, or gut, with his fingers. (TA.) — مَصَّتْ It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) — مَصَّتْ He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S.) — مَصَّتْ He sucked saliva. (Marg. note in a copy of the S.)

مصغ

1. مَصَغَ, aor. ة, inf. n. مَصُوعٌ (and مَصُوعٌ, TA,) He, or it, (a thing, S,) went away; passed away; departed. (S, K.) — It finished; came to an end; ceased. (S, K.) — It (a garment) became old and worn-out. (S, K.) — It (a plant) became faded in its blossoms. (S, K.) — Also, inf. n. مَصُوعٌ, It (a blossom) faded; or lost its colour. (AHn.) — مَصَغَ

(inf. n. مَصُوعٌ, TA,) It (the shade) became short. (S, K.) — مَصَغَ, inf. n. مَصُوعٌ, It (an udder) ceased to have milk. (TA.) — It (the milk of a camel) ceased; passed away. (S, K.) — مَصَغَ, aor. ة, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَصَحَ. (TA.) — مَصَغَ, inf. n. مَصُوعٌ, It (a writing) became obliterated, or nearly so. (TA.) — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — مَصَغَ بِهِ, (S, K,) and † أَمَصَحَهُ, (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — مَصَغَ فِي الْأَرْضِ, inf. n. مَصُوعٌ, He set forth journeying through the land, or earth: as also مَصَحَ. (ISd.)

4: see 1.

مَصَغٌ Deficient and thin shade. (K.)

مصغ

1. مَصَغَ, aor. ة, (L,) inf. n. مَصُوعٌ; and مَصَغَ and مَصُوعٌ; (L, K;) He pulled away a thing (L, K) from the inside of another thing, (L,) and took it: (K:) and مَصَغَ and مَصُوعٌ he pulled away an أَمَصُوعَةٌ of the kind of plant called نُجَامٌ, or of that called نَصِي, (S, L,) from within another أَمَصُوعَةٌ thereof, (L,) and took it: (S, L:) and مَصَغَ he pulled out the white pith called أَمَصُوعَةٌ of the بَرْدِي. (AHn, L.) — مَصَغَ, inf. n. مَصُوعٌ, a dial form of مَصَغَ, q.v. (L, K.)

4. مَصَغَ It (a plant of the kind called نُجَامٌ) put forth its أَمَصِيعَ [pl. of أَمَصُوعَةٌ, q.v.] (K.)

5: see 1 in two places.

7. مَصَغَ, inf. n. مَصُوعٌ, It (a child) became disunited from its mother; (K;) i.e., from the belly of its mother. (L, TA.)

8. مَصَغَ, It (a thing) became disunited from (عَنْ) another thing. (TA.) — See 1 in two places.

مَصُوعَةٌ A ewe or she-goat whose udder is flaccid at the base; (T, K;) as though it were disunited (أَمَصَغَتْ, i.e. انصَلَبَتْ) from the belly. (T, L.)

مَصَغٌ A certain plant having coats (قُشُورٌ) like the onion; (K;) of which As says, I have seen, in the desert, a plant called مَصَغٌ and قُشُورٌ

having coats (قشور), one above another; whenever one peels off one أمصوغة (or coat) there appears another; and its coats (قشور) are an excellent fuel: the people of Haráh (هراة) call it دليزاد. (L.)

أمصوغة A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a خوصة of the kind of plant called ثمام (S, K,) and of that called نصي; (S;) what is plucked from the نصي, like a rod; (AHn;) [i.e., a sheath of the ثمام or the نصي;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أنايب) set one into another, each sheath (أنوبة) of which is called امصوغة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كحل) is kept: (Lth:) pl. أمصوخ and أماصيخ: (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوغة is the n. un.,] and the latter is the proper pl. (TA.) — Also, The white pith of the برؤي (AHn.)

مص

1. مَصَدًا, aor. ٤, (M,) inf. n. مَصَدٌ, (S, M, L, K,) He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L) You say, قَبَلَهَا فَمَصَدَهَا He kissed her and sucked her breast. (Lth, L.) — مَصَدًا, (IAqr, L,) inf. n. مَصَدٌ; (IAqr, L, K;) He sucked her (a damsel's) saliva from her mouth; like مَصَهَا, and رَشَقَهَا, and رَقَهَا: (IAqr, L:) and مَصَدَ he sucked (IAqr, S, L, K) saliva. (IAqr, S, L.) — مَصَدًا, (S, M, L,) aor. ٤, (M,) inf. n. مَصَدٌ, (S, M, L, K,) Iniviteam, (S, M, L, K,) quodam modo; (M;) scil, ancillam suam. (L); as also مَزَدَهَا, inf. n. مَزَدٌ. (M.) — مَصَدٌ, inf. n. مَصَدٌ, He brought under; subdued; rendered submissive; syn. ذَلَّل. (K.)

مَصَدٌ Thunder. (L, K.) — مَصَدٌ Rain: (L:) and with ٤, a shower of rain; a rain: you say, مَا أَصَابَنَا الْعَامَ مَصَدَةٌ, (and مَزَدَةٌ, TA.) Not a ruin has fallen on us this year. (M, L, K.) — مَصَدٌ Intensity of cold; (Kr, M, L, K;) as also مَصَدٌ: (K:) or, simply, cold; (Er-Riyásheh, L;) as also مَصَدَةٌ. (S, M.) And, contr., Intensity of heat: (Kr, M, L, K:) and مَصَدَةٌ, simply, heat. (AZ, L.) You say, مَا وَجَدْنَا لَهَا الْعَامَ مَصَدَةً, (and مَزَدَةً, Isk, S, M, L,) We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L) nor heat: (AZ, L:) or, intensity of cold nor intensity of heat. (Kr, M, L.) — مَصَدٌ and مَصَدٌ and مَصَدٌ A high (M, K) and red (M) hill, or mountain, such as is called مَصَدٌ: (M, K:) or the last, (As, S, M, K,) and

the others also, (M,) the upper part, or top, of a mountain: (As, S, M, K:) and the last, a place of refuge: and applied to a man: (A:) pl. of the last, مَصَدَان and مَصَدَات. (S, M, K.) Az holds the م in مَصَد to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد.

مَصَدٌ: see مَصَدٌ.

مَصَدَةٌ: see مَصَدٌ.

مَصَدٌ: see مَصَدٌ.

مص

2. مَصْرٌ He made it (namely a town) a مَصْر, i.e. a limit, or boundary, between two things. (IAqr.) — مَصَرُوا الْبَكَانَ, inf. n. تَصِيرٌ, They made the place, or appointed it to be, a مَصْر [meaning a city, or town, such as is thus called]. (M, K.) It is said of 'Omar, مَصَّرَ الْأَمْصَارَ, (S,) (TA,) which is a phrase like مَدَّنَ الْمَدَنَ, (S,) [and signifying He appointed the cities, or towns called أَمْصَارَ: or] مَصَّرَ الْأَمْصَارَ signifies he built the [cities, or towns, called] امصار: (A:) among which were El-Baṣrah and El-Koofeh. (A, TA.)

5. تَصِيرٌ It (a place) became a مَصْر [meaning a city, or town, such as is thus called]. (M, K.)

مَصْرٌ A partition, barrier, or thing intervening, between two things: (S, M, K:) as also مَاصِرٌ: (K:) and (S) or limit, or boundary, between two lands: (M, K:) pl. مَصُورٌ. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M,*) اِشْتَرَى فُلَانٌ الدَّارَ بِمَصُورٍ Such a one bought the house with its limits, or boundaries. (S, M,*) K.* — Hence, A great town; syn. بَلَدٌ عَظِيمٌ. (Bd, ii. 58;) a كَوْرَةٌ [here meaning city, or provincial city]: (M, K:) or a كَوْرَةٌ (Lth, IF, Mqb) in which the [ordinances of God which are termed] حُدُود are executed, and (Lth, TA) in which the [spoils or tribute termed] فَيْءٌ and the [alms termed] صَدَقَات are divided (Lth, IF, Mqb) without consulting the Khaleefah; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Mqb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and K:] pl. أَمْصَارٌ. (S, M, Mqb.) The dual, البَصْرَانِ, is applied to El-Koofeh and El-Baṣrah. (S, M, A, K.)

مَصِيرٌ A gut, an intestine, or a bowel, into which the food passes from the stomach; syn. مَعَى:

(S, M, Mqb, K:) or specially, as some say, of a bird, and of an animal which has a soft foot, or خَفٌّ, [as the camel,] and of such as have a cloven hoof: (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, K) and [of mult.] مَصْرَان, and pl. pl. مَصَارِين: (S, M, A, Mqb, K:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مَصْرَان, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعِل, [originally مَصِيرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ [“the food passed to it”], and they say مَصْرَان in like manner as they say مَفْعِلَان as pl. of مَسِيلُ الْمَاءِ, likening مَفْعِل to مَفْعِل: (S, TA:) مَصْرَان also is a dial. form of مَصْرَان. (Fr, Sgh, TA.) [See also مَصَارٌ, in art. مَصْر.] — مَصْرَانُ الْفَارَةِ, (S, Mqb,) or مَصْرَانُ الْفَارِ, (Mgh, K,) † A bad kind of dates. (S, Mgh, Mqb, K.)

مَاصِرٌ: see مَصْرٌ; and see مَاصِرٌ, in art. اص.

[مصع, &c.

See Supplement.]

مض

1. مَضٌ, (A,) or مَضِيضٌ, like فَرِيحٌ, (K) [but مَضِيضٌ, being contr. to rule, is probably a mis-transcription, and its being said to be like فَرِيحٌ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضِيضَتْ, (S, Mqb, K,) aor. يَمْضِي, (S, K,) inf. n. مَضِيضٌ (S, Mqb, K) and مَضِيضٌ (S, A, K) and مَضَاضَةٌ (S, K,) He suffered, or experienced, pain; (S, A, Mqb, K;) مِنَ الشَّيْءِ from the thing; (Mqb;) or مِنَ الْمَصِيبَةِ from the calamity, or misfortune; (S, A, K, TA;) and مِنَ الْكَلَامِ from the speech. (A, TA.) And مَضِيضْتُ لِلْأَمْرِ I experienced distress from the affair, or event. (TA.) — مَضٌ: see 4, throughout.

4. امْضَةٌ, (AO, Th, S, M, Mqb, K,) inf. n. امْضَاضٌ; (S;) and مَضَةٌ (AO and the other authorities mentioned above, IDrd, A,) aor. ٤, (M, Mqb, TA,) inf. n. مَضٌ (IDrd, M, A, Mqb, K) and مَضِيضٌ; (M, A, K;) but the latter form of the verb was not known to As, (S,) and is said by Th, (S,) and by Abou-'Amr Ibn-El-'Ala, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) It (a wound, Th, S, Mqb, and disquietude of mind, Mqb) pained him: (Th, S, Mqb;) it (disquietude of mind, and grief,) burned him, and distressed him: (M, TA:) it (a thing) affected, or distressed, his heart with grief; (A, K;) and both are said also of pain, and of disquietude of

mind, and of a man beating another. (A.) You say also, *الْكحل يُمضى العين*; (S, Mqb, K;) and *يُمضى*; (A, K;) and *يُمضى*; (K;) *The collyrium pains the eye*: (A, K;) or *burns it*: (S;) or *pains and burns it*: (TA;) or *stings it* by its pungency. (Mqb.) And *مضى الخل فاه* *The vinegar burned his mouth*. (IDrd, K.) And *أمضى هذا القول* *This saying distressed me*. (TA.) And *أمضه جلده فدنكه* *His skin itched [and he therefore rubbed it]*. (M, K.)

R. Q. 1. *مَضَى*, (K,) or *مَضَى*, (Mqb, TA,) inf. n. *مَضِيَّة* (S, K) and *مَضِيَّات* (K,) this last is said by Aq to be allowable, (TA,) [*He rinsed his mouth with water*;] *he agitated water* (S, Mqb, K) round about (Mqb) in his mouth; (S, Mqb, K;) *لِلوَضْوِ* for the *وضوء*, q.v.; (K;) as also *تَمَضَّى* (S,) or *وضوءه* in his *وضوء*, (S,) or *بِالنَّهَارِ* *تَمَضَّى*. (Mqb, TA.) [See also *مَضِيَّة*, (Aq, Lh,) inf. n. *مَضِيَّة*, (K,) also signifies *He agitated a vessel [so as to rinse it, or wash it out, with water]*: (Aq;) or *he washed a vessel*, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also *مَضِيَّة* [q.v.] (Lh.) = [Hence,] *مَا مَضَيْتُ عَيْنِي بَنَوْمٍ* (S, A, L) *I did not sleep*. (S, L.) And *مَا مَضَيْتُ عَيْنِي بَنَوْمٍ*, (L,) or *مَا تَمَضَيْتُ*, (A,) *My eye did not sleep*. (L.) [The inf. n.] *مَضِيَّات* also signifies *The state of sleeping*. (TA.) And *مَضَى* *He slept a long sleep*. (TA.) And *مَضَى* *Drowsiness crept in his eye*; (TA;) and [so] *مَضَى* *النَّعَاسُ فِي عَيْنِهِ* *تَمَضَّى* (S, TA,) or *النَّوْمُ* sleep. (A.) And *تَمَضَّيْتُ* *بالنَّعَاسِ* [The eye became infused with drowsiness]. (TA.) = *مَضِيَّة* also signifies, accord. to El-Farábee, *The making, or uttering, of a sound*; or *the sound itself*; (*صَوْتٌ*;) of the serpent, &c.: or, as some say, its (a serpent's) *making motions with the tongue [so as to produce a sound]*. (Mqb.)

R. Q. 2: see R. Q. 1, in five places.

مَضَى, applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) *Paining*; (K;) or *burning*; (O, L;) or *hot*. (S.) You say, *حَقَلَهُ حَقْلًا مَضًا* *He applied to his eyes burning [or paining] collyrium*. (L.) And *حَقَلَهُ بِمِلْهَوَلٍ مَضِيٍّ* *He applied collyrium to his eyes with a hot, (S,) or burning, (O,) [or paining,] style*. (S, O.) — *رَجُلٌ مَضَى الضَّرْبَ* *A man who beats, or strikes, painfully*. (Ibn-'Abbád, K.) — *إِمْرَأَةٌ مَضَى* *A woman who does*

not bear, or endure, what displeases her, or grieves her; (IAqr, K;) as though it pained her, or burned her: (IAqr;) or *whom a small word pains*: or *whom a small thing hurts, or annoys*. (T, TA.) [It occurs coupled with *بَضَى*, to which it should not be regarded as merely an imitative sequent.]

مَضَى: see *مَضَى*: — and what next follows.

مَضَى The pain of a calamity or misfortune. (S, K.) [See 1.] — *Sour milk*; (K;) [so called because it bites the tongue;] and so *مَضَى*, (K,) and *بَضَى*, of the milk of camels. (Ibn-'Abbád.)

مَضَى The state of being burned. (TA.)

مَضَى A pain which affects a man in the eye &c., from a thing that burns: so in the O, on the authority of IAqr; but in the TS it is *مَضِيَّات*. (TA.) — *Water that is intolerable by reason of saltiness*. (IAqr, K.)

مَضَى The burning of collyrium [&c.: see *مَضَى*, explained with *مَضَى*]: (L;) and *مَضِيَّات* [in like manner] signifies a burning. (K.)

مَضَى Burning: [or rather, burning much:] applied by El-'Ajjáz as an epithet to travel. (TA.)

مَضَى: see *مَضَى*: — and *مَضَى*.

مضغ

1. *مَضَغَ عِرْضَهُ*, aor. *مَضَغَ*, (inf. n. *مَضْغٌ*; TA;) and *مَضَغَ*, (inf. n. *مَضْغٌ*; TA;) *He disgraced, or dishonoured, him; blasted his reputation*; (El-Umawee, S, K;) *imputed to him, or accused him of, a vice, or fault, or the like*. (TA.)

4: see 1.

مضر

1. *مَضَرَ*, aor. *مَضَرَ*; (S, A, Mqb, K;) and *مَضَرَ*, aor. *مَضَرَ*; (A, K;) and *مَضَرَ*, aor. *مَضَرَ*; (K;) inf. n. *مَضْرُورٌ*, (S, Mqb, K,) of the first, (S, Mqb,) and *مَضْرُورٌ*, [also of the first,] and *مَضْرُورٌ*, [of the second;] (K;) *It (milk, S, A, Mqb, K, and [so in the A, but in the K or,] beverage of the kind called نَبِيذ, A, K) was, or became, sour, or acid*: (Mqb;) or *sour, or acid, biting the tongue*: (A;) or *such as to bite the tongue*; (S, TA;) *before becoming* *وَالْب*: (TA;) or *sour, or acid, and white*. (K.)

2. *مَضَرَ*, inf. n. *مَضْرُورٌ*, *He referred his lineage, or origin, to مَضَرَ [Mudar, the ancestor of most of the Arabs who trace up their genealogy to Ismá'eel, or Ishmael]*: (K;) or *he made him to be of the race of مَضَرَ by referring his lineage, or origin, to them*. (A.) = It is said, of the

race of *مَضَرَ*, in a trad., *مَضَرَها اللهُ فِي النَّارِ*, meaning, *May God make them to be in the fire [of hell]*; the verb being derived from their name: (TA;) or *may God collect them together [therein]*; like as one says *جَنَدَ الْجُنُودَ*: (Z, TA;) or *destroy them*; (K;) from the saying *ذَهَبَ دَمُهُ خَضْرًا مَضْرًا*, in the first of the senses explained below: (TA;) J says, [in the S,] that its origin seems to be from *مَضُورُ اللَّبَنِ*, meaning "the biting of the tongue by milk," and that it is with teshdeed to denote muchness, or intensiveness. (TA.)

5. *تَمَضَّرَ* *He asserted himself to be related, or to belong, to the race of مَضَرَ*. (A, K.) See 2. — *He entered into a league* (*تَعَصَّبَ*, A: in the copies of the K, *تَغَضَّبَ*; but the former, with the two unpointed letters, is the right reading: TA:) *with, (A,) or for, (K,) the race of مَضَرَ*. (A, K.) — *He affected to be like, or imitated, or assimilated himself to, the race of مَضَرَ*. (S, TA.)

خَضِرًا مَضْرًا, (S, A, K,) and *خَضِرًا مَضْرًا*, (K,) *His blood went unrevenged, or unretaliated, or uncompensated by a mulct*: (S, K;) or *so as to occasion no inconvenience or trouble (هَيْئًا مَرِيئًا) to the slayer*: (A:) *مَضْرًا* is an imitative sequent: Ks mentions also *بَضْرًا*, with ب. (S.) — You say also, *خَذَهُ خَضْرًا مَضْرًا*, (Sgh, TA, and so in the CK,) and *خَضِرًا مَضْرًا*, (Sgh, TA, and so in the CK,) *Take thou it in a fresh, or juicy, state*. (K.) See also art. *خَضِرٌ*.

مَضَرَ: see *مَضَرَ* = *خَضِرًا مَضْرًا*: see *مَضْرًا*, in two places.

مَضَرَ, (TS,) or *مَضَارَةُ اللَّبَنِ*, (K,) *What flows from milk (TS, K) when it becomes sour, or acid, and clear*. (TS.)

مَضَرَ: see *مَضَرَ*.

مَضَارَةُ: see *مَضَارَةُ اللَّبَنِ*.

مَضِيرَةٌ A kind of cooked food made of [sour] milk that bites the tongue: (S;) or a small quantity of broth, or gravy, cooked with milk such as is termed *مَضِيرٌ*, and sometimes mixed with fresh milk: (K;) or a small quantity of broth, or gravy, cooked with milk and other things: (TA;) or, as made by the Arabs, *flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be*. (AM, TA.)

مَضِيرٌ (S, A, Mqb, K,) and *مَضِيرٌ* (A, Mqb, K,) and *مَضِيرٌ*, (IAqr, K,) the last thought by ISd to be a kind of relative or possessive epithet,

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(S, K*) † [The camel has gone away, and I know not who has gone with it, or] has taken it: (K:) and in like manner, ذَهَبَ ثَوْبِي النِّعَمَ † my garment has gone, &c. (TA.)

4: see 1, in four places. — امطر الله السماء (God made the sky to rain. (S, Mgh.) — امطر البكان He found the place rained upon. (Sgh, K.) — امطرتنا We were in rain. (TA.) — امطر (Muhtekir El-Kilabee, A, K,*) and استمطر (Mubtekir, A,) † I spoke to him, and he lowered his eyes, looking towards the ground, (أطرق, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10.) should not be so rendered here,]) and his forehead sweated. (A, K.)

5. تَطَرَّ He exposed himself to the rain: (A, K:) or he went out to the rain and its cold. (K.) — See also 10, in two places. — See also 1, in five places.

10. استمطر He asked, or begged, or prayed, for rain; (S, Mgh, TA;) as also تَمَطَّرَ. (TA.) You say خَرَجُوا يَسْتَمِطِرُونَ اللَّهَ and يَسْتَمِطِرُونَهُ † [They went forth praying to God for rain.] (A, TA.) — [Hence,] استمطره † He sought, desired, or demanded, his beneficence, or bounty; (A, TA;) he asked him to give like rain. (S.) — [And hence, perhaps,] استمطر للسياط † He endured patiently the whips [as though he desired that the stripes should fall like rain upon him]. (TA.) — And استمطر † He was silent; he did not speak [when spoken to, as though he desired that words should pour upon him like rain]: in the K, this meaning is assigned to امطر, which should not be used in this sense: see also استمطر; and see 4. (TA.) — استمطر † [The camels, or sheep, &c.,] go out to the rain. (A.) See also 5. — استمطر He (a man) sought shelter from the rain. (TA.) — استمطر ثوبه He (a man) put on his garment in the rain. (Ibn-Buzurj.)

مطر Rain: (A, Mgh, K, TA:) pl. امطار. (S, A, Mgh, K.) See مطرة: and see also ظهَر, p. 1029, a.

مطر: see ماطر: — and see also مَطُور.

مطرة [A rain; a shower of rain]. (A; and S, K, voce مفرقة, &c.) You say مطرة مباركة [A blessed rain.] (A.) See مطر. — See also مطرة.

مطرة (Fr, Sgh, K, also mentioned in the L, on the authority of IAsr, and in such a manner as implies that it may be also مطرة, TA,) A [skin of the kind called] قربة: (K, &c.): applied in the present day to an اداوة and the like: (TA:) [I have found it now applied to a large bottle of leather, and of wood: pl. امطار.]

مطرة: see عطر.

مطران [sometimes pronounced مطران, and جاثليق]: see جاثليق.

مطر: see مَطُور: — and ماطر.

مطار † A horse that runs vehemently. (K, TA.)

ماطر. — سماء ماطرة (A, Mgh,) and مطرة (A,) A raining sky. (A, Mgh.) See also مطار. — يوم ماطر (A, K,) and مطر (K,) and مطر (A,) and مطر (K,) which last is a possessive epithet, (TA,) † A day of rain. (A, K.) — See also مَطُور.

مطر: see what next follows.

مطر (S, K) and مطر and مطرة (K) What is worn in rain, to protect one; (S;) a garment of wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain; (K;) from Lh. (TA.)

مطر and مطرة: see ماطر.

مطرة: see مطر.

سماء ماطر A sky pouring down abundance of rain. (A.) See also ماطر.

مَطُور † A place, (K,) and a valley, (A,) rained upon, or watered by rain; as also مطر; (A, K, TA;) and مطر, as in a verse cited voce خطوة: and so مطر and مطرة applied to a land (ارض). (TA.)

خرج متطرا He went forth into the gardens and fields after rain. (A.) — طائر متطير † A bird hastening, or going quickly, (S, TA,) in its descent; (TA;) [as also ماطر, of which the pl., مطر, occurs in the following ex.:] Ru-beh says,

وَالطَّيْرُ تَهْوِي فِي السَّمَاءِ مَطْرًا
[And the birds descend in the sky, hastening]. (TA.) متطير is also applied to a horseman, as signifying hastening, or going quickly. (S.)

مستطير † A man [from whom beneficence, or bounty, is sought, or desired: and hence,] naturally disposed to beneficence, or bounty. (IAsr, TA.) — † A place that is open and uncovered. (A, K.)

مستطير [Asking, begging, or praying, for rain. — Hence,] † Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth.) You say مستطير عندك بمستطير † I am not covetous of obtaining from thee the object of my want. (IAsr.) — † A place needing ruin. (A, K.) — † Silent; not speaking [when

spoken to, as though desiring that words should pour upon him like rain]. (K.) — [One] on whom rain has fallen. (K.)

[مطس, &c.]

See Supplement.]

مظ

مظ The pomegranate-tree: (K:) or the wild pomegranate, (As, T, S, M,) or the wild pomegranate-tree: (Lth, M, K:) or a sort of pomegranate (IDrd) that grows in the mountains of the سرة, not producing fruit, but only blossoms, (IDrd, K,) and these in abundance: (IDrd:) in its blossoms is honey, (K,) in abundance, (TA,) and they are sucked: (K:) it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom: AHn says, it grows in the mountains, and produces many blossoms, but does not mature its produce, (لا يربى,) but its blossoms have much honey: (M:) it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles: Es-Sukkaree says, it is the wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates: the n. un. is with ة. (TA.) — Also, i.q. دَمُ الاخوين, which is the same as دَمُ الغزال, (AHcyth, K,) called in the present day القاطر المكي (TA) [and قَطْرُ مَكَّة, i.e. the red, resinous, inspissated juice which we call dragon's blood.] — Also, The expressed juice of the roots of the اُرطى, (K, TA,) which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red. (TA.) — [Forsk. in his Flora, page ciii., mentions The dianthera trinulca as called in El-Yemen مض مظ.]

[مطح,

مع,

See Supplement.]

معت

1. مَعَت, aor. -, (inf. n. مَعَت, TA,) He rubbed (K) a skin, or hide. (TA.)

معج

1. مَعَج, aor. -, inf. n. مَعَج, He, or it, (a horse, and the wind, S, and a torrent, TA,) went quickly, or swiftly. (S, K.) See art. معج. — مَرَّ مَعَج He (a horse) went at an easy pace: (S:) and in like manner مَعَجَتْ she (a camel) went at an easy pace. (Th.) — مَعَجَتِ الرِّيحُ, aor. -, inf. n. مَعَج, The wind blew gently. (IAth.) — مَعَجَ فِي الثَّيَابِ The wind turns over the herbage to the right and left. (IAth.) — مَعَجَ فِي سَبِيلِهِ He inclined, in his course in every direction, by reason of his sprightliness. (TA.) — مَعَج, aor. -, inf. n. مَعَج, He affected various modes in running: he (a horse) pruned against one of the branches of

the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness: see مَعَج. (TA.) — مَعَجٌ (TA.) مَعَجٌ, (aor. ٤, inf. n. مَعَجٌ, TA.) The young weaned camel struck its head against its mother's udder, and inverted (as in the §, or opened, as in the K) its mouth around it, in order to suck: (§, K,) as also مَعَجٌ. (TA, arts. معج and مَعَج.)

مَعَجٌ A swift horse. (S.) رَسْمٌ مَعُوجٌ A wind swift in its course. (TA.) — رَسْمٌ مَعُوجٌ, and مَعُوجٌ, A horse that often affects various modes in running: that often presses against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness]. (TA.) [In like manner,] مَعُوجٌ An ass that inclines in his run to the right and left by reason of his sprightliness. (TA.)

مَعُوجٌ: see مَعُوجٌ and مَعُوجٌ.

معد

1. مَعْدَةٌ, aor. ٤, (inf. n. مَعْدٌ; L,) and مَعْدَةٌ; He snatched it unawares; seized it hastily when its owner was unawares: (L, K;) or he seized it and took it away; snatched it away; took it away quickly by force. (L.) — Also, مَعْدٌ both verbs, He drew, or pulled, it: (L:) or drew, or pulled, it quickly. (S, L, K.) Ex. مَعْدَ الدُّوِّ, and مَعْدَ بَهَا, and مَعْدَهَا, He drew up, or pulled up, the bucket: or drew, or pulled, it out, or forth, from the well. And مَعْدَ الرُّمَحِ and مَعْدَهُ, He pulled forth the spear from the place where it was stuck in the ground. And مَعْدَ سَيْفِهِ, He drew forth his sword from its scabbard. (L.) — مَعْدٌ, aor. ٤, inf. n. مَعْدٌ and مَعْدٌ, He took it (a thing) away; carried it off; went away with it. (K.) — Hence, مَعْدَ بَخْصِيَّتِهِ, He removed his testicles; (L, TA;) or he pulled them; as also مَعْدَ هَبَا. (Lh, L, TA.) — مَعْدَهُ, He took it (namely, flesh,) with his fore-teeth. (K.) — مَعْدَهُ, He plucked it out; namely, hair; as also مَعْدَهُ. (L.) — مَعْدٌ, (L, K,) and مَعْدٌ, aor. ٤, inf. n. مَعْدٌ and مَعْدٌ, (IKht.) He (a man, L,) had a diseased, or disordered, stomach, so that he did not find his food wholesome: (L, K;) or his stomach pained him. (Ibn-Tureef.) — مَعْدَهُ, He, or it, hit, or hurt, his مَعْدَهُ, or stomach. (L, K.) — مَعْدٌ, aor. ٤, inf. n. مَعْدٌ and مَعْدٌ, (L,) He went away journeying through the land, or earth. (S, L, K.)

§: see 1 in five places.

R. Q. 2. تَمَعَّدَ He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add: mentioned also in art. عَد [which see for other explanations not repeated here]: (K:) he endured with patience their mode of life in travel and in a fixed residence: (Lth, L:) and he subjected himself to a hard, or difficult life: said to be not derived from any other word. (L.) — تَمَعَّدَ He became numbered among the sons of Ma'add. (L.) — It (a people or party) removed from Ma'add to El-Yemen, and then returned. (Lth, L.) — † He became big, bulky, gross, or coarse, and fat: (Lh, TA:) † he (a boy) became big, bulky, gross, or coarse, and hard, and lost the freshness and tenderness of youth. (A.) — † He (an emaciated man) began to become fat. (K.) — He † (a sick man) became convalescent. (K.)

نَزَعَ مَعْدٌ A quick pulling up, or out, of the bucket from a well: (IAhr, §, L:) or a strong pulling up, or out; as though the bucket were pulled up from the bottom of the well: or a pulling up, or out, by means of the pulley, (L,) [and therefore quick]. — مَعْدٌ Bigness; bulkiness; grossness; coarseness. (K.) — Big; bulky; gross; coarse: (ISd, L, K,) and strong: (ISd:) applied to a thing. (ISd, L.) — A quick, or swift, camel. (§, K.) — Fresh, and soft, or tender; applied to a leguminous plant; (L, K;) fresh and juicy; applied to the same, (§,) and to fruit. (L, K.) — رُطْبَةٌ مَعْدَةٌ, and مَتَمَعْدَةٌ, A fresh and juicy ripe date. (L, K.) — In the phrase مَعْدٌ مَعْدٌ مَعْدٌ signifies Fresh and soft or tender: (§, L:) or it is a mere imitative sequent, (§, L, K,) not used alone. (§, L.) See art. تُعَدُّ.

مَعْدَةٌ, مَعْدَةٌ, مَعْدَةٌ: see مَعْدَةٌ.

مَعْدَةٌ and مَعْدَةٌ (§, L, Msh, K) and مَعْدَةٌ and مَعْدَةٌ (TA;) the first of which is the original form; (Msh, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The stomach of a human being; the place in which is the food before it descends into the lower intestines, or guts; (L, K;) in a man, what the كَرَشِ is in every ruminating animal; (§, L;) or in animals that have cloven hoofs, and such as have feet like those of the camel: (M, L, K;) accord. to ISd, from مَعْدٌ, applied to a thing, signifying "strong, and big, bulky, gross, or coarse:" (TA:) pl. مَعْدٌ (L, K) [or rather this is a coll. gen. n., of which مَعْدَةٌ is the n. un.] and مَعْدٌ: (L, Msh, K;) the latter as though formed from مَعْدَةٌ. (L.)

مَعْدٌ The side (L, K) of a man, &c.: (L:) or, in a horse, the part of each side between the lower portion of the shoulder-blade and the extremity of

the ribs, consisting of thick and compact flesh behind the shoulder-blade; the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew near the back-bone: (L, K:) and the flesh that is beneath the shoulder-blade, (L, K,) or a little below it; which is the best of the flesh of the side: (L:) and the place of the horseman's heel: (L, K:) or the part of a beast of carriage which is the place of the rider's leg: (Lh, L:) and the belly: (Aboo-Alee, L, K:) also, a rein in the part of a horse called مَنَسِج. (L, K.) See also art. عَد.

مَاعِدٌ: see what follows.

مَعْدٌ (L, K) and مَاعِدٌ (L) A wolf that runs quickly. (L, K.)

مَعْدٌ A man having a diseased, or disordered, stomach, so that he does not find his food wholesome: (L:) having a bad stomach. (A.)

مَتَمَعْدَةٌ: see مَعْدٌ.

مَعْدٌ: see مَعْدٌ.

معر

1. مَعَرٌ, [aor. ٤, inf. n. مَعَرٌ,] said of a man, (§,) and of the head, and of the tail, (TA,) His or its hair fell off; (§, TA;) as also مَعَرٌ, said of the head: (TA:) and the former said of the head, its hair became little, or scanty. (TA:) and مَعَرَتْ, said of the forelock, (النَّاصِيَةُ, K,) or of that of a horse, (TA,) it lost all its hair: (K:) and مَعَرٌ, said of a solid hoof, it lost the hair that hung down upon it from the fore part of the pastern. (TA.) — مَعَرٌ, (A, K,) aor. ٤, (K,) inf. n. مَعَرٌ, (§, TA,) said of hair, (§, A, K,) and of plumage, and the like, (K,) It fell off; (§, A;) as also مَعَرٌ, said of hair: (§, A;) or it became little, or scanty; as also مَعَرٌ: (K:) and, said of a finger-nail, or toe-nail, † it came out, or fell out, (A, K,) in consequence of something befalling it, or hurting it. (K.) See مَعَرَةٌ in art. عَر. — [Hence,] مَعَرٌ, (TA,) or مَعَرٌ مِنْ مَالِهِ, (A,) † He became poor; (A, TA;) as also مَعَرٌ, (§, A,) inf. n. مَعَرٌ; (TA;) or the latter, he became poor, and his travelling-provisions failed or became exhausted; as also مَعَرٌ, inf. n. مَعَرٌ. (K.) — [Hence also,] مَعَرَتْ الْأَرْضُ † The land became destitute of herbage: or its herbage became little, or scanty: (K:) contr. of أَمْرَعَتْ. (IKht.)

2: see 1.

4: see 1, in the three places. — مَعَرْنَا † We came upon a land destitute of herbage: (A, TA:) or we found dearth, scarcity, drought, or sterility: (TA:) and مَعَرُ الْقَوْمِ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.) —

الْأَرْضِ † *The beasts pastured upon the land, (i. e., its trees or herbs, TA,) and left no pasturage in it.* (TṢ, L, K.) — *amʿar* † *He despoiled him of his property, (K, TA,) and reduced him to poverty.* (TA.)

5: see 1, in two places.

maʿar A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A;) as also *maʿar* and *maʿar*: (A:) or having little hair; (TA;) as also *maʿar*: (S:) and the first and second, a camel's foot (خَف) of which the hair (both شعر and وَبر) has gone: and *maʿar*, a forelock (ناصية, K, or that of a horse, TA,) of which all the hair has gone. (K.) — Hair, and plumage, and the like, little in quantity, or scanty; as also *maʿar*: and the latter, hair falling off. (K.) — [Hence,] † A man who is niggardly, or avaricious, having little beneficence; (K;) unpropitious, mean, and hard, or difficult. (TA.) — † A man having little flesh. (TA.) — *maʿar*, and *maʿar*, † A plain, and land, destitute of herbage: (A:) or the latter, accord. to Yaşkoeb, land having little herbage: and *maʿar* مكان a place having little herbage. (S.)

maʿar: fem. *maʿara*: see *maʿar*, throughout. — Also, of a solid hoof, † The hair that hangs down upon it (K, TA) from the fore part of the pastern: because it has a disposition to fall off. (TA.)

maʿar: see *maʿar*.

معز

1. *maʿar* الشئ, [and *maʿar* الأرض, accord. to the explanation of the inf. n. in the S,] aor. ʿ, (TK,) inf. n. *maʿar*, (S, K, TK,) The thing [and the ground] was, or became, hard. (S, K, TK.) — *maʿar* said of a man: see 4. — *maʿar* المعزى, *maʿar* الضأن, aor. ʿ, I set apart the goats from the sheep. (K.)

4. *maʿar* He, (a man, A,) or it, (a people, S,) became abundant in goats; his or its, goats became abundant, or numerous; (S, A, K;) as also, *maʿar*, aor. ʿ, (K,) inf. n. *maʿar*. (TK.)

maʿar, and *maʿar*, (S, A, Mṣb, K,) gen. ns., (S, Mṣb,) [or rather quasi-pl. ns., signifying Goats;] the kind of غنم opposed to ضأن; (S, A, K;) the kind of غنم that have hair; (Mṣb, TA;) the ضأن being those that have wool; (TA;) as also *maʿar*, (S, Mṣb, K,) accord. to Sb, (S,) with tenween, (S, Mṣb,) when indeterminate, (Mṣb,) and perfectly decl., (S,) the ʾ [which is written ى] being a letter of quasi-coordination, not a characteristic of the fem.

gender, (S, Mṣb,) for the word is quasi-coördinate to *maʿar*, of the measure *maʿar*; for the ʾ of quasi-coordination follows the same rules as a letter belonging to the word itself, as is shown by their saying *maʿar* and *maʿar* [originally *maʿar* and *maʿar*] as the dim. forms of *maʿar* and *maʿar* with tenween, the letter next after the ى of diminution being with kear, like as they say *maʿar*; for if the ʾ were to denote the fem. gender they would not change it into ى [in *maʿar*, the original form of *maʿar*,] like as they do not change it in the dims. of *maʿar* and *maʿar* [which are *maʿar* and *maʿar*]: (S:) it is sometimes made fem., [by being written or pronounced *maʿara*,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (K:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A'Obeyd says, that most of the Arabs pronounce *maʿar* without tenween, while some of them pronounce it with tenween, whereas all of them pronounce *maʿar* with tenween: (S:) IAr says, that it is perfectly decl. when likened to the measure *maʿar*, and imperfectly decl. when held to accord. with the measure *maʿar*: (TA:) accord. to Abou-ʿAmr, Ibn-El-ʿAlà, it is from *maʿar*, [inf. n. of *maʿar*,] and in like manner *maʿar* is from *maʿar*: (Aq, S:) *maʿar* also signifies the same as *maʿar*, (S, A, K,) or is pl. of *maʿar*, [or rather a quasi-pl. n.] like as *maʿar* is of *maʿar*; (Mṣb;) and *maʿar* also is syn. with *maʿar*, (S, K,) and so are *maʿar* (K) and *maʿar*: (Sgh, K:) [respecting *maʿar*, see also below: *maʿar* [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Mṣb:) a male is called *maʿar*, (S, A, Mṣb, K,) and so a female; (Mṣb, K;) or a female is called *maʿara* (S, A, TA) [and *maʿara* (M, voce شوقا) and *maʿara*; (TA;) and *maʿara* [or rather *maʿar* شاة] is also used as a sing., (Mṣb,) and is applied to a male and to a female: (Mṣb, art. شوه:) [see also *maʿar*:] *maʿar* is a pl. [of pauc.] of *maʿar*, like as *maʿar* is of *maʿar*: (Mṣb:) the pl. of *maʿar*, (K,) or of *maʿara*, (S,) is *maʿar*; (S, K;) and *maʿar* and *maʿar* are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrad [or Kurds] fabricate their tents. (T in art. بنى.) See also *maʿar* in art. دمر; and see ضأن in art. ضأن.

maʿar: } see their syn. *maʿar*.
maʿar: }
maʿar: }

maʿara a fem. sing. of *maʿar*, q. v. (TA.)

maʿar: } see their syn. *maʿar*.
maʿar: }

maʿar dim. of *maʿar*, syn. of *maʿar*, q. v. (Sb, S.)

maʿar A possessor, or master, of *maʿar* [or goats]. (S, K.)

maʿar and *maʿara* sings. of *maʿar*, q. v. (S, K.) — The former also signifies Goats' skin. (S, K.)

maʿar, and its fem. *maʿara*, applied respectively to a place (مكان) and to land or ground (أرض), † Hard, (S, K,) and abounding with pebbles: (S:) or both, [used as subst.,] rugged and stony ground: (A:) or a place abounding with pebbles, and hard: or the latter, small pebbles: (A'Obeyd, TA:) thus A'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, a desert, (صحراء) in which is elevation and ruggedness, consisting of soil, or clay, and pebbles, mixed together, but hard ground, rough to the tread: (Ish, TA:) pl. *maʿar*, (K,) [a pl. of each as an epithet, or or each used as a subst.,] because imagined to have the character of an epithet; (TA;) and *maʿar*, [a pl. of the former,] because the character of a subst. predominates in it; and *maʿara*, a pl. of the latter. (TA.)

maʿar: see its syn. *maʿar*. — It also signifies, (K,) or is said to signify, (S,) A herd of gazelles, (S, K,) in number from thirty to forty; (S, TA;) or from thirty upwards: or a number of buck-gazelles collected together: (TA:) or a number of أوغال [or mountain-goats] collected together: (A, K:) or of أوغال such as are termed ثبائل (Az, TA:) pl. *maʿar* and *maʿar*. (K.)

معط

1. *maʿat*, (S, K,) aor. ʿ, (K,) inf. n. *maʿat*, (S,) He (a man) was, or became, without hair upon his body: (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning his hair fell off by degrees, or part after part: but you should not say *maʿat* شعره: (S:) [but see 5:] or, said of a wolf, it signifies he was, or became, mischievous, malignant, or foul; syn. *maʿat*: or his hair became scanty, or little, (K,) and *maʿat*, said of a wolf, his hair fell off: (Mgh, Mṣb;) and *maʿat*, (S, K,) of the measure *maʿat*: be

[rather] انْفَعَلَ, (accord. to different copies of the K.) said of a rope, (S, K,) &c., (S,) *it became worn smooth*. (S, K.) — See also 5. مَعَا, aor. -, (K,) inf. n. مَعَا, (TA,) *He plucked out hair [or wool] (K, TA,) from the head of a sheep or goat*. (TA.)

5. تَمَطَّطَ *It* (hair, §, Mṣb, [in the TA, الرجل is inadvertently put for الشعر, and copied in the TḲ, with the addition of شعره in the explanation,]) *fell off by degrees, or part after part*, (§, Mṣb, Ḳ, TA,) *upon the ground*, (TA,) *by reason of disease*, (§, Ḳ, TA,) *or the like*; (§;) as also اَمْتَمَطَ, (§,) and اِمْتَمَطَ, (§, Ḳ,) of the measure اِفْتَعَلَ, (Ḳ,) or [rather] of the measure اِنْفَعَلَ [originally اِنْمَطَعَ]: (§;) and [accord. to some, but see 1, above,] مَعِطَ, aor. ٔ, (Mṣb,) inf. n. مَعَطٌ, (Mgh, Mṣb,) *it* (hair) *fell off*. (Mgh, Mṣb.) You say also, تَمَطَّطَتْ أُوتَارُهُ *His fur became scattered*. (Ḳ, TA) — See also 1.

7. **مُعْط**, [said in the §, and in one place in a copy of the **K**, to be of the measure **أُنْعَل**]: see 1: — and 5.

8. **مِطْعَةٌ** and **مِطْعَمٌ** [which latter is said in one place in the copies of the **K**, to be of the measure **مِطْعَلٌ**]: see 5: — and for the latter, see also 1.

See: see also.

أَبُو مُعْطَةَ *The wolf*: (K:) a gen. proper name thereof; similar to ذُوَالَّةَ and أُسَامَةَ and نُعَالَةَ. (TA.)

أَمْعَطٌ, applied to a man, *Having no hair upon his body*; (S, K;) or *whose hair has fallen off*; fem. مَعْطَاة: (Mṣb) [and pl. مَعْطُ:] and, applied to a wolf, *whose hair has fallen off by degrees, or part after part*: (S:) or, thus applied, *mischievous, malignant, or foul*: [see 1:] or *whose hair has become scanty, or little*: as also مَعْطٌ: (K:) and مَعْطَاة, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies *whose wool has fallen off*. (TA.) — نَسْ أَمْعَطٌ † *A mischievous, malignant or foul, or wolf-like, thief, or robber*; (S, * L;) likened to the wolf termed امعط: pl. مَعْطُ. (S, L.) — أَمْعَطٌ applied to sand, (K,) and مَعْطَاة applied to a tract or collection of sand (رَمْلَةٌ), (TA,) and to land (أَرْضٌ), (K,) and مَعْطٌ applied to sands (رِمَالٌ), (K,) also signify † *Destitute of herbage*. (K, TA.) — Also أَمْعَطٌ [app. applied to sand or the like], *Extended upon the face of the earth or ground*. (TA.) — And الْمَعْطَاة, (IAqr, K,) as a subst., (IAqr,) *The pudendum*; syn. السُّمُوءُ. (IAqr, K.)

[۱۱۱]

See Supplement.]

مفت

1. مَغَتَّ, (S,) aor. ٤, (TK,) inf. n. مَغْتٌ, (K,) *He steeped, soaked, or macerated, a thing in water, and rubbed it with the fingers; he steeped it in water, and mashed it with the hand; (TA;) he steeped, and mashed with the hand, medicine in water; syn. مَرَّتْ. (S, K,*) مَغَتَّ الْمَطَرُ — (S, K,*)* inf. n. مَغْتٌ, *The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate. (TA.) — مَغَتَّ, [aor. ٤,] He submerged, or immersed, him, or it, in water. (K.) — مَغَتَّ He was affected by a fever. (TA.) — مَغَتَّهُ الْحُمَى The fever attacked him; or pained him. (TA.) — مَغْتَوْهُ, [aor. ٤,] (S,) inf. n. مَغْتٌ, (K,) *They beat him lightly, (S, K,*) as though they shook him about (كَأَنَّهُمْ تَلْتَلَوْهُ). (S.) — مَغَتَّ عِرْضَهُ, (inf. n. مَغْتٌ, K,) He defamed him; disgraced him; dishonoured him; (S, K;) aspersed him by reviling. (TA.) — مَغْتَبَرٌ بِشَرٍّ He did evil to them. (TA.)**

3. مَغَاتًا, inf. n. مِغَاتٌ and مُمَافِئَةٌ, *They clashed, and contended, each against the other*; syn. حَاتًّا. وَخَاصِمًا. (K.)

مُغْت *Evil*, as a subst. (K.) — *Conflict*, (K.) and engagement of brave men in war, in the field of battle. (TA.) — *A struggling in wrestling*. (TA.) See **مُغْت**. — *Play*; syn. **عَبَثَ**. (K.) One of the additions of F. (TA.)

مَغِثٌ, (S, K,) or مَغِثٌ, (L,) and مُمَاجِثٌ, (L,) *A strong wrestler.* (S, K.) — Also, the latter, *A man pertinacious in altercation.* (TA.) — مَغِثٌ and مَغِثٌ. *An evil, a wicked, or malignant, man :* after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA.)

مُغَاثُ The lightest, or slightest, of the diseases incident to camels. (El-Hejeree.) — Also, A certain tree, two carats' weight (قِيرَاطَان) of the root of which is an emetic and laxative: (K:) or, as in one copy [of the K], a certain plant, in the root of which is a poisonous quality (سُمِيَّة [i. e., سُومِيَّة]); the drinking of a grain of it [in water] causes looseness of the bowels, and vomiting, in an excessive degree. (T.A.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] مُغَاث is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, (في اواخر الثانية), [the degrees of heat and cold and dryness and moistness being four,] the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs or members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also

for the gout (نقرس), and spasmodic contraction (تشنج); and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse. Some say, that it is [the name of] the roots of the wild pomegranate; but this assertion is not of established authority. Others say, that it is a kind of سورنجان; and this is not improbable. The hakeem [Dáood] says, in the Tedhkiresh, مغاث is [the name of] a certain plant in El-Kerej (الكرج) and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough, or coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the سمنة, and called قلقل: hence it has been imagined to be the pomegranate: and it is said to be a species of سورنجان: its strength, or virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt. (TA.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: a root of a whitish colour, mucilaginous, fleshy, or pulpy, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.]

مَغِيْتُ and **مَمْغُوتٌ** *Herbage laid prostrate by rain*: (S, K:) herbage that is *rained upon*, and *rendered yellow*, and *bad-tasted*, and *laid prostrate by the rain*. (TA.) — See **مَغِيْتُ**.

مَمْقُوثٌ *Affected by a fever.* (I'Ar, K.) — See **مَقِثٌ**.

مَعْتُ ۵۵۵ : مُبَاغَتْ

مفج

معج. see : مَعْجَ الْفَيْصِلِ طَرَعُ أُمِّهِ 1.

Figure 1

1. مَعَدَّ, aor. -, (inf. n. مَعِدٌّ, §, L.) *He* (a child, and a lamb or kid, §, L, and a young camel, L, ك) *sucked* his mother: *he* (a young camel) *struck* his mother in *her udder* with his head, and *sucked* her: and *he* (a lamb or kid) *took* the teat of his mother in his mouth *to suck*; (L); as also مَعَدَّ, with the unpointed ع and the pointed ذ. (IK††) — مَعَدَّ *He sucked, or sucked in, a thing*: (K:) *he sucked, or sucked in, the inside of سُرْبَة*, i. e., [a piece of] the gum of the طَلح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (S, L.) See

also مَغْدُ, below. — مَغْدُ, aor. ٤, inf. n. مَغْدُ; (L, K;) and مَغْدُ, aor. ٤, (L,) inf. n. مَغْدُ; (L, K;) *He*, (L,) or *it*, (the body, K,) *became full and fat*. (L, K.) — مَغْدُ, (aor. ٤, inf. n. مَغْدُ, S, L.) *It* (a pleasant, or an ample, and easy, life) *nourished him*: (AZ, IAsr, S, L:) or *it* (a life, or manner of living) *nourished him, and rendered him in a state of amplitude and ease*. (K.) — مَغْدُ *He* (a man, L) and *it* (a plant, L, K, or other thing, K, or anything, L) *became tall*. (Abou-Malik, L, K.) — مَغْدُ فِي عَيْشٍ نَاعِمٍ, (aor. ٤, inf. n. مَغْدُ, S, L,) a phrase mentioned by Fr, (S,) *He* (a man) *lived, and enjoyed abundant comforts, or luxury, in a pleasant, or an ample and easy, state of life*. (K.) — مَغْدُ *It* (youth) *caused him still to flourish, or to be in the flower of age*. (En-Nadr, L.) — مَغْدُ *He* *became in the full prime of youth*. (L.) — مَغْدُ, aor. ٤, inf. n. مَغْدُ, *He plucked out hair*: (L:) as also مَغْدُ. (L, art. معد.) — مَغْدُ مَوْضِعَ الْقُرَّةِ *He plucked out the hair in the place of the blaze, or white mark on the forehead or face, of a horse, in order that it might become gray*. (L, K.)

4. امغدت *She* (a woman) *suckled her child*; (S, L, K;) and a she camel, &c., her young one. (S, L.) — امغد, (inf. n. اِمْغَادُ, L,) *He* (a man, S, L,) *drank much, or abundantly*: (S, L, K;) or *he drank long*. (AHn, L.)

مَغْدُ The flower, or flourishing period, of youth. (En-Nadr, L.) — Soft; tender; delicate: pleasant; easy and ample: syn. نَاعِمٌ: (S, L, K;) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) — Also, (K,) or مَغْدُ الْجَسَدِ, (L,) *Soft and plump*: applied to a camel: (L, K;) or (so in the L; in the K, and) *big, or bulky*: (L, K;) as also مَغْدُ; (L;) and *tall*: (K:) applied to anything. (L.) — مَغْدُ, applied to the غُرَّة, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; *Having the hair plucked out in order that it may become gray*: (L:) the term مَغْدُ is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) — مَغْدُ (L, K) and مَغْدُ (L) The fruit of the [tree called] تَنْضَبُ: or (so in the L; but in the K, and) the [plant called] لَفَّاح [q. v.]: (L, K:) or the wild لَفَّاح: (L:) or, both words, (so in the L; but in the K, and) the [plant called] بَادِنْجَان: (L, K:) or a plant resembling the بادِنْجَان, growing at the roots of the عَصَا: (L:) and the former word, a fruit resembling the cucumber, (Abou-Sa'eed, L, K,) which is eaten: (Abou-Sa'eed, L:) or a kind of tree that twines about other trees, more slender

than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled [to be eaten], with pipe like those of the apple; people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it appears first green; then becomes yellow; and then, at last, green [again, or probably red; for I think that يَخْضَرُ, in the L, from which this is taken, is a mistake for يَحْمَرُ]: the word is a coll. gen. n.: and] the n. un. is with ٤: (AHn, L:) ISd says, I have not heard مَغْدُ; but مَغْدُ may be a quasi-pl. n. of مَغْدُ; like as حَلَقٌ is of حَلَقَةٌ, and فَلَكٌ of فَلَكَةٌ. (L.) — مَغْدُ i. q. صَرْتُهُ, meaning as explained above, at 1: (S, L,) also, the gum of the lote-tree, سِدْر: (Abou-Sa'eed, L:) or, of the lok-tree of the desert. (S, L.)

مَغْدُ: see مَغْدُ.

مَغْرُ

2. مَغْرُهُ *He dyed it* (namely a garment or piece of cloth) *with مَغْرُهُ*. (A.)

مَغْرُ and مَغْرُهُ (K, TA) A colour inclining to red: (TA:) or a colour not pure red, (K, TA,) nor inclining to yellow; its redness being like the colour of مَغْرُهُ: (TA:) or i. q. شَقْرُهُ [i. e., in a man, ruddiness of complexion combined with fairness, and in a horse, a sorrel colour,] with duskiness, or dinginess. (K.) See also اَمْغَرُ.

مَغْرُهُ [Red ochre, called in the present day مَغْرُهُ;] red earth, (S, A, Msh, K,) with which one dyes [and paints]; (TA;) well known; (A;) as also مَغْرُهُ. (S, K.)

مَغْرُهُ: see مَغْرُهُ.

مَغْرُهُ: see مَغْرُهُ.

مَغْرُ i. q. اَشْقَرُ, (A, Msh,) applied to a man [and signifying *Of a ruddy complexion combined with fairness*], (A,) and to a horse [and signifying *of a sorrel colour*]: (A, Msh:) or red in the hair and skin, (S, K,) of the colour of مَغْرُهُ: (S:) and having redness in the face, with clear whiteness: (K:) or white, or white in face: as also اَحْمَرُ: applied to a man: (TA:) and, applied to a horse, of a colour inclining to اَشْقَرُ [or sorrel]; i. e. having his مَغْرُهُ [or sorrel colour] tinged over with duskiness, or dinginess: (S:) and applied to a camel, of the colour of مَغْرُهُ: (K:) and so applied to a horse: or a horse not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of مَغْرُهُ, and having the mane and forelock and ears like the [red] colour termed صَبَّه, without any whiteness: (TA:) [see also مَغْرُ:] the fem. is مَغْرَاءُ: and the dim. اَمْغَرُ. (TA.)

مَغْرُهُ Land whence مَغْرُهُ comes forth, or is procured. (TA.)

مَغْرُ A garment, or piece of cloth, (A,) dyed with مَغْرُهُ. (A, K.)

مَغْرُ: see مَغْرُ.

مَغْصُ

1. مَغْصُهُ, inf. n. مَغْصُ, *He pierced him with a spear or the like: for* مَغْصُ is syn. with طَعَنُ; as also مَغْصُ. (TA.) — [Hence, perhaps,] مَغْصُ, (ISk, S, Msh, K,) [of which مَغْصُ, which see below, is app. the inf. n.] and مَغْصُ, (A, Msh, [in a copy of the former of which, instead of the former verb, I find مَغْصُ, but this is probably a mistranscription,] inf. n. مَغْصُ; (Msh;) *He* (a man, S, Msh,) *had what is termed مَغْصُ as explained below*; (ISk, S, A, Msh, K;) as also مَغْصُ and مَغْصُ: (IKoot, Msh:) and مَغْصُ: (TA:) [it is most commonly with غ and ص; but Z says, that] the original word is with س, from طَعَنُهُ signifying طَعَنُهُ. (A.)

5. مَغْصِي بَطْنِي, and مَغْصِي, *My belly pained me*; as also مَغْصُ, with س. (TA.) [In the CK, we find مَغْصُ بَطْنُهُ, explained by اَوْجَعَهُ, as though signifying *It pained his belly*: but مَغْصُ is doubtless a mistake for بَطْنُهُ. In MS. copies of the K, I do not find this verb.] — And [hence,] مَغْصِي الشَّيْءِ + *The thing hurt me*: and in like manner, مَغْصِي مِنْهُ + *I was hurt by it*. (TA.)

مَغْصُ (ISk, S, A, Msh, K) and مَغْصُ; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Msh,) and Yaakoob disallows the latter word, wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [Colic; or] pain in the belly, (A, K,) and griping (تَقَطُّيعٌ) in the bowels; (A;) or griping (تَقَطُّيعٌ) in the bowels, and pain [therein]; (S;) or pain in the bowels, and contortion [therein]; (Msh;) as also مَغْصُ. (Yaakoob, TA.)

مَغْصُوسٌ A man (S, Msh) having what is termed مَغْصُ as explained above. (S, Msh, K.)

[مَغْصُ,

مَغْصُ,

See Supplement.]

مَغْطِيسٌ

مَغْطِيسٌ (S, K,) or مَغْطِيسٌ, (as in some copies of the K and in the TA,) and مَغْطِيسٌ (CK) and مَغْطِيسٌ (K) [The magnet;] a certain

stone that attracts iron: arabicized [from the Greek *μαγνήτης*]. (S, K.) [Mentioned in S, L, K, in art. *مطس*; but, as observed in the TA, it should have a separate place.]

[مغى,

مق,

See Supplement.]

مقا

مَاقِي and *مُوقِي* The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. *مَاقِي*.) Mentioned by most of the lexicographers in art. *مَاقِي*, q. v. (TA.)

مقت

1. *مَقْتَهُ*, (aor. *مَقَتَ*, Mqb,) inf. n. *مَقْتٌ* (and, accord. to the K, *مَقَاتَةٌ*; but this is the inf. n. of *مَقَتَ*, q. v.; TA) *He hated him*: (S, K:) as also *مَقْتَهُ*, (K,) inf. n. *مَقْتِي*; (TA:) [but this has, probably, an intensive signification;] or *he hated him on account of a foul action that he had committed*: (Lth:) or *he hated him with the most violent hatred*, (Zj, M, Er-Rāghib, Mqb,) *on account of a foul action*. (Mqb.) — *مَقَتَ إِلَى* (Mqb.) — *مَقَاتَهُ*, aor. *مَقَتَ*, inf. n. *مَقَاتَةٌ*, *He was hateful*, or an object of hatred, to men, on account of a foul action that he had committed: (Lth:) or *he was hateful*, or an object of hatred, in the utmost degree, (M, Mqb,) *on account of a foul action*. (Mqb.)

2: see 1.

3. *مَقَاتَهُ* *He hated him* [or *hated him in the utmost degree*] *reciprocally, on account of some foul, or evil, affair*. (A.) — *مَقَاتُوا* [They bore hatred, one to another.] (TA, art. *بُهِت*.)

4. *مَا أَمَقَّتَهُ عِنْدِي* *How hated, or hateful, or odious, is he to me!* (Sb, K.) — *مَا أَمَقَّتَنِي لَهُ* *How I hate him!* (Sb, K.)

5. *تَمَقَّتَ إِلَيْهِ* *He showed, or manifested, hatred* [or *the utmost hatred*] *to him*: contr. of *تَحَبَّبَ إِلَيْهِ*. (A.)

6. *تَمَقَّتُوا* *They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair*. (A.)

نِكَاحُ الْمَقْتِ *The marrying the wife of one's father after him*; (K:) that is, *after his having divorced her or died*: (TA:) this was done in the time of paganism, (S,) and was then thus called; *مَقْتٌ* signifying the "most violent hatred": it is forbidden in the K, iv. 28. (Zj.)

مَقْتِي A man who has contracted the kind of marriage termed *نِكَاحُ الْمَقْتِ*: (ISd, K:) or the son of such a man. (Zj, K.)

مَقِي and *مَقِي* *Hated*: (S, K:) or the former signifies *hateful*, and the latter *hated*: (MF:) [or *hateful, and hated, on account of his having committed a foul action*: in this sense *مَقِي* is mentioned by Lth: or *hateful, and hated, in the utmost degree, on account of a foul action*: in this sense *مَقِي* is mentioned in the Mqb.]

مَقِي: see *مَقِي*.

مقد

مَقْدِي A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called *مَقْدُ*; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [*مَقْدُ*]: IB says, that the orthography of the word as best known to the lexicologists is *مَقْدِي*, without teshdeed; but that A'Obeyd and others write it with teshdeed; and that IAMB cites in confirmation of its being thus a verse of 'Amr Ibn-Maadeerib, at the end of which occurs the expression *سَقَلُوهُ عَنْ شَرْبِ الْمَقْدِ*; without *ي*; [app. for *مَقْدِي*]; adding, that it is thus called in relation to *مَقْدُ*, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A'Obeyd says, I hold it to be correctly *مَقْدِي*; and I heard Rejā Ibn-Selemeh explain this as signifying "wine diminished to half its quantity by boiling;" as though it were divided (*قُدَّ*) in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist says, that the word in question is with *د* without teshdeed; from *مَقْدُ*; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — *نُوبٌ مَقْدِي* A certain well-known kind of cloth, or garment: (L, TA:) you say *ثِيَابٌ مَقْدِيَّةٌ*. (K.) [In the CK, erroneously, *مَقْدِيَّةٌ*.]

مقر

1. *مَقَرٌ*, aor. *مَقَرَ*, (S, Mqb,) inf. n. *مَقَرٌ*, (S, A, Mqb, K,) *It was, or became, bitter*; (S, A, Mqb, K;) as also *مَقَرٌ*, (ISk, IKt, A, Mqb, K,) inf. n. *مَقَرٌ*: (Mqb:) or *sour, or acid*: (K:) and *مَقَرٌ*, said of milk, (AZ, A, K,) *it became almost bitter, by reason of its quality of biting the tongue*: (A:) or *lost its [proper] flavour* (AZ, K) *by becoming intensely sour or acid*. (AZ, TA.)

مَقَرٌ عُنُقَهُ, (ISk, S, A, K,) aor. *مَقَرَ*, inf. n. *مَقَرٌ*, (ISk, S,) *He bruised his neck*: (S, A:) or *beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole*. (A, K.) — And hence, (A,) *مَقَرَ السَّمَكَةَ الْبَالِغَةَ* *He macerated the salt fish in vinegar*; (A, K;) as also *مَقَرٌ*. (K.) And in like manner you say of anything that you macerate. (TA.)

4: see 1, in three places. — *أَمَقَرْتُ لِفُلَانٍ شَوَابًا* *I made beverage bitter to, or for, such a one*. (IDrd.)

مَقَرٌ: see *مَقَرٌ*, in three places.

مَقَرٌ Bitter; (S, A, Mqb, K;) as also *مَقَرٌ* (TA) and *مَقَرٌ* (S, A, K) and *مَقَرٌ* (Sgh, K:) or *sour; acid*; as also *مَقَرٌ*: (K:) which last also signifies *intensely sour or acid*; (AZ, Aboo-Malik, S;*) applied to milk: (the same, and K:) or *sour, or acid, milk*. (Mqb.) — *أَلْوَسَ*; syn. *صَبَّرَ*: (A, S, A, Mqb, K:) as also *مَقَرٌ*: (S:) or *a certain thing resembling it*: (IKt, Mqb, K:) or *poison*: as also *مَقَرٌ*; (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, *a certain bitter kind of tree*: and accord. to AHn, *a certain plant, which grows in leaves without branches*. (TA.) [See *مَقَرٌ*.]

مَقَرٌ: see *مَقَرٌ*, in two places.

سَمَكٌ مَقَرٌ Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (AZ, TA:) or *sour, or acid, fish*: (IAqr, TA:) or *fish bruised (مَقَرٌ) in water and salt*: you should not say *مَقَرٌ*. (S.)

مَقَرٌ: see *مَقَرٌ*.

مقط

مَاقِطُ The freedman of a freedman: (K:) or the slave of a slave of a freedman: whence the Arabs say, in reviling, *بَنُ مَاقِطِ بَنٍ*. (S.) See art. *سَقَطٌ*. — *مَقَاتٌ* [which is its pl.] like *سَقَاتٌ* and *نَقَاتٌ*, signifies, accord. to IAqr, The refuse, or lowest or basest or meanest sort, of mankind, or of people. (TA in art. *خَشَر*.)

[مقع, &c.

See Supplement.]

مكا

مَكْدُ The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called *خَبَبٌ*. (L.)

مكث

مَكَثَ, [aor. ʔ,] *He remained, stayed, abode, or dwelt, in a place:* (K:) like مَكَد: accord. to some, a word mispronounced: accord. to others for مَكَثَ; the ث being changed into ت. (TA.)

10. اِسْتَمَكَّتِ الْبُتْرَةُ *The pustule became filled with pus, or matter.* (IAar, T, K.)

مكث

1. مَكَثَ, aor. ʔ; and مَكَثَ, aor. ʔ; inf. n. مَكْثٌ [with which مَكْثٌ and مَكْثٌ (see below) are syn.] and مَكْثًا (S, K) [like خَصِيصًا, q. v.,] and مَكْثًا [like خَصِيصًا] and مَكْثٌ and مَكْثٌ [which last is the inf. n. of مَكْثَ]; (TA:) *He tarried; tarried and waited, or expected;* (S, K:) *was patient, and tarried, and waited, or expected: or he tarried, stayed, or stopped, expecting: loitered; tarried; stayed; waited; paused in expectation; loitered; tarried; stayed; waited; paused in expectation.* (S, K.)

5: see 1.

مَكَثَ and مَكَثَ, subst., from مَكَثَ or مَكَثَ, *A tarrying; tarrying and waiting, or expecting; &c.* (S, A.)

مَكَثَ: see مَكَثَ.

مَكِثٌ *Grave:* (S, K:) *who does not hasten in his affair:* pl. مَكِثُونَ and مَكِثَاءُ. (TA.) — مَكِثٌ *Slow of speech.* (Ibn-Abi-Hadeed.) — Also مَكِثٌ *A man remaining; staying; abiding; remaining fixed, or stationary.* (TA.)

سَارَ الرَّجُلُ مَكْثًا *The man journeyed, or proceeded, loitering; syn. مَكْثًا.* (S.)

مكد

1. مَكَدَ, (S, L, K,) aor. ʔ, (L,) inf. n. مَكْدٌ (S, L, K) and مَكْدًا (K,) *He remained, stayed, abode, or dwelt, in a place;* (S, L;) as also مَكَثَ. (TA.)

مَكْدٌ *Water (L) lasting, or continuing, (L, K,) unceasingly.* (K.) — نَاقَةٌ مَكْدَةٌ *A she-camel abounding with milk; as also مَكْدًا:* (K:) *or constantly, or always, abounding with milk;* (L;) as also مَكْدًا (S, L;) and مَكْدٌ: (S, L, K:) like نَكْدًا: (S, L:) pl. of مَكْدٌ, مَكْدٌ, (K,) or مَكْدٌ, and مَكْدٌ. (L.) — مَكْدٌ *A well having a constant, or unceasing, supply of water:* (L:) and مَكْدٌ

مَكْدَةٌ *a well whereof the water remains without diminution* [to which is added وَاحِدٌ عَلَى قَبْلِ قَبْلِ, app. meaning, of the measure of one قَبْلٌ, not changing; by قَبْلٌ being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (S, L.) — وَدٌ مَكْدٌ *Unceasing love or affection.* (L.)

مَكْدٌ: see مَكْدٌ.

مَكْدًا: see مَكْدٌ.

مكر

1. مَكَرَ, aor. ʔ, (Mgh, TA,) inf. n. مَكْرٌ (S, A, Mgh, K;) and مَكْرًا (Mgh;) *He practised deceit, guile, or circumvention; or he practised deceit, guile, or circumvention, desiring to do to another a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded; syn. خَدَعَ; (Mgh;) and of the inf. n. خَدِيعَةٌ: (S, A, K:) he practised an evasion or elusion, a shift, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient; he plotted; or he exercised art, craft, cunning, or skill, in the management or ordering of affairs, with excellent consideration or deliberation, and ability to manage according to his own free will; syn. of the inf. n. اِحْتِيَالٌ: (S, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added secretly, or privately: (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Basáir.) [For further explanation, see what follows.] — It is trans. by means of ب: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning he plotted a thing: see مَكْرَ الشَّيْءِ in the Kur, xxxv. 41, cited voce سَيِّئٌ:] you say مَكْرَبَهُ, (S, A, TA,) aor. and inf. n. as above, (S, TA,) meaning, *He deceived, beguiled, or circumvented, him; or he deceived, beguiled, or circumvented, him, and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded: &c.: (S, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كَادَهُ, accord. to Abou-Hilál El-'Askeree: (TA:) some say, that مَكْرَبَهُ signifies as above with the addition of feigning the contrary of his real intentions; which كَادَهُ does not imply: or this latter signifies "he did him harm," or "mischief;" and the former, he did him harm, or mischief, clandestinely. (MF, voce كَادَ.) See art. خَدَعَ. — مَكْرٌ also signifies *He managed with thought, or consideration, or acted with policy, and practised stratagem, in war.* (TA.) — مَكْرٌ and مَكْرٌ are syn., (IKh, Mgh,)**

signifying, *God recompensed, or requited, for مَكْرٌ [or the practising deceit, &c.]: (Lth, Mgh, TA:*) or مَكْرٌ signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims [so as to bring upon himself the punishment due to his evil actions]: (Er-Rághib, TA:) or, accord. to I Ath, God's causing his trials to befall his enemies, exclusively of his friends: or his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected. (TA.)*

3. مَكَرَهُ *He practised with him mutual deceit, guile, or circumvention; &c.; (A,* TA;) syn. خَادَعَهُ. (TA.)*

4: see 1, in two places.

6. تَمَكَّرُوا *They practised mutual deceit, guile, or circumvention; &c. (A,* TA.)*

مَكْرٌ: } see مَكْرٌ.
مَكْرًا: }

مَكْرٌ (S, A, Mgh, K) and مَكْرًا (S, A, K) and مَكْرٌ (K) epithets from مَكْرٌ: (S, A, Mgh, K:) [the first signifying *Practising deceit, guile, or circumvention; &c.: and the second and third, practising the same much, or frequently; deceitful, guileful, artful, crafty, or cunning; a trickster, or crafty knave.*]

مكس

1. مَكَسَ, aor. ʔ, (TK,) inf. n. مَكْسٌ (Sh, A, K,) *He diminished, or deducted from, a thing; (Sh,* A,* K,* TK;) syn. of the inf. n. تَقَصَّ. (Sh, A, K.)* Thus Sh explains مَكْسٌ in the saying of Jábir Ibn-Jinne Et-Taghlibee:

• أَيْ كُلِّ أَسْوَاقِ الْعِرَاقِ إِنَاوَةٌ •
• وَفِي كُلِّ مَا بَاعَ أَمْرُو مَكْسٍ دِرْهَمٌ •

[Is there bribing in every one of the markets of Et-Irák, and in the case of everything that a man has sold the deducting of a dirhem?]. (TA.)

[Hence,] you say, مَكْسٌ فِي الْبَيْعِ, aor. and inf. n. as above; (S, Mgh, Mgh, K;) and مَكْسٌ, inf. n. مَكْسٌ and مَكْسٌ: (S, Mgh, Mgh:) both signify *He diminished, or deducted from, the price in the selling, or buying: (Mgh:) or both signify he desired, or demanded, a diminution of, or deduction from, the price in selling or buying: (Mgh, TA,*) or the former signifies he collected property in selling or buying: (K:) [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the K here by making a transposition; writing مَكْسٌ فِي الْبَيْعِ مَكْسًا جَبَى مَلَأَ وَالْمَكْسُ التَّقَصُّ وَالْمَكْرُ see*

مَكْسَ يَمَكْسُ مَكْسًا جَبَى مَلًا وَالْمَكْسُ فِي الْبَيْعِ النِّقْصُ وَالظُّمْرُ: in the TĶ we find جَبَى مَلًا, which is certainly a mistake:] or مَكْسٌ signifies the *diminishing* (إِنْتِقَاصُ) of the price of a commodity: (M, TA:) and مَكَّاسٌ, the acting with mutual niggardliness in bargaining; or, accord. to Esh-Sherreeshee, the vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price. (Har, p. ٥٨٦.) You say also, مَكْسٌ, meaning, *He* (a man) *suffered a diminution, or deduction, in selling or buying and the like.* (TA.) — [Hence, perhaps, or the reverse may be the case,] *He wronged a man; treated him, or used him, wrongfully, injuriously, or tyrannically.* (A,* K,* TĶ. [In the first and second, only the inf. n. of the verb in this sense is mentioned.] — [Hence, also, app.,] *He* (the مَكَّاسُ, Mgh, Mghb) *collected a tax; syn. جَبَى; [particularly, the tax termed مَكْسُ:]* (S,* M, Mgh,* Mghb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:] or *he collected property.* (A.) Hence the saying, (Mgh,) in a trad., (S,) لَا يَدْخُلُ صَاحِبُ مَكْسِ الْجَنَّةِ (S, Mgh) [The taker of the tax termed مَكْسٌ will not enter paradise]; meaning, the عَشَّارُ. (TA.)

3. مَكَّسُهُ — (K,) *He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. شَاحَهُ* (K; but in some copies, شَاكَّسَهُ, TA.) or مَكَّسُهُ فِي الْبَيْعِ signifies *he contended with him [by bidding against him or otherwise] in the sale.* (MA.) [See, in art. كَسَى, voce كَاسٌ, an ex. from a trad., accord. to one reading thereof.]

6. تَمَكَّسُوا They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other, in bargaining: (IDrd, K:) or تَمَكَّسُوا فِي الْبَيْعِ they contended, one with another, [by outbidding or otherwise] in the sale. (MA.)

مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Mghb,) *Money that used to be taken from the seller of commodities in the markets in the time of ignorance:* (IDrd, M, K:) and a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute: (IAqr, K:) or *what is taken by the عَشَّارُ* (S, Mgh,) or مَكَّاسٌ (S,) or مَكَّاسٌ (Mgh, Mghb:) so [accord. to some] in the verse above cited: (S:) the tax, or impost, which he used to take: (TA:) and generally, *what the Sultan's guards take wrongfully on an occasion of buying and selling:* so [accord. to some] in the verse cited above: (Mgh:) pl. مَكُوسٌ. (A, Mgh, Mghb.)

مَكَّاسٌ (A, Mgh, Mghb) and مَكَّاسٌ (S) One

who takes, or receives, what is termed مَكْسٌ: (Mgh, Mghb;) i.e., (Mgh,) i.q. عَشَّارُ. (S, Mgh.) مَكَّاسٌ: see مَكَّاسٌ.

[مكس, &c.,

See Supplement.]

مَلَا

1. مَلَا, aor. ٤, inf. n. مَلًى (S, K) and مَلَّاةٌ and مَلَّاةٌ; (K;) and مَلًى; (TA;) and مَلَّاةٌ, inf. n. مَلَّاةٌ; (K;) He filled (K;) a vessel &c. (S, TA.) You may also say مَلَّاةٌ, for مَلَّاةٌ, (TA.) — مَلَّاةٌ مِنْهُ عَيْنٌ † He satisfied [or gluttoned] the eye by his comeliness of aspect. (TA.) See an ex. in a verse cited voce عَقِبَ. — عَقِبَ مَلَّاةٌ مِنْهُ عَيْنِي † [I satisfied, or gluttoned, my eye by the sight of his comeliness]. (TA.) — مَلَّوْا, aor. ٤, (K,) inf. n. مَلَّوْا; (S, K;) and مَلَّوْا, aor. ٤; (K;) the former is that which commonly obtains; (TA;) He became rich, wealthy, &c., syn. مَلَّوْا مَلًى. (K.) — كَلِمَةٌ تَمَلُّ الْفَمَ † [A word, or saying, that fills the mouth;] i.e., gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate. (TA, from a trad.) — † فَمَلُّوا أَفْوَاهَكُمْ مِنَ الْقُرْآنِ † [Fill your mouths with the Kūr-ān]. (TA.) — مَلَّوْا رُعبًا, and مَلَّوْا رُعبًا, † He was filled with fright. (A.) — مَلَّوْا ثِيَابِي † He sprinkled my clothes with mud, &c. (A.) — مَلَّوْا رَاكِبَهُ [He (a camel) bespattered his rider with his ejected cud]. (S, K, art. زَرَد.) — مَلَّوْا عَنَانَهُ † He made, or urged, his beast to run vehemently. (TA in art. عَن.) — مَلَّوْا, like مَلَّوْا, [i.e., pass. in form, but neut. in signification,] and مَلَّوْا, † He had the disease called مَلَّاةٌ. (A, K.) — See 3.

2. مَلَّوْا فُرُوجَ قَرَسِهِ He made his horse to run at the utmost rate of the pace termed قَرَسٌ. (TA.) — And see 1, and 4.

3. مَلَّاةٌ; (S,) inf. n. مَلَّاةٌ; (S, K,) and مَلَّاةٌ; (K;) but this latter the lexicologists do not hold in good repute; (TA;) He aided, or assisted, him, and conformed with him, to do the thing. (IAqr,* AZ, S, K.)

4. مَلَّوْا فِي قَوْسِهِ, and مَلَّوْا فِي قَوْسِهِ, (S,) and مَلَّوْا فِي قَوْسِهِ, (K,) † He pulled his bow to the utmost. (S, K, TA.) — مَلَّوْا اللَّهُ, (S, K,) inf. n. مَلَّوْا, (TA,) † God affected him with the disease called مَلَّاةٌ. (S, K.)

5. تَمَلَّوْا مِنَ الطَّعَامِ وَالشَّرَابِ He became full of food and drink. (S.) — See 8. — تَمَلَّوْا غَيْظًا, † He became filled with rage. (S.)

تَمَلَّوْا شَبَعًا, and تَمَلَّوْا, He became filled to satiety. (TA.) — تَمَلَّوْا He put on himself a مَلَّاةٌ; i.e., a covering of the kind so called. (TA.)

6. تَمَلَّوْا عَلَى الْأَمْرِ They agreed, or conspired together, to do the thing: (ISk, S, K, TA:) they aided, or assisted, [and conformed with,] one another to do the thing. (TA.)

8. تَمَلَّوْا and مَلَّوْا; (S, K;) and مَلَّوْا, aor. ٤; (K;) It (a vessel, &c., TA) became full. (S, K.) — See 5. — تَمَلَّوْا شَبَابًا † [He became full of sap, or vigour, or youth, or young manhood]. (The Lexicons, &c., passim.) And تَمَلَّوْا الشَّبَابَ † [The sap, or vigour, of youth, or young manhood, became full, or mantled, in a person.] (S, K, in art. غَطَى.) [And تَمَلَّوْا, alone, He was, or became, plump.] — تَمَلَّوْا عِنَانَهُ † The utmost of his power, or ability, was accomplished. (TA in art. عَن.)

10. جَعَلَ دِينَهُ فِي مَلَّاةٍ signifies استعمالاً فِي الدِّينِ (CK, and a MS copy of the K) [app., He made wealthy persons, or honest wealthy persons, his debtors: but in one copy of the K, for مَلَّاةٌ, we find مَلَّوْا, which affords no sense that seems admissible here: and in another, دِينَ seems to be put in the place of دِين, in both the above instances; and مَلَّاةٌ in that of مَلَّاةٌ; for Golius renders the phrase استعمالاً فِي الدِّينِ by opulentiae studuit in religione sua: i.e., religionem suam in illa posuit: a meaning which IbrD rejects].

مِلٌّ [A thing sufficient in quantity, or dimensions, for the filling of a vessel, &c., or] the quantity that a vessel, &c., holds when it is filled. (S, K.) — أَعْطِهِ مِلَّةً وَمِلَّةً وَثَلَاثَةَ أَمْلَاتِهِ Give it (i.e., the cup, TA) what will fill it; and what will twice fill it; and what will thrice fill it. (S, K.) — حَجَرٌ مِلٌّ الْكَفِّ A stone that fills the hand. (TA.) — لَكَ الْحَمْدُ مِلُّ السَّمَوَاتِ وَالْأَرْضِ To Thee be praise that shall fill the heavens and the earth. (TA.) — مِلٌّ كِسَائِبًا A fat woman; that fills her when she covers herself with it. (TA, from a trad.)

مَلَّاةٌ An assembly, (IAqr, S, K,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَاتٌ. (IAqr.) — Nobles; chiefs; princes; syn. أَشْرَافٌ and عُلَيَّةٌ; (K;) principal persons; persons whose opinion is respected. (TA.) [The most exalted princes; i.e.] the angels that are admitted near [to the presence of God]; or the archangels. TA.) See سَمِعَهُ, for other explanations. — A people of comely appearance, figure, attire, or adornment, united for some purpose or design; expl. by قَوْمٌ ذُو الشَّارَةِ وَالتَّجَمُّعِ لِلْإِرَادَةِ (Abu-l-Hasan, K:) [but this is wrong, see Beyd,

ii. 247.] Thus it is of a different class from رَفْعٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) — † Consultation. (K.) [You say,] مَا كَانَ هَذَا الْأَمْرُ عَنْ مَلَا مِنَّا † This thing was not the result of a consultation and consent on our part: [and] أَكَانَ هَذَا عَنْ مَلَا مِنكُمْ † Was this the result of a consultation of your nobles, and of your assembly? said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.)

مَلَا They conversed, consulting together. (S.) — Opinion. (K.) [See a supposed example below.] — Disposition; nature; manners; (S, K;) a nature rich in needful qualities: (T:) pl. أُمَلَا. (S.) [You say,] مَا أَحْسَنَ مَلَا بَنِي فَلَانٍ † How good are the dispositions, or manners, and conversation, of the sons of such a one! (S.) El-Juhanees says,

- تَنَادَوْا يَا لَئِذَا بَهْتَةً إِذَا رَأَوْنَا
- فَقُلْنَا أَحْسَنِي مَلَا جُهَيْنَا

(S) [They called out, one to another, O Buhtheh! come to our aid! when they saw us: and we said,] Be of good disposition, or manners, O Juheynah! or, accord. to some, Be of good opinion, O Juheynah! (see above:) or, as some say, Aid well, O Juheynah! taking مَلَا in the sense of مَلَاةٌ: [see 3]. (TA.) — أَحْسِنُوا أُمَلَا كُمْ Amend your manners; or have good manners. From a trad. (S, K.) — Also مَلَا A coveting. (K.)

مَلَاةٌ A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey. (K.) — See مَلَاةٌ.

مَلَاةٌ The manner in which a thing is filled. (K.) [You say,] إِنَّهُ لَحَسَنُ الْمَلَاةِ (not التَمَلُّو) Verily it is well filled. (K.) — مَلَاةٌ An oppression occasioned by repletion with food. (K, TA.) [See also مَلَاةٌ.]

مَلَاةٌ and مَلَاةٌ Richness, wealthiness, &c.: (K:) or trustiness, or honesty. (S.) [See مَلِيٌّ.]

مَلَاةٌ: see مَلَاةٌ.

مَلِيٌّ (S, K,) also written and pronounced مَلِي, (Nh,) A rich, wealthy, opulent, man: (K:) or trusty, or honest: (S:) or trusty, or honest, and rich: (TA:) or a rich man, or one not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor: (K, TA:) or an able, rich, man: (Msb:) [a solvent man:] pl. مَلَاةٌ and أُمَلَاةٌ and مَلَاةٌ. (K.) — Also مَلَاةٌ Chiefs: so called because rich in needful things. (TA.)

مَلَاةٌ (K) and مَلَاةٌ (S, K) and مَلَاةٌ (K) † A defluxion, or rheum, syn. رُخَامٌ, (S, K,) occasioned by repletion, or a heaviness in the head, like a defluxion, or rheum, (رُخَامٌ,) from repletion of the stomach. (A.) [See also مَلَاةٌ] — مَلَاةٌ A piece of drapery which is wrapped about the body; i. q., إِزَارٌ, (TA) and رِبِيطةٌ: (S, K:) or the مَلَاةٌ is a covering for the body formed of two pieces; (TA;) composed of two oblong pieces of cloth sewed together; (Msb, in art. لَفَى;) and the رِبِيطةٌ is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ and أَوْرَسٌ,) and was probably otherwise similar to the modern مَلَاةٌ, which is described and represented in my work on the Modern Egyptians, part i., ch. 1.] Pl. مَلَاةٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which مَلَاةٌ is the n. un.;] or, accord. to some, مَلَاةٌ; but the former is better established. (TA.) Dim. مَلِيَّةٌ; for which مَلِيَّةٌ was also used, accord. to a tradition. (TA.) — مَلَاةٌ Fairness of complexion. (TA.) — مَلَاةٌ Simple dust. (TA.) — Also مَلَاةٌ The skim that forms on the surface of milk. (El-Moajjam.)

مَلَانٌ (S, K) [and مَلَانٌ, as it forms in the] fem. مَلَانَةٌ (K) and مَلَانِيٌّ; (S;) pl. مَلَاةٌ; (K;) Full: (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَانٌ; and the fem., مَلَا: (TA:) and the vulgar say مَلَانٌ مِنَ الْكُرْمِ A full vessel. (S, TA.) — مَلَانٌ مِنَ الْكُرْمِ † [Full of generosity]. (TA.) — See مَمْلُوءٌ.

مَالِيٌّ † A majestic person: one whose aspect satisfies the eye. (TA.) — مَالِيٌّ الْعَيْنِ, and مَالِيٌّ لِّلْعَيْنِ, † A person whose aspect satisfies the eye by his comeliness &c. (TA.)

مَلَانٌ أَمَلًا لِعَيْنِي مِنْ فَلَانٍ † Such a one is more satisfactory to my eye by his comeliness than such a one. (TA.) — هَذَا الْأَمْرُ أَمَلًا بِكَ This thing is better for thee, and more satisfactory: expl. by أَمَلُكَ [which is said to have this signification]. (TA.)

مَمْلُوءٌ, pass. part. n. of مَلَا, Filled. (S.) — Also, † Having the disease called مَلَاةٌ: as part. n. of مَلِيٌّ. (A.) — Also, (and accord. to some copies of the K, مَلَانٌ,) أَفْرَأَ by God with that disease: extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of مَلَا: by rule it should be مَمْلَأٌ. (TA.)

مَمْلِيٌّ An ewe in whose belly are water and matter [such seems to be the meaning of أَغْرَأَسُ in the explanation] so that one thinks her to be pregnant. (K.)

شَابٌ مُتَبَلِّغٌ [A youth is the full bloom of his age. See art. عَقَبٌ.]

ملب

مَلَابٌ: see art. لَوْب, in which, as well as here, it is mentioned in the K.

ملت

1. مَلَتَ, aor. َ, (inf. n. مَلَتْ, TA.) He put [a thing] in motion, or into a state of commotion: (ISd, K:) like مَتَلٌ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.)

سُنْفُ الْبَرْجِ i. q. مَلَيْتَ (K;) i. e., The leaves of the tree called مَرْج. (TA.)

أَمْلُوتٌ an epithet applied to a مَفَاةٌ [or waterless desert]. (Marg. note in a copy of the S.)

أَمَالِيَتٌ Swift camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is أَمْلُوتٌ or أَمَلِيَتٌ: some of the lexicologists reject it. (MF.)

ملت

1. مَلَتَهُ, aor. َ, inf. n. مَلَتْ, He soothed, or tranquilized his mind, with words; spoke to him sweetly, or pleasantly; soothed him with agreeable words; (S, K;) not meaning to fulfil his words: as also مَلَذَهُ, aor. َ, inf. n. مَلَذَ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَتْنِي I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it. (A.) — In like manner, He made him a promise, (as though he would repel him from him, S,) not meaning to fulfil it. (S, K.) Accord. to Ibn-Abi-l-Hadeed, He made him a concealed promise: but this is a strange explanation. (MF.) — مَلَتَ, inf. n. مَلَتْ, He lied; as also مَلَذَ. (TA, art. مَلَذَ) — مَلَتَ الظُّلَامُ The darkness became mixed with the light: this happens at nightfall and at daybreak. (AZ.) — مَلَتَهُ بِالْأَسْرِ He aspersed him, or bespattered him with evil. (A.) — مَلَتَهُ, [aor. َ,] inf. n. مَلَتْ, He beat him lightly; (K;) like مَغْنَهُ, q. v. (TA.) — مَلَتَ He (a hare, TK,) was unable to run; too weak to run. (K.)

3. مَالَتْهُ, (inf. n. مَلَرْتُ, TA,) He treated him with dissimulation, and jested, or joked, with him. (K.)

مَلَتْ and مَلَتْ and مَلَتْهُ The first, or commencement, of the blackness of night: (K:) or it is after the سُنْفُ: (TA:) or the first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last مَلَسٌ has come, it is called مَلَسٌ. (IAqr.) —

مَلَّتِ الظُّلَامَ and (S, K,) أَتَيْتُهُ مَلَّتٌ ۖ الظُّلَامَ (K,) and جُنْدٌ مَلَّتُهُ (TA,) I came to him at the period when the darkness became confused, (S, K,) and had not yet become very intense, [as it has] when thou sayest أَخُوكَ أَمْرٌ الذُّبُّ [(Is this) thy brother, or the wolf?]; (S;) i. e. at the time of the prayer of sunset, and after it. (Aq, S.) — *The prayer of sunset*: in the dial. of Rabee'uh. (A.) — مَا كَانَ عَهْدُهُ إِلَّا وَثَقًا وَوَعْدُهُ إِلَّا مَلَّتًا [His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled]. (A.)

ملت One who does not become satiated with coitus. (K.) You say امْرَأَةٌ مَلَّتٌ and رَجُلٌ مَلَّتٌ. (TK.)

ملت. } See ملت.
ملتة.

ملح

1. مَلَحَ (S, K,) aor. ۛ and مَلَحَهَا, aor. ۛ; (K;) inf. n. مَلْحٌ; (S, K;) He (a child) sucked [the breast of] his mother: (S;) or he took his mother's teat with the extremity of his mouth. (S, K.) And مَلَحَ الثَّاقَةَ, said of a young camel, He sucked the she-camel; like سَلَحَهَا. (L, TA, in art. سلح.)

4. اَمْلَحَ (Mgh,) inf. n. اِمْلَاحٌ; (S,) His mother suckled him. (Mgh.) [The masc. form of the verb is mentioned in the K.]

8. اَمْلَحَ He sucked milk: (K:) or he (a young weaned camel,) sucked what was in the udder. (S.)

مُلَحٌ Sucking kids. (K.)

مَلْحَةٌ A single suck. (Mgh.) [See also مَلْحَةٌ.]

مَلْحَانٌ A man who sucks the teats of his camels, (or of his sheep or goats, TA,) by reason of his avarice; (S, K;) not milking them lest he should be heard: (TA:) as also مَلْحَانٌ. (S.)

مَلِيعٌ A foster-brother; syn. رَضِيعٌ. (K.) — An illustrious man. (K.)

مَلِيعٌ (S, K) and مَلِيعَةٌ (S, in art. سيع,) [A plasterer's trowel;] a thing with which one plasters: (S, K:) an arabicized word, from the Persian, (S,) [originally مَالَه].

اَمْلُوحٌ [Sugar-candy]: see اَمْلُوحٌ.

اِمْلَاحَةٌ A single act of suckling. (TA.) — It is said in a trad., لَا تُحَرِّمُ الْاِمْلَاحَةَ وَلَا اِمْلَاحَتَانِ (S,) i. e. One act of suckling, or the giving one suck, does not bar [the two parties

from marrying each other], nor do two acts of suckling, or the giving two sucks, like as complete suckling does. (TA.)

ملح

1. مَلَحَتْ فُلَانَةٌ لِفُلَانٍ, (aor. ۛ and ۛ, L,) ۛ Such a woman suckled, or gave suck, for such a one. (A, L.) — مَلَحْنَا لِفُلَانٍ, inf. n. مَلْحٌ; (S,) We [meaning the wife of one of us] suckled, or gave suck, for such a one: (Aq, L:) or we suckled such a one. (S.) — مَلَحَ الْوَلَدُ [app. He caused the child to be suckled;] syn. with اَرْضَعَهُ. (K.) [See اَرْضَعَهُ.] — مَلَحَ; (L;) and مَلَحَ, inf. n. مَلْحٌ; and مَلَحَ; (L, K;) the last said to be formed by transposition from مَلَحَ; but ISd, sees no reason for this assertion; (L;) ۛ He (a camel, L,) became fat. (L, K.) ۛ مَلَحَتْ she (a camel destined for slaughter) became fat: (El-Umawee, S:) or, became a little fat: (K:) She (a camel) became fat in a small degree. (L.) Also ۛ مَلَحَتْ ۛ They (lizards such as are called ضَبَابٌ) became fat; as also مَلَحَتْ. (L.) — مَلَحَ, aor. ۛ, inf. n. مَلْحَةٌ (S, Mgh, K) and مَلَحَ; (K;) this form of the verb is of the dial. of the people of El-'Áliyah; (Mgh;) and مَلَحَ, aor. ۛ, (S, Mgh, K,) inf. n. مَلْحٌ; (S, Mgh;) and مَلَحَ, aor. ۛ; (IAq, K;) and ۛ مَلَحَ, inf. n. اِمْلَاحٌ, of the dial. of El-Hijáz; (Mgh;) It (water) was salt: (S, Mgh, K:) or ۛ مَلَحَ signifies it became salt, having been sweet. (K.) — مَلَحَ, aor. ۛ, (S, Mgh, K,) inf. n. مَلْحٌ; (S, Mgh) and مَلْحَةٌ (S) and مَلَحَ, the first of which is the most common, and the last the least common, (TA,) ۛ It (a thing, S, Mgh) was, or became, goodly, beautiful, or pretty; (S, Mgh, K;) and beautiful of colour; or beautiful and bright; (Mgh;) pleasing to the eye or ear; facetious. (The lexicons passim.) — مَلَحَ الْقِدْرَ, aor. ۛ and ۛ, (S, Mgh, K,) inf. n. مَلْحٌ; (S, Mgh,) He put salt into the cooking-pot: (K:) or put a proper quantity of salt into it: (S, A, Mgh:) and accord. to Sb, ۛ مَلَحَ and ۛ مَلَحَ signify the same as مَلَحَ: (ISd:) or مَلَحَهَا, inf. n. مَلْحٌ, and اَمْلَحَهَا, signify he put much salt into it, (S, Mgh, K,) so that it [meaning its contents] became spoiled. (S, A.) — مَلَحَ, (S, K,) inf. n. مَلْحٌ; (S;) and ۛ مَلَحَ, inf. n. مَلْحٌ; (TA;) He fed camels or sheep or goats with salt earth, (S, K,) or with earth and salt, the salt being more in quantity. (TA.) This is done when the animals cannot procure plants of the kind called حَمِيضٌ. (S.) — مَلَحَ, aor. ۛ and ۛ, (K,) inf. n. مَلْحٌ; and ۛ مَلَحَ; He salted fish. (K.) — مَلَحَ; aor. ۛ, inf. n. مَلْحٌ, He salted

flesh-meat, and a skin, or hide. (L.) — Also ۛ مَلَحَ, inf. n. مَلْحٌ, He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) — مَلَحَ, aor. ۛ, inf. n. مَلْحٌ, ۛ He, or it, (a man, &c.,) was blue, or gray, [see مَلْحَةٌ,] in such a degree as to incline to whiteness; (Mgh;) as also ۛ مَلَحَ, inf. n. اِمْلَاحٌ; and ۛ مَلَحَ. (TA.) — Also, ۛ He was black, with whiteness overspreading his hair: or, of a dusty white colour: or, of a clear white colour: (Mgh;) [and in like manner,] ۛ مَلَحَ, inf. n. اِمْلَاحٌ, he (a ram) was of a white colour intermixed with black. (S, K.) — مَلَحَ, aor. ۛ, inf. n. مَلْحٌ, He (a horse) had the kind of swelling called مَلْحٌ. (TA.)

2. See 1, in six places. — مَلَحَ ۛ He (a poet) produced, or said, something goodly, beautiful, pretty, [or facetious]: (S, K:) and ۛ مَلَحَ he produced, or said, a goodly, beautiful, or pretty, [or a facetious,] word, or saying, or speech. (Lth.)

3. مَلَحْتُ فُلَانًا, (A,) inf. n. مَلْحَةٌ, (S, A, K,) ۛ I ate with such a one. (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مَلَحَ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — مَلَحَهُ, inf. n. مَلْحَةٌ and مَلَحَ, ۛ He was, or became, his foster-brother. (L, TA.) [البَلَاغُ is explained in the K by الرِّضَاعُ: Lth explains it by الرِّضَاعُ, as is mentioned in the TA: الرِّضَاعُ is explained in the A, Mgh, L, and other lexicons by الرِّضَاعُ: in the copies of the K in my hands, by الرِّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another the رِضَاعُ, without any vowel to the ر: الرِّضَاعُ, syn. with الرِّضَاعَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by الرِّضَاعَةُ;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةٌ الرِّضَاعَةِ Between them two in the sacred or inviolable bond, or obligation, which is the consequence of their being foster-brothers. (A.)

4. See 1, in four places, and 2. — اَمْلَحَ ۛ The people possessed milk; ۛ the people had fat camels or other beasts. (L.) — اَمْلَحَ ۛ He (a camel) carried fat; (L;) [meaning was fat]. اَمْلَحَ الْقِدْرَ ۛ He put some

fat [which is termed **مِلْح**] into the cooking-pot. (AA.) — **املح الإبل** *He gave the camels salt water to drink.* (K.) — **املحت الإبل** *The camels came to salt water to drink.* (S.) — **مَا أَمْلَحَ زَيْدًا** [How very goodly, or beautiful, or pretty, is Zeyd! a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed **تَصْغِيرُ تَعْظِيمٍ**, from **أَمْلَحَ**] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said **مُتَمَلِّح** (T:) it is the only instance of a verb put into this form, except **مَا أَحْيَيْتَهُ** (S, K,) and, as some say, **مَا أَحْيَلَاهُ**. (TA.) This is said accord. to the doctrine of the Basrees, who assert the **الْعَل** of wonder to be a verb: but as to the Koofoes, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — **مَا أَمْلَحَ وَجْهَهُ**, and **فَعَلَهُ**, **مَا أَمْلَحَ وَجْهَهُ**, *How goodly, beautiful, or pretty, is his face!* and *how good is his action!* (A.) — **أَمْلَحْنِي بِنَفْسِكَ** *Grace me, or recommend me, (زَيْتِي) [by thy speech].* (T, L.)

5. See 1, in two places. — **فَلَانٌ يَتَمَلَّحُ وَيَتَمَلَّحُ** *[Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious].* (A.)

9. See 1, in two places.

10. **استمْلَحَهُ** + *He esteemed him, or it, goodly, beautiful, or pretty;* (S, K:) [pleasing to the eye or ear: (the lexicons passim:)] or *found him, or it, to be so* (TA.)

مِلْح: see **مِلْح**.

مِلْح (S, M, K) and **مَلَحَ** (M) *† The act of sucking the mother or any nurse; syn. رَضَعَ* (S, M, K:) a child's *sucking* its mother. (Abu-l-Kásim Ez-Zejjájee.) — **مِلْح** *† Milk.* (IAqr.) The following verse of Abu-t-Tamahán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by Aq, [app., accord. to the S, as an ex. of **مِلْح** in the sense of **رَضَعَ**; but as MF observes, it may be taken as an ex. of that word in the sense of milk;]

• **وَأَيُّ لَأَرْجُو مِلْحًا بِي يُطَوِّنُكُمْ**
• **وَمَا بَسَطْتُ مِنْ جِلْدٍ أَشَعَّتْ أَغْبَرًا**

(S, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرَوْهَا) [which is understood] the milk which ye have drank, of these camels, [lit.,

their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read **أَغْبَر**, for the sake of the rhyme; for each verse of the poem to which it belongs ends with **kesreh**. (L.) — **مِلْح** a thing well known, (S, K,) [Salt;] *that with which food is made pleasant:* (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. **مِلَاح**. (Msb.) Dim. **مِلْحَة**. (Msb.) — **مَا مِلْح** (S, K, &c.) originally **مِلْح**, from the verb **مَلَحَ**, like **خَشِن** from **خَشَنَ**, contracted because of the frequency of its usage; (Msb;) and **مَا مِلْح** (K,) and **مَا مِلْح**; (IAqr, ADk, Az;) [respecting which last, see what will be found after the explanation;] *Salt water.* (S, K, &c.) J says, that **مَا مِلْح** is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning **مِلْح** like **رَجُلٌ تَارِسٌ**, i. e. **دُو تَرْسٍ**, and **دَارِعٌ**, i. e. **دُو دَرِيع**: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from **أَبْقَلَ الْمَوْضِعِ** from **بَاقِلٌ** like as you say **أَمْلَحَ الْمَاءَ**; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Hijáz, who selected the most chaste words of the various dialects: or it is regularly formed from **مَلَحَ الْمَاءَ**, a form of the verb sometimes used. (Msb.) The pl. of **مِلْح** is **مِلَاح** and **مِلَاح** (L, K:) and sometimes is said **مِلَحَ أَمْوَاءَ** salt waters; and **رَكْبَة مِلْحَة** a salt well. (L.) — **مِلَاح** Salt waters. (T, K.) **أَمْلَحَ قَلْبِي مِلْحًا** A well of salt water: (S, K:) pl. **مِلَاح**, occurring in a verse of 'Antarah. (S.) — **مِلْح** + Knowledge; science; learning; syn. **عِلْمٌ**. (IKh, Kz, K.) — **مِلْح** Men of science; learned men; syn. **عِلْمَاءُ**. (IKh, Kz, K.) — **مِلْح** Goodliness, or beauty. (K.) [Accord. to the TA, it is an inf. n.: see **مِلْح**.] — **مِلْح** Fat, as a subst. (Sh, K.) — **مِلْح** Fatness: (K:) or a small degree of fatness. (TA.) — **مِلْح** and **مِلْحَة** *† A sacred or inviolable bond, or the like, or any compact, bond, or obligation, which one is under an obligation to respect, or honour, or the cancelling or breaking of which renders one obnoxious to blame; syn. حُرْمَةٌ and حَنْفٌ; and a compact, or confederacy; syn. حَنْفٌ.* (K.) In some copies of the K, for **حَنْفٌ** is put

حَنْفٌ. (TA.) — Accord. to Abou-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say **مِلْح** **فَلَانٍ وَفَلَانٍ مِلْح**, and **مِلْحَة**, *There is a sacred or inviolable bond, &c., between such a one and such a one.* [This meaning is derived from **مِلْح** as signifying "salt;" the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] **مِلْح** **عَلَى رُكْبَتَيْهِ**, so in the copies of the K, but correctly **عَلَى رُكْبَتَيْهِ**, as in all the other lexicons, (TA.) **مِلْح** [lit., *His salt is upon his knees;*] meaning *he has no good faith, so as to fulfil his promises, or engagements:* (K:) or *he has little good faith, so as to fulfil his promises, &c., for the Arabs swear by salt, and by water, because of their respect for them:* (IAqr:) or *he violates the obligation imposed by such, the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees:* (T:) or *he is fat:* (K:) Aq says, that in the following verse,

• لَا تَلْمِهَا إِنَّمَا مِنْ نِسْوَةٍ
• مِلْحًا مَوْصُوتَةً فَوْقَ الرُّكْبِ

[Blame her not; for she is of women whose fat is placed above the knees;] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and **مِلْحًا** signifies their fat: (TA:) or *he is sharp in his anger:* (K:) or *he is of evil disposition, rendered angry by the least thing;* like as salt upon the knee is scattered by the least thing: (T:) or *he is frequently engaged in altercation;* as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also **رُكْبَة**.] — **مِلْح** and **مِلْحَة** *† A plant of the kind called حَنْفٌ.* (ISk, S.)

مِلْح: see **مِلْحَة**. — **مِلْح** A certain disease and fault in the hind leg of a beast of carriage; (TA;) a swelling in the hock, or hock-tendon, (عُرْقُوبُ) of a horse; (S, K;) less than what is called **حَرْبٌ**; which is a name given to it when it has become violent. (S.)

مِلْح: see **مِلْح**.

مِلْحَة *† A single feed taken by a child from the breast.* **مِلْحَة**, with **ج**, signifies a single suck. (TA.) — **مِلْحَة** The main body of the sea; or the fathomless deep of the sea; or a great expanse

of sea of which the extremities cannot be seen. (K.)

مَلَحَّة (S, K) and مَلَح (K) † A white colour intermixed with black: (S, K:) whiteness over-spreading blackness in the human hair, and in anything: or a dusty white colour: or a clear white colour: or whiteness inclining to any kind of redness; like the colour of the antelope. (L.) [See also أَمْلَح.] — Also, مَلَحَّة † The utmost degree of blueness or grayness, [app. meaning the latter, from مَلَح as signifying “salt,” as salt in the state in which it is commonly used in Arabia is of a pale gray colour,] أَشَدُّ التَّزْقِي (K:) or blueness, or grayness, (زُرْقَة) of such a degree as to incline to whiteness. (S.) [See أَمْلَح.] — مَلَحَّة † A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L:) وَاجِدَةُ الْمَلَحِ مِنَ الْأَحَادِيثِ (S, K:) [what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (IbrD:) and so † أَمْلُوْحَة, coupled with أَفْكُوْحَة in art. فَكْه in the TA:] also said to signify a bad, an abominable, or a foul, word, saying, or speech; a meaning taken from a trad. of 'Aisheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مَلَح. (S, K.) As said نَلْتُ بِالْمَلَحِ [I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) حَدَّثْتُهُ بِالْمَلَحِ † [I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) — [A curiosity, an extraordinary thing.]

مَلَح: see مَلَح.

مَلْحَان: see مَلْحَان. — [A sucker: see مَصَان in art. مَص.]

مَلْحَان (S, K) sometimes written مَلْحَان † (TA, art. شِبَّان, voce شِبَّان) [written in both these ways in a copy of the S in my hands,] † A name given to one of the winter-months, because of the whiteness of its snow: (S:) the month called Jumáda-l-Akhirah, جُمَادَى الْآخِرَة (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolá, جُمَادَى الْأُولَى, being called شِبَّان: or this was a name of Kánoon el-Owwal, كَانُونُ الْأَوَّل (TA;) and مَلْحَان was Kánoon eth-Thánee, كَانُونُ الثَّانِي (K, TA:) [but see شِبَّان:] or شِبَّان and مَلْحَان were names applied to the days when the earth was white with hoar-frost, or rime. (Amr Ibn-Abi-ʿAmr, Az.)

مَلَح: see مَلَح.

مَلَح and مَلَح (S, K) but the

last signifies more than the first, (T, S,) † Goodly; beautiful; pretty; (S, Mqb, K;) and beautiful of colour; or beautiful and bright; (Mqb;) pleasing to the eye or ear; facetious: (the lexicons passim:) fem. of the first with ة: (Mqb:) pl. of the same, مَلَاَح and مَلَاَح; (AA, S, K;) and of مَلَاَحُون, مَلَاَحُون; and of مَلَاَحُون, مَلَاَحُون. (K.) — See مَلَح. — [Facetious speech.] — One in whose counsel, or advice, one seeks a remedy; acc. to AA: hence the phrase قَرِيشُ مَلَحِ النَّاسِ acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce صِفْرِدُ.) — أَبُو الْبَلِيحِ [the bird Syfrid]: see صِفْرِدُ.

مَلَاَح and مَلَاَحِيَّة: see مَلَاَح.

مَلَاَحِي, sometimes written مَلَاَحِي (S, K) occurring in poetry written in the latter manner, (S,) A kind of white, long-shaped, grape: (S, K:) so called from [the colour termed] الْمَلْحَة; (S;) or from the [plant called] مَلَاَح, because of its taste. (AHn.) — Also, A kind of fig, (K,) small, of the colour termed أَمْلَح, very sweet, and which is dried. (TA.) — Also, A species of the tree called أَرَاك in which is whiteness and redness and the colour termed شُبَّه. (AHn, K.)

مَلَاَح A seller of salt: or a possessor of salt: (IAar, K:) as also مَلَاَحِي (K:) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.) — مَلَاَح A sailor; a shipman; a seaman, or mariner: (T, S, K:) so called because constantly upon the salt water. (T.) — Also, One who constantly attends to a river (نَهْر; in some copies of the K, بَحْر; TA) to put its mouth into a right or proper state. (K.) — His occupation is called مَلَاَحِيَّة and مَلَاَحَة. (K.)

مَلَاَح: see مَلَاَح. — [A coll. gen. n.] A certain plant, (S, K,) of the kind called حَبْض (Lth, T, S;) a leguminous garden-plant; n. un. with ة; it is a tender plant, with a salt flavour, growing in smooth, or soft, and depressed, tracts of land: (T:) a herb of the kind called حَبْض, having twigs and leaves, growing in tracts such as are called قَفَاف, of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قَلَامَر, in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the فَت, and made into bread, and eaten: so says AHn, and he adds, I think that it is thus called because of its colour; not because of its taste: and in another place he says, that the مَلَاَح is the raceme of the كَبَاث of the أَرَاك; thus called because of its taste, which is hot, as though containing salt. (M.) [Suada baccata. Forsk., Flor., 60. (Freytag.)]

مَلَاَحَة (S, K) and مَلَاَحِيَّة (K) A place where salt is generated. (S, K.)

مَلَاَحِيَّة: see مَلَاَح.

مَلَاَح: see مَلَاَح and مَلَاَح.

أَمْلَح † A ram, (S, K,) and a he-goat, (S,) of a white colour intermixed with black: (S, K:) any hair, and wool, and the like, in which are whiteness and blackness: (TA:) that in which are whiteness and blackness, the former colour predominating: (AZ, Ks and others:) or of a dusty white colour: or of a clear white colour: (Mqb:) fem. مَلْحَاء; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Abou-Dhubyán Ibn-Er-Rasbal employs املح as one of four epithets which he applies to those old men most hateful to him. (S.) — Also, † Blue, or gray, [see مَلْحَة,] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (Mqb) Having the eye of that colour. (S.) — Hence, كَتَبِيَّة مَلْحَاء [meaning † An army, or a troop of horse, appearing of a white and black, or gray, hue, by reason of their glittering weapons; see also شُبَّاءَة]: (S:) or one that is white and great: (TA:) or, great. (K.) — أَمْلَح † Dew that falls in the night upon leguminous plants: so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels,

- أَقَامَتْ بِهِ حَدَّ الرَّبِيعِ وَجَارَهَا
- أَخُو سَنَوَةٍ مَتَى بِهِ اللَّيْلُ أَمْلَحُ

meaning [by املح] dew: [They remained in it during the period of the season called الربيع, and their preserver from thirst was attended by comfort, being dew brought by the night]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was قَبُو [but this appears to be a mistake for قَبِي, “so that they were,”] in a comfortable state of life: and he says مَتَى because the dew falls in the night: (S, L:) by جَارَهَا he means the night-dew which preserved them from thirst. (L.) — الْمَلْحَاء was also the name of a particular troop belonging to the family of El-Mundhir, (S, K,) of the Kings of Syria, who had another called الشُّبَّاءَة. (TA.) — نَمِرَة مَلْحَاء † شَجَرَة with black and white stripes. (L.) — مَلْحَاء † A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) — الْمَلْحَاء (in a camel, L) † Certain flesh in the back, (situate within, L,) extending from the withers (الكَاهِل) to the rump: (L, K:) or the middle of the back, between the withers (الكَاهِل) and the rump: (T, S [in neither of which is reference made here to a camel]:) or the part between the hump of a camel and its rump: or

the vertebrae of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebrae (مَلَاوَاتُ): pl. مَلَاوَاتُ. (T.) فَارِسُ الْهَيْكَلِ The fat of the hump. (L.) — أَمْلَحَ A horse having the kind of swelling called مَلَح. (TA.)

مَلَحَة: see أَمْلُوحَة.

مَلَاخَة: see مَلَاخَة.

مِلْحَة A thing [or vessel or the like] in which salt is put. (S, A.)

مَلِيحٌ and مَلِيحٌ † A fat camel. (L.) — مَلِيحٌ † A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.) — مَلِيحٌ, and مَلِيحٌ, (S, K,) and مَلِيحٌ, (Msb.) Salted fish; (S, K;) i.q. مَلِيحٌ. (K.) You should not say مَلِيحٌ. As to the saying of 'Odhāfir,

• بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا •
• يُطْعِمُهَا الْمَالِيحُ وَالطَّرِيًّا •

[A woman of El-Baṣrah who married a man of El-Baṣrah: he fed her with salted and fresh], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مَلِيحٌ, not regarding the above verse as an evidence. Yoo says, that مَلِيحٌ and مَلِيحٌ are better than مَالِح. (TA.)

مَلِيحٌ: see مَلِيحٌ and مَلِيحٌ.

مَلَاخ: see مَلَاخ.

ملح

1. مَلَحَ, aor. َ, inf. n. مَلَحٌ; (K;) and مَلَحَ; (L;) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L.) — مَلَحَ He pulled out a thing; (L, K;) drew it forth: or drew it forth quickly. (L.) He drew his sword. (S, K.) He pulled out his tooth: (S:) and his eye. (Lh.) It (an eagle) pulled out an eye; (S;) as also مَلَحَ. (K, TA.) He pulled away his hand from the hand of a person grasping him. (L.) He pulled out a ripe date from its skin. (L.) He pulled off flesh from a bone. (L.) He pulled off the bridle and bit from the head of a beast of carriage. (L, K.) — مَلَحَ, aor. َ, (L, K,) inf. n. مَلَحٌ, (S, L, K,) He went, or journeyed, at a vehement rate: (S, L, K:) or, at an easy rate: and, sometimes, vehemently: (ISd:) or, quickly: (TA:) or he (a beast) stretched forth his arms in the pace called خُضْر, in any way, well or ill. (Ibn-Hāne.) — مَلَحَ فِي الْأَرْضِ He went away journeying through the land, or earth. (TA.) — مَلَحَ, (S,) inf. n. مَلَحٌ, (S,

K,) Such a one goes to and fro, and occupies himself much, in vain affairs: (S, K:) or goes quickly and easily therein: (Sh:) or plays, or sports, and perseveres, therein. (L.) — مَلَحَ الْبَاطِلِ i.q. التَّبَخُّرُ [Walking in an affected manner] (L, in art. صَدَد.) — مَلَحَ الْقَوْمُ مَلَحَةً صَابِحَةً. (صَدَد.) The people, or party, went, or journeyed, far in the land. (S.) — مَلَحَ He (a man) fled (IAqr; and Az, from several Arabs of the desert.) — مَلَحَ, aor. َ, inf. n. مَلَاخَة, It (flesh-meat) was, or became, tasteless, or insipid; (S;) [i.q. مَسَخَ]. See سَلَاخَة.

5: } see 1.
8: }

مَلِيحٌ, applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L.) That has no taste; tasteless; insipid; (S, L, K;) i.q. مَلِيحٌ. (S.) See مَلِيحٌ. — Corrupt: (L, K:) or any corrupt food. (IAqr, L.) — مَلِيحٌ Milk that slips from the hand. (L.)

مَلُوحِيَّةٌ Corchorus olitorius, or Jews' mallow: so used in the present day. See خَبَارٌ.]

مَلَاخٌ Vehement in journeying, or in his pace. (S, TA.) — A slave who runs away often. (L, K.)

مَالِحٌ Fleeing; as also مَاجِلٌ and مَاجِلٌ. (Az.)

مُتَلَخِ الْعَقْلِ † A man deprived, or despoiled of his reason. (S, TA.) — مُتَلَخِ الصُّلْبِ † A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.)

مُتَلَخٍ: see مُتَلَخٍ.

ملد

1. مَلَدَ, [aor. َ,] (TA,) inf. n. مَلَدٌ (K, TA) and مَلَدَانٌ (M,) It (a branch, M, TA) was, or became, soft, tender, or delicate; (M, K;) and quivered, shook, or played loosely. (M, K, TA.) — Also, inf. n. مَلَدَ, † He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) — See also مَلَدَ, below. — مَلَدَ He drew or pulled it; strained it; or extended or stretched it; syn. مَلَدَ. (K.)

2. مَلَدَ, inf. n. تَمْلِيدٌ, It (the imbibing of moisture) rendered it (a branch) soft, tender, or delicate. (T, L.) — He softened it, namely a tanned skin or hide. (S, L, K.)

مَلَدَ: see أَمْلُودَ. — Also, The [creature called] مَلَدَ; (K;) i.e., i.q. سَعْلَاةٌ; or an enchantress of the jinn. (TA.)

مَلَدَانٌ: see مَلَدَ. — مَلَدَ, (M, L, K,) and مَلَدَانٌ †

(K) † Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K.) [In the CK, for نَعْمَة, is erroneously put نَعْمَة.]

مَلَدَانٌ: see مَلَدَ.

أَمْلُودَ, أَمْلُدَ, &c.: see أَمْلُودَ.

أَمْلُودَ (S, M, A, L, K) and إِمْلِيدٌ (M, L, K) and أَمْلُدٌ (S, M, L, K) and أَمْلُدَانٌ (M, L, K) and أَمْلُدَانِيٌّ (M, L, K) Soft, tender, or delicate; (S, M, L, K;) and lithe or limber: (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to a man, or young man: (S, M, L, K:) or أَمْلُودَ, applied to a young man, † beardless: (A:) or perfect in make, or full-grown, pubescent, and well-formed: (T, L:) and أَمْلُودَ (S, M, L, K) and أَمْلُودَةٌ (M, L, K) and أَمْلُدَانِيَّةٌ (M, L) or أَمْلُدَانِيَّةٌ (K) and مَلَدَانٌ (S, M, L, K) and مَلَدَانِيَّةٌ (M, L, K) [in the CK مَلَدَانِيَّةٌ] applied to a woman, or a damsel, † soft, tender, or delicate; (S, M, L, K;) and of just stature: (L:) pl. of أَمْلُودَ (A, TA) and of إِمْلِيدَ (TA) (A, TA;) and of مَلَدَ, (M, L.) The إ in املود and امليد is to render them quasi-coordinate to words of the classes of عَسْلُوجٌ and قَطِيمٌ; as is shown by their having the augmentative letters و and ي. (IJ, M, L.)

إِمْلِيدَ: see أَمْلُودَ. — Also, applied to a desert (صَحْرَاءُ) i.q. إِمْلِيْسٌ (S, L, K) i.e., Bare, in which is nothing. (L.)

ملد

1. مَلَدَ, aor. َ, inf. n. مَلَدٌ, He was quick in coming and going. (M, L.) This is the original signification. (L.) — He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) — He (a horse) stretched forth his arms, مَلَدَ ضَبْعَيْهِ, (S, M, L, K,) in running, (S,) to a degree that he could not exceed, to overtake, (M, L, K,) and contracted, or drew in, (حَبَسَ, [perhaps a mistake for خَسَسَ, which may mean either contracted, or threw back,]) his hind legs to a degree that he could not exceed, to overtake, without any confusion [in his motions]. (M, L.) — مَلَدَ, aor. َ, inf. n. مَلَدَ and مَلَاذَة, He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing, or performing, anything. (T, L.) Accord. to Abou-l-hak, the د in this word is a substitute for ث. (M, L.) See مَلَدَ. — مَلَدَ, inf. n. مَلَدَ, He lied; (K;) as also مَلَتَ. (TA.) — مَلَدَ, (S, L,) inf. n. مَلَدَ,

(§, L, K.) *He smote him and pierced him with a spear.* (§, L, K.)*

مَلْدَانِي and مَلْدَانِي and مَلْدَانِي: see مَلْدَان.

مَلْدُود: see مَلْدُود.

مَلْدُود A man who says but does not act, or perform; (§, L, K.) a liar; (§, L;) who behaves in an artificial manner, and is not true in his affection; (M, L, K;) as also مَلْدُود (M, L [in the K مَلْدُود, and said to be of the same measure as مَلْدُود; but this seems to be a mistake]) and مَلْدَانِي and مَلْدَانِي (M, L, K) and مَلْدَانِي: (M, K:) [in some copies of the K, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلْدُود, the inf. n. of مَلْدُود, "he lied" &c.:] or a liar, who, if asked, will not tell truly whence he comes; as also all the above epithets: (M, L:) and مَلْدَانِي one who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom. (§, L.) — Also مَلْدُود Stealthy, (M, L,) and light, or active; applied to a wolf. (M, L, K.)

ملز

See art. ملص and Supplement.

ملس

1. مَلْس, aor. ٢; (M, A, Mṣb, K;) and مَلْس, aor. ٢; (Mṣb;) or the second form is مَلْس, aor. ٢; (K;) [but the last of the inf. ns. here following seems to indicate that مَلْس is correct;] inf. n. مَلْس (S, M, A, Mṣb, K) and مَلْس (M, K,) [accord. to rule, both of the first,] and مَلْس (M, TA,) [accord. to rule, of the second;] *It was, or became, smooth, sleek, or free from asperities; the inf. n. being the contr. of خَشُونَة; (§, M, K;) it had in it nothing upon which to lay hold; it was, or became, smooth to the feel; (Mṣb;) and مَلْس signifies the same, (§, M,) inf. n. مَلْس; (§;) and مَلْس: (so in a copy of the A) and [in like manner] مَلْس (S, A) and مَلْس, of the measure اِنْفَعَلَ, the ن being incorporated into the م, both signify it was, or became, made, or rendered, smooth, &c. (§.) See also 4. — مَلْس, aor. ٢, inf. n. مَلْس, † *He (a man) went away quickly, or swiftly: (TA:) and مَلْسَتِ الثَّاقَة, (M,) and الإِبِلَ, (A,) aor. and inf. n. as before, (M,) † the she-camel, (M,) and the camels, (A,) went quickly, or swiftly: (M, A:) or مَلْس signifies the going easily, or gently: and also, contr., the going vehemently: (M:) or a gentle mode of going or journeying: (IAqr:) and the being light, or active, and quick. (TA.) It is said in a trad., ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ, i.e.,**

*ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ; or ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ; [Journey thou three nights of quick, or of easy, journeying; or with a quick, or an easy, journeying;] or مَلْس signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلْس, aor. and inf. n. as above, also signifies † *It (a thing) went back, or retired, quickly; (M;) and so مَلْس. (M, TA.) — مَلْس الظُّلَام, [aor. ٢,] (TK,) inf. n. مَلْس, (A, K,) or مَلْس, (§, M,) The darkness became confused; (§, M, A, K;) as also مَلْس, (TK,) inf. n. مَلْس: (K;) or became in the state after that which is termed مَلْس, (M,) or مَلْس. (TA.) See مَلْس below.**

2. مَلْس, inf. n. تَمْلِيس, *He rendered it smooth, sleek, or free from asperities. (§.) You say, مَلْس الأرض, (TA,) بِالْمَلْسَةِ, (A,) inf. n. as above, (TA,) [He smoothed the land with the مَلْسَة;] he drew the مِلْقَة [or مَلْسَة] over the land, [and so made it smooth, or even,] after the ploughing and sowing thereof. (TA.) — Also, (§, A,) inf. n. as above, (TA,) † *He made him to escape; or to be, or become, or get, clear, quit, free, or at liberty; from the thing, or affair; (§, K;) and مِنْ يَدٍ غَيْرِهِ from the hand of another. (A.)**

4: see 1. — اَمْلَسْتَ شَاْءَكَ *The wool of thy sheep, or ewe, fell off: (K;) from Ibn-'Abbād. (TA.)*

5. مَلْس: see مَلْس. — *It (a smooth thing) slipped forth from the hand [&c.]. (Har, p. 119.) — And hence, (Har, ubi supra,) † He escaped; got away; or was, or became, or got, clear, quit, free, or at liberty; (§, M, A, Mṣb, K,) as also مَلْس, (§, A, K,) and مَلْس, of the measure اِنْفَعَلَ, [or rather اِنْفَعَلَ,] and مَلْس; (K;) مِنْ الْأَمْرِ from the thing or affair; (§, A, TA;) and مِنْ يَدِي from my hand. (A.) — [Hence,] تَمْلِيس مِنَ الشَّرَابِ † *He recovered from the wine. (AHn, M.)**

7. مَلْس and مَلْس: see مَلْس: — and مَلْس: — and 5.

8: see 5. — اَمْلَسَ بَصْرَهُ † *His sight was suddenly taken away. (M, A, K.)*

9: see مَلْس.

11: see مَلْس: — and 5.

مَلْس: see مَلْس. — Also, مَلْس, (A, K,) or مَلْس, (§, M,) The confusedness of the darkness: (§, M, A, K;) or it is after the مَلْس, (M,) or مَلْس: (TA:) the مَلْس is the first, or commencement, of the blackness of the west; and the مَلْس

is when the blackness has become intense, so that the time of the last عَمَاء comes; then the مَلْس becomes confounded with the مَلْس, and the one is not distinguished from the other. (IAqr.) You say, اَتَيْتُهُ مَلْسَ الظُّلَام, (§, M,) or مَلْس الظُّلَام, (TA,) I came to him when the darkness had become confused; (§, TA;) when the night had become confused with the earth. (TA.) The word is used adverbially and otherwise. (M.) See مَلْس الظُّلَام.

مَلْس: see اِمْلِيس, in two places: — and مَلْس, throughout.

مَلْس: see اِمْلِيس. — † A she-camel that escapes and goes away so quickly that nothing attaches, or clings, to her: (§:) or quick, or swift, in the utmost degree: (Z, K:) or quick, or swift; as also مَلْس: (M:) or the latter signifies a she-camel excellent, or good, in the pace termed مَعْتَق, [so I render مَعْتَق] that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying. (AZ, K.)* — Also, † A man who will not remain firm to a compact, covenant, engagement, or promise; like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Aḥmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Aḥmar, TA,) اَلْيَسَى لَا عَهْدَ لَهُ [He who will not remain firm to a compact, &c., for him there is no compact, &c.]; (El-Aḥmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Aḥmar, TA.) [But see what here follows.] — It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) اَلْيَسَى لَا عَهْدَ لَهُ, meaning اَلْيَسَى; (Az, L, Mṣb, TA;) i.e., † *He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself, so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and the purchaser cannot return to him to recover the price: (Az, TA:) or it means, † he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him: or اَلْيَسَى means, a † man's selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof: (Mṣb:) or † the sale to which attaches no claim upon the seller for having acted unjustly: (A, TA:) or † the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it. (TA.) One says, also, in selling, اَلْيَسَى لَا عَهْدَ لَهُ, meaning, that he has escaped from the affair, or become quit of it; that there is nothing due to him, nor*

anything to be demanded of him : [i.e., † *I am quit of the affair: no claim shall be made for indemnification.*] (S.) You say, also, *أَيْعَدُكَ الْجَمَلُ لَا عَهْدَ*, meaning, † [*I sell to thee on the condition that thou shalt get thee away, and not return to me, (S, Mgh, K,) nor have any claim upon me for indemnification. (Mgh.)*] In some copies of the S, here and in art. *عهد*, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. *عهد*.]

ملص: see ملص.

ملص: see ملص, in two places: — and ملص.

ملص: dim. of ملص, fem. of ملص, which see, in two places.

ملص *An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also ملص. (A, TA.)*

ملص *Smooth; sleek; free from asperities; [contr. of ملص]; (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Mgh;) and ملص signifies the same; (TA;) and ملص [in like manner], anything smooth or soft: (TA;) fem. of the first, ملص: (M, A, &c.): and pl. ملص. (A.) You say, *ثَوْبٌ أَمْلَسُ* [*A smooth garment, or piece of cloth.*] And *صَخْرَةٌ مَلْسَاءُ* [*A smooth rock.*] (A, TA.) And *قَوْسٌ مَلْسَاءُ* and ملص *A bow in which is no crack. (M.)* And *ضَرَبَهُ عَلَى مَلْسَاءِ مَتْنِهِ* and *مَلْسَاءَهُ* *He struck him upon the even and smooth part of his back. (M.)* — † *A camel (A) having a sound back, (S, K,) free from mange or scab. (A, TA.)* So in the proverb, (S,) *هَانَ عَلَى الْأَمْلَسِيِّ مَا لَاقَى الدَّيْبُ* † [*What he that had galls on his back experienced was a light matter to him that had a sound back*]: (S, K;) applied to him who has an ill concern for his companion. (K.) — *أَرْضٌ مَلْسَاءُ*: see ملص. — *سَنَةٌ مَلْسَاءُ* † *A year without herbage: (A;) or a year of sterility: pl. أَمَالِيَسُ, contr. to rule. (M.)* — *الْمَلْسَاءُ* † *The lowest heaven. (TA, art. جرب.)* — *خَمْرٌ مَلْسَاءُ* (A) or *قَهْوَةٌ مَلْسَاءُ* (K) † *Wine easy to swallow; (A;) wine that descends easily in the throat. (K.)* — *مَلْسَاءُ* [as an epithet in which the quality of a subst. predominates] † *Sour milk with which pure [fresh] milk is mixed; as also ملص. (IDrd, K.)* — *جَلْدُهُ أَمْلَسُ* † *He has no blame attaching to him. (A, TA.)* — *أَمْلَسُ* † *A fatiguing, severe [journey such as is called] ملص. (K.)**

ملص (S, K,) and with ة, (Ibn-'Abbád, K,) † *A desert in which is no herbage: pl. أَمَالِيَسُ (S, K,) and أَمَالِيَسُ, [the latter] contr. to general*

rule, (K,) the ي being suppressed by poetic licence: (TA:) or أَمَالِيَسُ signifies *land in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, إِمْلِيَسُ; app. from مَلْسَاءُ, [inf. n. of مَلَسَ], i.e., smooth land, in which is nothing: (Sh, L, TA:) or أَمَالِيَسُ is pl. of أَمْلَسُ, which is pl. [of pauc.] of مَلَسَ, meaning, *an even place, (M, TA,) in which is no herbage; (TA;) and the pl. of mult. is مَلُوسٌ: and you say also, مَلَسَ and مَلَسَى and مَلَسَ and مَلَسَى, meaning, land that produces no herbage; (M, TA;) and the pl. is أَمَالِيَسُ and أَمَالِيَسُ, contr. to analogy [unless pls. of إِمْلِيَسُ, in which case the former only is so]. (TA.)* — You say also, *رَمَانٌ إِمْلِيَسُ* (T, M, TA,) and *إِمْلِيَسِي* (T, S, M, K, TA,) as though the latter were a rel. n. from إِمْلِيَسُ, (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with *إِمْلِيَسِي*; (TA;) † *A sweet pomegranate, having no stones: (T, M, TA:) and accord. to Lth, رَمَانٌ مَلِيَسُ signifies † the sweetest kind of pomegranate, which is that without stones. (TA.)* [See شَبَّاءُ, voce أَشْتَبُ.]*

ملص: } see ملص.
ملص: }

ملص: see ملص.

ملص

1. ملص (S, M, A, K,) aor. ء, (S, K,) inf. n. ملص (S, M,) *It (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) slipped; (S;) or fell, slipping; (K;) or got loose or free, or escaped, and slipped [away]; (A;) or slipped out by reason of its smoothness; (M;) from one's hand; (S, M, A;) as also ملص, and ملص: (M;) or ملص (S, K,) also written ملص, (S,) signifies it (a thing, Lth, S,) escaped, or got loose or free, (Lth, S,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] ملص, it, and he, (a thing, S, or a rope, TA, and a man, S, A,) became safe or secure or free, or escaped, (S, A, K,) from one's hand. (TA.) You say, *مَلَصَتِ السَّمَكَةُ* *The fish escaped and slipped from my hand. (A, TA.)* And *مَا جَدَدْتُ أَتَمَلَّصُ مِنْ فُلَانٍ* † *I hardly escaped, or became secure, from such a one. (S, A.)* — *He went back, or retreated, fleeing; as also ملص, inf. n. ملص. (TA.)* — *He set it loose, or free. (TA.)* — *Aloum dejecit: (K:) so says Ibn-'Abbád: but in the Tekmileh, ملص بَسْبَجِهِ* *he shot his arrow. (TA.)**

4. ملص (K,) inf. n. إِمْلَاصُ (TA,) *It (a thing) made, or caused, to slip. (K.)* — Hence, (TA,) *املصت جَنِينَهَا* (Mgh, TA,) or *بَجَنِينَهَا* (Abu-l-'Abbás, TA,) or *بَوَدَّهَا* (S,) or *املصت* [alone], (M, A, K,) *She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her foetus, or offspring, prematurely, (S, M, A, Mgh,) or dead: (K:) i. q. أَزَلَّتْ بِهِ* and *حَطَّأَتْ بِهِ* and *أَسَهَتْ بِهِ* (Abu-l-'Abbás, TA.) — *املص* also signifies *He (a man) became poor, needy, or indigent. (TA.)*

5: see 1, in three places.

7. ملص and انملص: see 1, in three places; and see 7 in art. ملص.

ملص † *Naked: [in the present day commonly preceded by عُرْيَانٌ (vulgarly pronounced عُرْيَان), and with it signifying stark naked:] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.)*

ملص *A thing that slips out from one's hand by reason of its smoothness; as also ملص and ملص: (M:) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also ملص. (TA.)* You say, *سَمَكَةٌ مَلَصَتْ* (M, A) *A fish that slips from the hand by reason of its smoothness: (M:) or that gets loose or free, or escapes, and slips [away]: (A:) or, accord. to AA, (TA,) المَلَصَةُ signifies الأَطْوَرُ مِنَ السَّمَكِ [app. meaning a kind of thick-skinned fish]. (K, TA.)*

ملص: see ملص, in two places: — and see ملص, in two places.

ملص: see ملص. You say also, *رَجُلٌ أَمْلَسُ* *أَبْلَطُهُ* [app. meaning *A smooth-headed man.*] (Ibn-'Abbád, K.) — Also, *Tender; or soft. (TA.)*

ملص *Brought forth prematurely; as also ملص: (M, TA:) an abortion. (TA.)* You say, *أَلَقَتْ وَلَدَهَا مُلَصًّا* *She cast her young one prematurely; (TA;) as also ملص and ملص. (K, TA.)*

ملص *A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead: (K:) pl. مَلَايِيسُ, with ي. (M, TA.)*

ملص *A woman, and a she-camel, (M,) that usually brings forth her offspring prematurely, (M,) or dead.. (K.)*

[Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملص.]

ملط

1. ملط (S, K,) inf. n. ملط (S, K,) and

مَلَطَ, (K.) *He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks:* (§ [which indicates that it is like مَرَط:]) or *had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.)* — See also 4.

4. اَمَلَطَتْ جَنِينَهَا, (S,) or اَمَلَطَتْ فَتُسَهَا, (K.) *She (a camel) cast her foetus (S, K) before it had hair growing upon it; (S;) without any hair upon it: (K:) [like اَمَرَّتُهُ] and اُمُهُ مَلَطَتْ, (K,) aor. 2, (TA,) she brought it forth in an imperfect state. (K.)* — اَمَلَطَ [perhaps a mistake for اَبْلَطَ] *He became poor, needy, or indigent; like اَمْلَسَ. [TA, art. اَمْلَسَ.]*

5. تَمَلَطَ *It (an arrow) was, or became, without feathers upon it. (K.)* — *It [a thing] was, or became, made, or rendered, smooth; syn. تَمَلَّص. (Sgh, K.)*

8. اَمْتَلَطَ *He seized it, took it hastily, or snatched it unawares; (Sgh, K;) like اَمْتَرَطَ. (TA.)*

مِلَاطٌ [gypsum]: see شَيْدٌ. — *The shoulder-blade; syn. كَتِفٌ: (TA, art. سَرَح:) or the humerus, or upper bone, of the arm; syn. عَضْدٌ. (T, ibid.) of a camel. (ISH, ibid.)*

مَلِيطُ *The foetus of a camel having as yet no hair grown upon it: (S, K:) or that is cast prematurely; as also مَلِيسٌ. (K, TA, in art. مَلِيس.)* — Also, *A lamb or kid: or one just born. (TA.)* — See also what next follows.

اَمَلَطَ *A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like اَمَرَطَ: (S:) or having no hair upon his body, (Lth, K,) except the head and beard. (Lth.)* — *An arrow of which the feathers have fallen off; like اَمَرَطَ: (S:) or an arrow having no feathers upon it; as also مَلِيطٌ. (K.)*

مَلِيطٌ [like مَمَرَطٌ] *A she-camel casting her foetus without any hair upon it: pl. مَمَالِيطُ, (K, TA,) with ي. (TA.)*

مَلِطٌ [like مَمَرَطٌ] *A she-camel that usually casts her foetus without any hair upon it. (K.)*

[ملع, &c.]

See Supplement.]

مَنَّا

1. مَنَّا, aor. 2, (S, K,) inf. n. مَنِّنٌ, (S,) *He soaked a hide in tanning-liquid, or ooze. (S, K.)* — *He conformed with him in what he did. (TA.)*

مَنِيَّةٌ *A hide in the first stage of tanning: (AZ, S, K:) it is next called اَبْيَقُ; and then اَدِيمٌ: (AZ, S:) or a hide as long as it remains in the tanning-liquid. (TA.)* — *A place where hides*

are tanned. (AZ, Ks, S, K.) — Also, accord. to some, *Tan, or that with which one tans. (TA.)* — This word is not to be pronounced without 2, because مَنِيَّةٌ signifies “death.” (MF.)

مَمِيَّةٌ *A black land: (K:) also without 2. (TA.)*

[منج,

منجن,

See Supplement.]

منجنيق

[منجنيق, as described in art. جَنْق (q. v.), seems to be the engine called by the Romans *Onager*: see Kitto's *Pict. Bible*, ii. 499: but was probably applied also to the *ballista*.]

منع

1. مَنَعَهُ, aor. 2 and 3, inf. n. مَنَعٌ, *He lent him a she-camel, and a sheep or goat; (L;) that he might have the milk thereof, and return the animal after a certain period: this is the original signification: (L:) or he lent to him a she-camel, assigning to him her soft hair (وَبَر) and milk and offspring: (Lh, L, K:) and in like manner, he lent him a piece of land, that he might cultivate it and have the produce thereof: (L:) he lent him money or the like, to be repaid. (A, TA.)* — مَنَعَهُ, aor. 2 and 3, (S, K,) inf. n. مَنَعٌ, (S,) *He gave him a thing: (S, K:) he gave him a thing as a free gift. (A, TA.)* — تَمَنَعَ الْمَرْأَةُ وَجْهَهَا مِنَ الْمِرْآةِ *The woman imparts somewhat of her beauty to the mirror: or directs her face towards the mirror. And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَعْتَهُ إِيَّاهُ. (L.)*

3. مَانَعَهُ, inf. n. مُمَانَعَةٌ, *He aided him, or assisted him, reciprocally, with a gift. (A.)* — مَانَعَتْ, inf. n. مِمَانَعَةٌ and مِمَانَعَةٌ, † *She (a camel) yielded plenty of milk in the winter, after the milk of the other camels had passed away. (L.)* — † *It (the eye) shed tears continuously. (K.)*

4. اَمْنَعَتْ *She (a camel) was near to bringing forth. (S, K.)* *Sh says, I know not اَمْنَعَتْ in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.)*

5. تَمَنَعْتُ الْهَالَ † *I fed others with the property. So in the trad. of Umm-Zarr, وَأَقْبَلُ قَاتِلُشْ † And I eat, and then feed others. (K, TA.)*

8. اِمْتَنَعَ *He took or received, a gift. (K.)* — اِمْتَنَعَ مَالًا *He was supplied with property, or wealth, by God. (K.)*

10. اِسْتَمْنَعَهُ *He asked, desired, or sought, a loan, or gift, (مِنْعَةٌ) of him; i. e., asked, desired, or sought aid, or assistance, from him; syn. اِسْتَرْفَدَهُ: (S;) or asked, &c., a gift from him. (K.)*

مِنْعَةٌ *A loan, or lending, of a she-camel or sheep or goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender: (A'Obeyd:) [and in like manner,] مَنِيعَةٌ a gift (مِنْعَةٌ) of milk; as a she-camel or sheep or goat that is given to another that he may milk her and afterwards restore her to the lender: (S:) or مِنْعَةٌ signifies a ewe or a she-goat or a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow: (Msb:) or both words signify a she-camel or sheep or goat whose milk is given to another: (A:) or a she-camel of which the soft hair (وَبَر) and milk and offspring are conceded by the owner to another: (K:) or مَنِيعَةٌ signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and مِنْعَةٌ, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of عَارِيَّةٌ, viz. مَنِيعَةٌ, عَرِيَّةٌ, اِنْفَاقٌ, and اِحْبَالٌ. (A'Obeyd, S.) — مَنِيعَةٌ مِنْ تَبَنٍ *Milch sheep or goats; (L;) [app. meaning, that are lent to a person].* — Also مَنِيعَةٌ *A loan of land, and of money. (L.)* — Also, *A gift, or thing given; (S, L, K;) as also مَنِيعَةٌ: (TA:) a free gift: (A'Obeyd, L:) pl. مَمْنَعٌ; (A;) and pl. of مَنِيعَةٌ, مَمَانِعٌ. (TA.)**

مَمْنَعٌ: see مَمْنَعٌ.

الْمَنِيحُ *An arrow (of those used in the game called الْمَيْسَر, S) which has no lot, or portion, (S, K,) unless the person to whom it pertains be given something: (S:) it is the third of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called الْمَصْدَرُ; the next, الْمَضْعَفُ; the next, الْمَنِيحُ; and the last, السُّبُحُ: (Lh:) accord. to some, (TA,) an arrow that is borrowed because it is regarded as fortunate: (K, TA:) or an arrow which has a portion assigned to it. (K.)* — كُنْتُ مَنِيحًا أَصْحَابِي يَوْمَ بَدْرٍ † *I was, among my companions, like the arrow called الْمَنِيح, on the day of the battle of Badr; i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.)*

مَنْعَة: see مَنْعَة.

مَنّاح One who gives many gifts. (TA.)

مَنْحٍ A she-camel near to bringing forth. (S, K.)

مَنْحٍ and مَنّاح: see مَنّاح.

مَنْحٍ (S, K) and مَنّوحٌ (S) † A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مَنّاحٍ. (S.) You say also نَوَقَ مَنّاحٍ [app. pl. of مَنّاحٍ, which is perhaps not used. (TA.)] — Also the former, † Rain that does not cease: (K:) and † wind of which the rain does not cease. (TA.)

مند

مند is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مَنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مند is indecl. also, [generally] with its final letter quiescent, (S, L, K;) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مَنْدُ by elision: (M, L, K:) مند is also written and pronounced مَنْدُ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مند, (M, L, K,) in the dial. of the tribe of 'Ok. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِي [signifying In, or during, or from the beginning of]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مَدَّ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning Since, or lit., from,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِي [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning From the beginning to the end of; or during the whole course of; or simply during, or for,] when relating to a computed period of time, or number of days or the like: ex. مَا رَأَيْتُهُ مَدَّ يَوْمِ الْخَمِيسِ [I have not seen him since Thursday, إِلَى الْآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] عَامِنَا مَدَّ يَوْمَنَا [i.e., or from the beginning of, (this) our day, or (this) our year;]; and, [relating to a computed period of time, or number of days or the like,] مَدَّ ثَلَاثَةَ أَيَّامٍ [from the beginning to the end of, i.e., during, or

for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مَدَّ يَوْمِ الْجُمُعَةِ [I have not seen him (since the commencement of a space of time); the commencement of the space of time thereof (i.e., أَوَّلُ مَدَّةٍ عَدِمَ رُؤْيَايَ إِيَّاهُ the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مَدَّ سَنَةٍ, meaning, أَمَدٌ [I have not seen him (during, or for, a time); the time thereof (i.e., أَمَدٌ عَدِمَ رُؤْيَايَ إِيَّاهُ the time of my not seeing him) is a year; meaning, during, or for, a year;] and the noun in this latter case can only be indeterminate; for you cannot say, مَدَّ سَنَةً هَكَذَا (S:) when followed by a noun in the nom. case, as in the instance of مَدَّ يَوْمَانِ [or, accord. to more approved usage, مَدَّ يَوْمَانِ, as will be shown below, The time is two days, meaning during, or for, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is the time with respect to what is present, and to a computed period, or a number of days or the like; and the commencement of the space of time with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning لَقِيْتُهُ مَدَّ يَوْمَانِ, as in the instance of مَدَّ يَوْمَانِ وَبَيْنَ وَبَيْنَ, [or, rather, مَدَّ يَوْمَانِ, i.e., مَدَّ يَوْمَانِ لِقَائِهِ يَوْمَانِ, i.e., Two days have been between the time in which I now am and (the time of) my meeting him]: (K:) but this opinion is rejected by Ibn-Hājjib. (TA.) Accord. to some of the Arabs, for they differ on this point, مند governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, مند governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مند govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make مند govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make مند govern in the same case, and to make مند govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مَدَّ اللَّيْلَةِ and مَدَّ اللَّيْلَةِ, and مَدَّ يَوْمَيْنِ and مَدَّ يَوْمَيْنِ; but they say, مَدَّ يَوْمَانِ and مَدَّ يَوْمَانِ. Some [or, rather, most] say, لَمَرَأَةٍ مَدَّ يَوْمَانِ, and لَمَرَأَةٍ مَدَّ يَوْمَيْنِ, [I have not seen him for, or during, two

days;] making مند [in these instances] to govern the nom. case; and مند, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Mab, art. شهر.) The Benoo-Dabbeh and Er-Rabāb make مند to govern the gen. case in every instance. (M, L.) The phrases, مَدَّ عَامَرًا أَوَّلَ, مَا رَأَيْتُهُ مَدَّ عَامَرًا أَوَّلَ, (S, K, art. أَوَّلَ; and L,) and مَدَّ عَامَرًا أَوَّلَ, and مَدَّ عَامَرًا أَوَّلَ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing مند with damm to the د when it is followed by a movent or a quiescent letter; (T, M, L;) as in نَمَرَأَةٍ مَدَّ يَوْمٍ, نَمَرَأَةٍ مَدَّ يَوْمٍ: (T, L:) and to pronounce مند with the د quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kear when it is followed by a conjunctive ا; (M, L;) as in نَمَرَأَةٍ مَدَّ يَوْمَانِ, نَمَرَأَةٍ مَدَّ يَوْمَانِ: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanees, make the د of مند movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مَدَّ يَوْمٍ; and some of them pronounce it with kear when followed by a quiescent letter, saying مَدَّ يَوْمٍ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مَدَّ يَوْمٍ, the Arabs make the د movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kear, but damm, because the latter is the final vowel of its original مند. (M, L.) One says also, مَا لَقِيْتُهُ مَدَّ يَوْمٍ, and مَدَّ يَوْمٍ, which fet-h to the د in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مَدَّ سِتِّ [by سِتِّ meaning six nights], with kear to the م of مند, and with the noun following it in the nom. case: and the tribe of 'Ok. are related to have used the expression مَدَّ يَوْمَانِ, with the ن elided, and with kear to the م, and damm to the د. (M, L.) — Each of the two words مند and مند is also followed by a verbal proposition, as in the instance

مَا زَالَ مَدَّ عَقَدَتْ يَدَاهُ إِزَارَةً

[He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance

وَلَا زِلْتُ أَتْبَغِي الْبَالَ مَدَّ أَنَا يَابِغٍ

[And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — The original of مند is مند, because they restore the dammeh

to the **د** in the case of the occurrence of two quiescent letters together; as in the instance of **مَدُّ الْيَوْمِ**, for were not its original with damm, they would give it. **kar**: [but this some do, as has been shown above:] and because its dim. is **مُنْدٌ**: (**ك**;) for when **مد** is used as a proper name of a man, its dim. is thus formed, by restoring the **ن**, that it may be of the measure **فَعِيلٌ**: (**ل**, **م**, **ل**;) or when **مد** is a noun, it is originally **مند**; and when it is a particle, it is itself original. (**ك**.) — Accord. to some, **مند** (**ت**, **س**, **ل**, **ك**) and **مد** (**ك**) are originally **مِن** and **إِذ**, which are made one word, (**ت**, **س**, **ل**, **ك**), by eliding the hemzeh, and then giving damm to the **د** because of the occurrence of two quiescent letters together; (**ك**;) **مُنْدٌ كَان** [and **مُنْدٌ كَان**] meaning **مِن** **إِذْ كَان**: (**ت**, **ل**;) but there is nothing to indicate the truth of this opinion: (**س**, **ل**;) or, as some say, **مند** and **مد** are originally the prep. **مِن** and **ذو** in the sense of **الَّذِي** (**ل**, **ك**) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of **مِن**; and when it governs a nom. case, it is as though one said, [in using the expression **مِن** **الَّذِي هُوَ يَوْمَانِ**], and that the former government prevails in the case of **مند** because the **ن** is not suppressed: (**ل**;) or, as some say, they are originally **مِن** and the noun of indication **ذَا**; so that in the phrase **مُنْدٌ مَا رَأَيْتَهُ مُنْدٌ** [accord. to more approved usage, **يَوْمَانِ**], we virtually say, **مِن** **ذَا أَلَوَقْتِ يَوْمَانِ**; but each of these assertions is a deviation from the plain way. (**ك**.)

[منع, &c.,

See Supplement.]

مهب

1. **مَهَبَ**, aor. -, (inf. n. **مَهَبٌ**, **TA**.) *He sucked [the breast of his mother].* — **مَهَبَ** *Inivit ancillam suam.* (**ك**.) — **مَهَبَ** *He became goodly in countenance after disease.* (**AA**, **ك**.)

8. **أَمْتَبَجَ** *His soul was torn from him.* (**A**, **ك**.)

مُهَبَّةٌ *Blood: or the blood of the heart:* (**س**, **ك**;) pl. **مُهَبَجٌ**. (**A**.) An Arab of the desert is related to have said, **دَفَقْتُ مُهَبَّتَهُ**, meaning **دَمَهُ**: so in the **س**: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by **IKt** and others, is **دَفَقْتُ مُهَبَّتَهُ** *I poured forth, or shed, his blood:* and so it is in the copies of the **A**. (**TA**.) In like manner, **دَفَقَ اللَّهُ مُهَبَّتَهُ** *May God destroy him!* (**A**. [See also **دَفَقَ**].) — Also,

خَرَجَتْ مُهَبَّتُهُ *The soul, or spirit.* (**س**, **ك**.) **Ex.** **خَرَجَتْ مُهَبَّتُهُ** *His soul went forth, or departed.* (**س**.) **أَتَرَفَتْ** *His soul was torn from him.* (**ك**.) — Also, **أَمْتَبَجَ** *One's self: the best of one's self, and one's powers, efforts, endeavours, or energy.* (**L**.) **Ex.** **أَمْتَبَجْتُ** *I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it.* (**T**.) — Also, **أَمْتَبَجَ** *The purest, choicest, or best, of anything.* (**L**.) — Also, **أَمْتَبَجَ** *The heart.* (**MF**.)

أَمْتَبَجَ: see **أَمْتَبَجَ**.

أَمْتَبَجَ (**ك**) and **أَمْتَبَجَ** (**س**, **ك**) *Thin milk:* (**س**, **ك**;) or, the first and second, milk free from water: and, the second, milk of which the froth has become still, and which is clear, and not thick: and, the last, thin milk, of which the taste has not changed; as also **أَمْتَبَجَ**. (**TA**.) — Also, the first, *Thin fat:* (**س**, **ك**;) as also the second and third: (**ك**;) or *raw fat.* (**M**.) — The first is an epithet of a form not mentioned by **Sb**. (**TA**.) It may be a contraction of **أَمْتَبَجَ**. (**IJ**.) [And the like may be said of **أَمْتَبَجَ**.]

أَمْتَبَجَ: see **أَمْتَبَجَ**.

أَمْتَبَجَ: see **أَمْتَبَجَ**.

أَمْتَبَجَ *Law in the belly.* (**ك**.)

مهد

1. **مَهَدَ**, (**س**, **ل**, **ك**;) aor. -, (**ل**, **ك**;) inf. n. **مَهْدٌ** [**q. v. infra**]; (**س**, **ل**;) and **مَهَدَ**, (**ل**, **ك**;) inf. n. **مَهْدٌ**; (**TA**;) *He made plain, even, or smooth*, this is the original signification: *he made a place plain, even, or smooth*, [**مَكَانًا** being understood,] *for himself:* (**L**;) *he spread a bed*, (**س**, **ل**, **ك**;) and *made it plain, even, or smooth.* (**س**, **ل**.) — **مَهَدَ** *He did well, or kindly, in his affair in his absence; like فَهَدَ and فَادَ.* (**L**, art. **فهد**.) — **مَهَدَ**, aor. -, (inf. n. **مَهْدٌ**, **L**;) *He gained, or earned, or sought to gain sustenance, and worked*, (**ل**, **ك**;) *for himself.* (**L**.) — **مَهَدَ** *لِنَفْسِهِ خَيْرًا*, and **مَهَدَ** *لِنَفْسِهِ خَيْرًا*, *He prepared for himself good, good things, or the like.* (**L**.) — **مَهَدَ** *لَهُ مَنَازِلَةً سَنِيَةً* [*He prepared, or established, for him a high station*]. (**A**.) — **مَا أَمْتَبَجَ** *فُلَانٌ عِنْدِي يَدًا* [*Such a one has not prepared for himself, with me, a benefit, for me to owe it him*]: you say this when one has not conferred upon you a favour or kindness. (**AZ**, **L**.) And **مَا أَمْتَبَجَ** *فُلَانٌ عِنْدِي* [*Such a one has not prepared for himself, with me, that thing, that I should owe it him*]; is said on one's asking a kindness without having previously conferred a benefit; (**AZ**, **JK**, **L**;) and with reference to one who acts in an evil

manner, when asking a kindness, or when a kindness is asked for him. (**AZ**, **L**.)

2. **مَهَدَ**, inf. n. **مَهْدٌ**, *He adjusted, or arranged, an affair*, (**س**, **A**, **L**, **Msb**, **ك**;) and *made it plain*, (**A**, **Msb**;) and *easy*. (**Msb**.) See 1. — **مَهَدَ** *نَفْسَهُ لِفَعْلِ الْأَمْرِ* *He disposed and subjected his mind, or himself, to do the thing.* (**س**, **ك**, **Msb**, art. **وطن**.) — **مَهَدَ**, inf. n. **مَهْدٌ**, *He accepted, or admitted, an excuse.* (**س**, **L**, **Msb**, **ك**.) You say, **مَهَدْتُ لَهُ الْعُذْرَ** *I accepted, or admitted, his excuse.* (**Msb**.)

5. **مَهَدَ** and **أَمْتَبَدَ** *It (a bed) became spread, and made plain, even, or smooth.* (**A**.) — **مَهَدَ** *لَهُ الْأَمْرَ* *The affair became adjusted, or arranged, and made plain, and easy, for, or to, him.* (**Msb**.) — **مَهَدَ** *فِرَاشًا* [*He spread for himself a bed, and made it plain, even, or smooth*]. (**A**.) — **مَهَدْتُ لَهُ عِنْدِي حَالٌ لَطِيفَةٌ** [*A genteel situation was prepared for him with me, or at my abode*]. (**A**.) — **مَهَدَ** *He (a man, **TA**) became possessed of authority and power; syn. تَمَكَّنَ.* (**س**, **L**, **ك**.) — **مَهَدْتُ نَفْسَهُ** *His mind, or he, became disposed and subjected [لِفَعْلِ الْأَمْرِ] to do the thing; see 2; syn. تَوَطَّنْتُ.* (**ك**, art. **وطن**.)

8. **أَمْتَبَدَ** *It (a camel's hump) became spreading and high.* (**س**, **L**, **ك**.) See 1 in three places.

10. **أَسْتَبَدَ** *He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth.* (**A**.)

مَهْدٌ [*A child's cradle, or bed; a place prepared for a child, and made plain, even, or smooth*, (**س**, **L**, **ك**;) that he may sleep in it: (**L**;) a bed; a thing spread to lie, recline, or sit, upon; (**A**, **Msb**;) as also **مَهَادٌ**; (**س**, **A**, **L**, **Msb**, **ك**;) so called because of its plainness, evenness, or smoothness: (**L**;) **Az** says, that the latter word is more comprehensive than the former: (**L**;) it is applied to the ground, or earth; [meaning a plain, an even, or a smooth expanse; see a verse of **Lebeed** cited voce **خَوَالِئُ**]: (**Az**, **L**, **ك**;) and so is **مَهْدٌ**: (**ك**;) some say, that **مَهْدٌ** and **مَهَادٌ** are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subet.: or that the former is sing., and the latter pl.: (**MF**;) the pl. of the former [in common use] is **مَهَوْدٌ**, (**L**, **Msb**, **ك**;) and **مَهَادٌ**; and of the latter, [pl. of pauc.], **أَمْهَدَةٌ** (**L**, **ك**;) and [of mult.], **مَهْدٌ**. (**L**, **Msb**, **ك**.) — **أَلَمْ تَجْعَلِ الْأَرْضَ مَهَادًا** [**Kur**, lxxviii. 6.] *Have we not made the earth an expanse (بَسَاطَ) adapted to be travelled over.* (**ك**, **TA**.) — **لَيْسَ الْبَهَادُ** [**Kur**, ii. 202.] *Evil is that which he hath prepared for himself in his final place.*

(K.) Such is said to be the meaning. (TA.) — *مَهْدٌ* *Good; goodly*: the latter word is an imitative sequent. (L.)

مَهْدٌ *Elevated ground or land*: (IAqr, L, K:) or *depressed and smooth and even ground or land*; (K:) as also *مَهْدَةٌ*: (En-Nadr, K:) pl. *مَهْدَاتٌ* and *أَمَهَادٌ*: (K:) but the former of these pls. is doubtful. (TA.)

مَهْدَةٌ: see *مَهْدٌ*.

مَهَادٌ: see *مَهْدٌ*.

مَهِيدٌ *Pure butter*: (L, K:) or the *purest of butter when melted, and that which has the least milk*. (L.)

مَهِيدٌ: *Lukewarm water; neither hot nor cold*. (A, K.)

مهـ

1. *مَهَرَ الْمَرْأَةَ*, (AZ, S, A, Mgh, Msh, K,) aor. = (S, Msh, K) and *مهـ*, (K,) inf. n. *مَهْرٌ*, (S, Msh, TA.) *He gave the woman a مهر [or dowry]*: (A, Mgh, Msh, K:) or *he assigned to her (مَهْرٌ لَهَا) (جَعَلَ لَهَا) a مهر*: (K:) and *أَمَهَرَهَا* signifies the same as *مَهَرَهَا*, (AZ, S, Msh, K,) which is of the dial. of Temeem, and the more usual: (Msh:) or *مَهَرَهَا* has the first of the above significations, (A, Mgh, Msh, K,) or signifies *he set apart for her a مهر*: (Msh:) and *أَمَهَرَهَا* signifies *he named for her a مهر and married her to himself for it*; (A, Mgh;) or *he married her to another man for a certain مهر*; (Msh, K:) or *he sent for her a مهر*. (TA.) — *مَهَرَ الشَّيْءَ*, (S, K,) and *فِيهِ*, and *فِيهِ*, (K,) and *مَهَرَ صِنَاعَتَهُ*, (A,) and *فِيهَا*, (Mgh, Msh,) and *فِيهَا*, (A,) and *مَهَرَ فِي الْعِلْمِ وَغَيْرِهِ*, (Msh,) aor. =, (Msh, K,) inf. n. *مَهَارَةٌ* (S, A, Mgh, L, Msh, K) and *مَهَارَةٌ* (L) and *مَهَارٌ* (Msh, K) and *مَهَارٌ* and *مَهَارٌ*, (K,) *He was, or became, skilled, or expert*, (S, A, Mgh, Msh, K,) in the thing, (S, K,) and in his art, or craft, (A, Mgh, Msh,) and in science, &c., (Msh,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَذَقَ*. (S, A, Mgh, Msh, K.)

2. *مَهَرَ*, inf. n. *مَهْرٌ*, *He desired a colt*: (K, TA:) *he procured for himself a colt*. (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find *المَهْرُ* put by mistake for *المَهْرُ*.] Abou-Zubeyd says, describing a lion,

• أَكْبَلَ يَرْدِي فَكَمَا يَرْدِي الْجِصَّانُ إِلَى •
• مُسْتَقْبِيبِ أَرْبٍ مِنْهُ بِتَمَهِيرٍ •

He came [beating the ground with his feet] like as a horse comes [so beating the ground] to a man

borrowing him for covering, wanting by his means to procure for himself a colt. (TA.) [In the L, and TA, *يَرْدِي* is put for *يَرْدِي* in both instances: but it is corrected by SM in the margin of the L.]

4. *امْهَرَ النَّاقَةَ*: see 1, in two places. — *امْهَرَ النَّاقَةَ* *He called, or rendered, (جَعَلَ) the she-camel a مَهْرِيَّةٌ*: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like *أَرْحَلَهَا*. (TA, in art. رَحَلَ.) — *امْهَرَتِ الْفَرَسُ* *The mare had a colt following her*. (TA.)

5: see 1, in two places.

مَهْرٌ *A dowry; a nuptial gift; a gift that is given to, or for, a bride*; syn. *صَدَاقٌ*: (S, A, Msh, K:) pl. *مَهْرٌ*, (K,) or *مَهْرَةٌ*, like as *بُعُولَةٌ* is pl. of *بُعُولٌ*, and *فُحُولَةٌ* of *فُحُولٌ*. (Msh.) *زَوْجٌ مَهْرٌ* *A husband from whom a dowry is got*: (S, art. بَهَرَ:) or *a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired*. (TA, same art.) See *نَهَرَ*. — *نَهَى عَنْ مَهْرِ الْبَغِيِّ* *He forbade [receiving] the hire of the prostitute*. (Mgh, Msh.)

مَهْرٌ *A colt; the male foal of a mare*; (S, K;) and of a mare kept for breeding: (TA:) or the first male offspring of a mare or other animal; (K:) i. e., of a tame ass; &c.: (ISd, TA:) fem. with ة; a filly: (S, Msh, K:) and dim. *مَهْرٌ*: (JK:) pl. masc., (of pauc., TA,) *أَمَهَارٌ*, and (of mult., TA) *مِهَارٌ* and *مِهَارَةٌ*; (S, Msh, K;) and pl. fem. *مِهَارَاتٌ* and *مِهَارٌ*. (S, Msh.)

إِبِلٌ مَهْرِيَّةٌ *Camels of Mahreh; i. e. certain camels, so called in relation to Mahreh Ibn-Heydán, (T, S, Msh, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen: (S:) or in relation to Mahreh, a district of 'Omán: (Msh:) they are excellent camels, that outstrip horses; and some add, that they are unequalled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly*: (Msh:) [and hence, any such like camels; i. e. any excellent, fleet, camels: (see 4:) n. un. *مَهْرِيٌّ*:] pl. *مِهَارِيٌّ* [which is irreg. like *مِهَارِيٌّ*] (S, Msh, K) and *مِهَارِيٌّ* (S, K) and *مِهَارِيٌّ*, (K, TA,) written in the L *مِهَارِيٌّ*, (TA,) [and so in the CK,] or *مِهَارِيٌّ*, the ي being changed into ا, (Msh,) [but it generally retains the form of ي, though pronounced ا.] See also *مِهَارِيٌّ*.

مِهْرِيَّةٌ *A woman to whom a dowry has been given: and hence, a free [married] woman*:

(S, K:) opposed to *سُرِّيَّةٌ*: (A:) pl. *مِهَارِيٌّ*. (A, TA.) And, (TA,) *One whose dowry is dear*. (K, TA.)

مَاهِرٌ *Skilled, or skilful*, (A, Msh, K,) *في صِنَاعَتِهِ*, in his art, (A, Msh,) and *بِكُلِّ عَمَلٍ*, in every work, (A, K,) *في عِلْمٍ وَغَيْرِهِ*, in science &c., (Msh,) *knowing its abstrusities and niceties, or having learned the whole of it*; syn. *حَادِقٌ*: (A, Msh, K:) and, (K,) in most instances, (TA,) [but only when used absolutely,] *a good swimmer*; (JK, K;) as also *مُتَمَهِّرٌ*: (Z, TA;) pl. *مِهْرَةٌ*: (A, K:) also *مُتَمَهِّرٌ* a lion skilled in slaying his prey. (K.)

مِهْرٌ *A mare having a colt or foal*. (S, K.)

مَهْرَةٌ *A woman dowered; to whom a dowry has been given; or for whom a dowry has been set apart*. (Msh.) It is said in a proverb, *كَأَلَمَهْرَةٍ إِحْدَى خَدَمَتَيْهَا* [Like her who has been dowered with one of her two anklets]: (S, K:) or *أَحَقُّ مِنَ أَلَمَهْرَةٍ إِحْدَى خَدَمَتَيْهَا* [More stupid than she who has been dowered with one of her two anklets]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, *كَأَلَمَهْرَةٍ مِنْ مَالِ أَبِيهَا* [Like her who has been dowered from the property of her father]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.)

مُتَمَهِّرٌ: see *مَاهِرٌ*, in two places.

[مَهْرٌ, &c.]

See Supplement.]

موا

1. *مَوَّ*, aor. *يَمُوءُ*, inf. n. *مَوْءٌ* (K, TA: in the CK *مَوْءٌ*) and *مَوْءٌ* (but see below) or (as in some copies of the K) *مَوْءٌ*; (K;) and *أَمَوْءٌ*; (AA;) *It (a cat) mowed*: (K:) like *مَائِيٌّ*, (TA,) and *أَمَا*. (S in art. اموا.)

4. *اموا*: see 1. — Also, *He (a man) mowed like a cat*. (K.)

مَوْءٌ, accord. to the K, an inf. n. of *مَاءٌ*; but accord. to the L and other lexicons, *The mow of a cat; a word expressing the sound of mowing*. (TA.)

مُوتَةٌ † *A fainting, or swoon; (K;) and languor in the intellect: (TA:) or [an affection] like a fainting, or swoon: (Lh:) madness, or insanity, or diabolical possession; syn. جُنُونٌ; (AO, K;) because it occasions a stillness* مُتَمَلِّكٌ

death: (TA:) or a kind of madness or diabolical possession (جُنُون), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (§.) [See هَمَز.]

مِيتَة A kind, mode, or manner, of death: (§, K:) pl. مِيتَات. (TA.) — مَاتَ فُلَانٌ مِيتَةً Such a one died a good kind of death. (§.) — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.)

مَوْتَانُ الفؤاد † A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (§, K:) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (§, K.) — See مَوْتَانُ and مَوَاتٌ.

مَوَاتٌ (Fr, S, K) and مَوْتَانٌ (K) and مَوْتَانُ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsanee.) — مَوَاتٌ وَقَعَ فِي الْهَالِ مَوْتَانُ [or a mortal disease] happened among the camels &c. (Fr.) — Also, The like among men. Ex., from a trad., يَكُونُ فِي النَّاسِ مَوْتَانُ كَقُعَاصِ الْغَنَرِ. There will be, among men, a mortality, or much death, [or mortal disease], like the قُعَاصُ that befalls sheep or goats. (TA.)

مَوْتَانُ † Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (§); contr. of مَوَاتٌ [q. v.] (§, K.) It is made of this measure to agree in measure with its contr. مَوَاتٌ: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ — اِشْتَرِ الْمَوَاتَانَ وَلَا تَشْتَرِ الْحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (§.) — رَجُلٌ يَبِيعُ الْمَوَاتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — See also مَوَاتٌ.

مَوَاتٌ That wherein is no spirit or life; an inanimate thing. (§, K.) [See also مَوَاتَانُ.] — مَوَاتٌ (you say أَرْضُ مَوَاتٍ, TA.) † Land that has no owner (§, K) of mankind, and of which no use is made, or from which no advantage is derived, (§) and in which is no water: such as is also called مِيتَةً † أَرْضُ مِيتَةً (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: † مَوَاتَانُ signifies the same as مَوَاتٌ (مَوَاتٌ?), namely, land that is no man's property; and is also written مَوَاتَانُ (L:) or مَوَاتَانُ signifies land that has not yet been brought into a state

of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (§.)

مَوَاتٌ: see مَوَاتٌ and مَوَاتَانُ.

مِيتٌ and مِيتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مِيتٌ, of the measure فَعِيلٌ (§:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S:) as is also the former. (Zj.) 'Adee Ibn-Er-Raqlà says,

لَيْسَ مَنْ مَاتَ فَاسْتَرَاخَ بِمِيتٍ †
إِنَّمَا الْمِيتُ مِيتُ الْأَحْيَاءِ

[He who has died and become at rest is not dead: the dead is only the dead of the living]. (§, TA.)

Or مِيتٌ signifies One who has died (actually, TA.); and مِيتٌ, as also مَائِتٌ, one who has not yet died, (K.) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مِيتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مِيتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ, but you do not say of him who has died هَذَا مَائِتٌ (§:) but some say, that this is an error, and that مِيتٌ is applicable to that which has died [or is lifeless], and to that which will soon die. Those who assert that مِيتٌ is applicable only to the living adduce the following words of the Kur, [xxxix. 81.] إِنَّكَ مِيتٌ وَإِنَّهُمْ مِيتُونَ (TA:) i. e. Verily thou wilt die, and verily they will die. (Mqb.) MF observes, that مِيتٌ is asserted to be contracted from مِيتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيْنٌ, and لَيْنٌ and لَيْنٌ; and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مِيتَةٌ, below.] The pls. are مَوَاتٌ and مَوَاتِي and مِيتُونَ. (§, K.) The first of these is pl. of مِيتٌ, and consequently of مِيتٌ, because this latter is contracted from the former: as مِيتٌ is of the measure فَعِيلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعِلٌ (§b): or مَوَاتٌ is [only] pl. of مِيتٌ. (Mqb.) [The second form (which is applied to rational beings, Mqb.) is also pl. of مِيتٌ and مِيتٌ.] The third and fourth are [only] applied to rational beings. (Mqb.) The fem. epithet is مِيتَةٌ and مِيتَةٌ and مِيتٌ (K, TA) and مِيتٌ. (TA; and so in some

copies of the K, in the place of مِيتٌ.) مِيتَةٌ is an epithet applied to a female rational being; [and its pl. is مِيتَات:]; مِيتَةٌ, to a female brute, for the sake of distinction; and its pl. is مِيتَات: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Mqb:) the pl. of مِيتٌ and مِيتٌ as fem. epithets is as above [مَوَاتِي and مَوَاتٌ]. (TA.) — مِيتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptance of the language of law, what has died a natural death, or been killed in a state or manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Mqb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — مِيتَةٌ A tract of land without herbage, or pasture, (Mqb, in art. بَلَد.) — مِيتٌ † An unbeliever; like as حَيٌّ means a Muslim. (TA, in art. حَي.)

[مِيتٌ and مِيتٌ are employed in various other senses, agreeably with the senses of the verb.]

فُلَانٌ مَائِتٌ فِي الْغَمِّ — مِيتٌ: see مَائِتٌ. † [Such a one is dying, or absorbed, in grief]. (TA.) — مَوَاتٌ مَائِتٌ A severe, painful, or violent, death: (TA:) like لَيْلٌ لَيْلٌ: the latter word being added to corroborate the former. (§.)

مَوَاتٌ: see مَمَاتٌ.

مِيتَةٌ and مِيتَةٌ † A woman, and a she-camel, that has lost her offspring by death: (§) and a woman who has lost her husband by death: (TA:) pl. مِيتَات. (§.)

مِيتَاتٌ † [Feigning himself dead]. — † An epithet applied to A hypocritical devotee, (§, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.)

مُسْتَمِيتٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (§:) abundant.

ing, or devoting, himself to death, (مُسْتَرْسِلٌ لِّلْمَوْتِ) as also مُسْتَقْبِلٌ. (A.) — + Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. (S, K.) — هُوَ مُسْتَبِيلٌ إِلَى هَذَا, as also مُسْتَبِيلٌ, † He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — Ru-beh says,

- وَزَيْدُ الْبَحْرِ لَهُ هَكَيْتٌ
• وَاللَّيْلُ فَوْقَ الْهَاءِ مُسْتَبِيلٌ

[And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (S.) [It is implied in the S that هَكَيْتٌ here signifies مُسْتَرْسِلٌ.] — + One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — + One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — + One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubarak.) — مُسْتَبِيلٌ The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مُسْتَبِيلٌ, in art. مَيْت.]

موت

1. مَاتَ, aor. يَمُوتُ, inf. n. مَوْتُ (and in the CK مَوْتُ) and مَوْتَانُ; (S, K;) as also مَاتَ, aor. يَمُوتُ; (TA;) and † امات; (Hr;) but this is disapproved by IATH; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (S, K.) [See also art. مَيْت.] — See also 7. — مَاتَتِ الْأَرْضُ The land became soft and even. (Msb.)

4: see 1.

7. اِنْمَاتَ, inf. n. اِنْمَاتٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (S, K.) [See also art. مَيْت.] — مَاتَ, aor. يَمُوتُ, is also [thus] used intransitively. (Msb.)

مَيْتَةٌ, with keureh, of the measure مَيْتَةٌ Soft and even land. (Msb.) [See also مَيْتَةٌ, in art. مَيْت.]

موج

1. مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوْجَانٌ and مَوْجٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Msb;) was agitated with waves, conflicting, or dashing together; (S, K;) as also † مَوْجٌ; (TA:) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,] مَاجَ الْمَوْجُ The

waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجَ أَمْرُهُمْ † Their affair became in a confused and disturbed state. (TA.) — مَاجَ, inf. n. مَوْجٌ and مَوْجَانٌ, † It (anything) was in a state of commotion, or agitation. (TA.) — مَاجَ † He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAqr.) — النَّاسُ يَمُوجُونَ † The people, or men, are in a state of commotion, or tumultuous. (S.) — مَاجَتِ النَّاسُ † The people were in a discordant and disturbed state of affairs. (Msb.) — مَاجَ عَيْنَ الْحَقِّ, inf. n. مَوْجٌ, † He declined from the truth, or from the true, right, or just, course. (A, K.) — مَاجَتِ الدَّاعِصَةُ, inf. n. مَوْجٌ, † The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the K, flesh: (K, TA:) and in like manner السَّلْعَةُ [the ganglion]. (TA.)

5: see 1.

مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَاجٌ: (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) — فَرَسٌ غَوَّجَ مَوْجًا: see art. فَوْج. مَوْجٌ is here an imitative sequent. (TA.) — مَوْجَةُ الشَّبَابِ † The prime of youth. (K.)

نَاجِيَةٌ (in the CK نَاجِيَةٌ) + نَاقَةٌ مَوْجِيٌّ she-camel, whose أَنْسَاعُ [or woven thongs of the fore girth] have moved round (جَالَتْ) by reason of the backward and forward motion (اِخْتِلَافٌ) of her fore and hind legs. (K.)

مَوْاجٌ [A sea tumultuous with waves]. (K, art. رَد.)

مَاجِجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — Also, and † مَتَمَوْجٌ, A man in a state of commotion, or agitation. (TA.)

مَاجِجٌ: see مَتَمَوْجٌ.

مود

1. مَادَ, [aor. يَمُودُ,] He lied. (L.)

مَادٌ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, K,) and pleasant in speech. (L.) See طَابَ.

مَادِيٌّ (K) and مَادِيَّةٌ (S, L, Msb, K) A soft coat of mail, easy to the wearer; (S, L, Msb, K;) and [so] the former, any weapon: (K:) or the latter, a white coat of mail. (Msb.) — Hence, (Msb,) the latter, White honey: (S, L, Msb, K:) or [in the CK and] new honey: or pure honey: or excellent honey. (K.) — Also, the latter, Wine. (S, L, K.)

مور

1. مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (S, M, A, Msb, K,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (S;) as also † تَمُورُ: (S:) it came and went; (T;) as also † تَمُورُ. (K.) You say of a camel, تَمُورُ فَضْدَاهُ The upper bones of his two arms move from side to side. (S, TA.) And مَارَ السِّتَانُ فِي الْمَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطُّعْنَةُ تَمُورُ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمُورُ The stars come and go. (TA.) And مَارَ الْغُبَارُ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, K.) — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (S,* M, Msb, K:) said of the sea, (Msb,) &c.: (M:) it was in a state of quick motion or commotion. (Msb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِي رَأْسِهِ فَعَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Kur, [lii. 9.] يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Ed-Dahhak: or shall move from side to side: so accord. to AO and Akh: (S:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Es-Zubeyr, يَكْتَالِبُ تَمُورُ هَرَجَلِ الْجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِي سَهْرِهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — مَا أَدْرِي أَهَارَ أَمْ مَارَ, a saying of the Arabs, related by IAqr, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجْدٌ): (S, TA:) or have come to the low country, or come to the high country. (IAqr, K,* TA.) — مَارَ الدَّمُ (S, &c.) The blood ran, or flowed, upon the surface of the ground; (T, S, M, Msb, K;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) side ways. (A.) — See also 4.

4. اِمَارَ السِّتَانُ فِي الْمَطْعُونِ [He made the spear-head to move from side to side in the person pierced]. (A.) اِمَارَتِ الرِّيحُ الْغُبَارَ The wind

made the dust to go to and fro : or raised the dust. (M, K.) — امار الدَّم He made the blood to run or flow; (T, S, * IKt, Mgb;) as also مَارَةٌ (IKt, Mgb,) inf. n. مَرَّ. (IKt, [as in the TA; but this seems to be a mistake for مَوَّرَ.])

5: see 1, in two places.

مَوَّرَ A road: (T, S:) or a trodden and even road: (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.)

مَوَّرَ Dust moving to and fro (M, K) in the air: (TA:) or raised by the wind: (M, K:) or carried to and fro by the wind. (T, S.) — See also مَوَّرَ.

مَوَّارٍ (TA,) or مَوَّارٍ اللَّيْلِ (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and مَوَّارٍ الضَّبْعَيْنِ [signifies the same]. (A.) — مَوَّارَةٌ (M, K,) or مَوَّارَةُ الْهَيْدِ (S, Mgb,) A she-camel quick in her pace: (S, Mgb;) or easy in her pace, and quick. (M, K.) — رِيحٌ مَوَّارَةٌ Wind that blows the dust to and fro: or that raises the dust: pl. مَوَّارٍ, which is extr. [with respect to rule]. (M.)

مَوَّارَاتٍ Bloods [flowing, and running hither and thither]. So in the following verse (of Ruḥayd Ibn-Rumayd El-'Anazee, TA; not of El-Aqshā; [as it is said to be in the S in art. مَوْضٍ;] Sgh, in TA, art. مَوْضٍ:)

* حَلَفْتُ بِمَوَّارَاتِ حَوْلِ عَوْضٍ *
* وَأَنْصَابِ ثَرْفُنَ لَدَى السَّعِيرِ *

[or السَّعِيرِ, i.e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owḍ, and stones set up to be worshipped, left by El-Sa'eer or El-So'eyr. 'Owḍ and El-Sa'eer [or El-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عَز.]

موز

مَوْزٌ A certain kind of tree, (Mgh,) or fruit, (Mgb, K,) well known; (S, Mgh, Mgb, K;) [the fruit of the banana-tree, or musa paradisiaca;] i. q. طَلْحٌ [in one of the acceptations of this latter word]: (Mgb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K,) for it is slow of digestion: (TA:) the tree grows in the manner of the بَرْدِي, [i.e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AHn, Mgh, TA,) the مَوْز [i.e., the fruit] is found, where it grows, throughout the whole year, (AHn, as cited by 'Abd-El-Laṭef,) and there may be on one of its racemes from thirty to five hundred fruits; (AHn,

Mgh, K, TA;) this is seen in the districts of Maḳdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AHn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues: whence the saying of Ash'ab, to his son, as related by Aq, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AHn, TA.) مَوْزَة is the n. un. (S, Mgb.)

مَوْزٌ A seller of مَوْز [or fruit of the banana-tree]. (K.)

موسى

1. مَوَّسٌ, aor. يَمُوسُ, (Mgb,) inf. n. مَوَّسٌ, (Sgh, Mgb, K,) He shaved (Sgh, Mgb, K) the head, (Sgh, Mgb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مَوْسَى, below.

المَوَّس, not المَوَّس, (K,) i.e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but I Ath says, I think that the hemzeh and lām in it are radical letters, as they are in المَوَّس, [i.e., المَوَّس or المَوَّس,] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say المَوَّس; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K, * TA,) reckoned among jewels, like the ياقوت and the زمرد, (TA,) the largest of which is like the walnut, (K, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K, TA,) the only instance being said to be the one called الكَوْكَبُ الدُّبِّي, which is suspended at the tomb of the Prophet: (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K.)

مَوْسَى [A razor;] a certain instrument of iron, (M, Mgb, TA,) with which one shaves: (Lth, L, K, TA:) of the measure مَوْسَى, (Ks, M, Mgb, K,) from المَوْسَى, [inf. n. of مَوَّس,] so that the م is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوْسَى is the

root (تأسيس [lit. foundation]) of المَوْسَى, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Mgb, K,) it is imperfectly decl., because of the short fem. ا [written ي], (Mgb,) without tenween; (Az, K;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوَسَيْتُ رَأْسَهُ, meaning "I shaved his head," (ISK, M, * Mgb, K,) of the measure مَوْسَى, (ISK, Mgb, TA,) so that the ي is a radical letter, as El-Umawee and Yz say, and Abou-Amr Ibn-el-Alā inclined to think it so, (TA,) and therefore it is perfectly decl., (Mgb,) with tenween, (Mgb, K,) when indeterminate; (Mgb;) or it is of the measure مَوْسَى because this measure is more common than مَوْسَى, and because it is perfectly decl. when indeterminate, whereas مَوْسَى is not so when indeterminate and when determinate: (Ibn-Es-Sarrāj, TA:) but I Amb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISK says, that the approved way is to make it perfectly decl.: (Mgb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bāri', that he said he had not heard it made masc. except by El-Umawee; (Mgb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مَوْسَاتٍ; and accord. to him who makes it perfectly decl., مَوَّاسٍ (Mgb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is موسى only, without tenween, and has no relation to the same word signifying a razor,] is مَوْسِيَّةٌ, [but by rule it should be مَوْسِيَّةٌ, like حَبِيَّةٌ,] accord. to him who says هَذِهِ مَوْسِيَّةٌ; and مَوْسِيَّةٌ accord. to him who says هَذَا مَوْسِيَّةٌ. (ISK, TA.)

موش

مَوْشٌ [Indian peas;] a certain grain, well known, (S in art. مَيْش, and K,) round, smaller than the حَبِيَّة [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَوْشٌ and مَوْشٌ and مَوْشٌ: (TA, art. مَوْش:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَوْش], or post-classical. (S.) — Utensils and furniture, of the meaner sort, of a house or tent. (IAqr, K.) Hence the saying, المَوَّشُ خَيْرٌ مِنْ لَوَّشٍ, [in one copy of the K I find لَوَّشٍ, but the former seems to be the right reading,] meaning, Mean house-

hold utensils and furniture are better than nothing; or] what is in the house, or tent, of worthless utensils and furniture, is better than its being empty: (K, TA:) لاش is here contracted [from لاشى] for the sake of its resembling ماش. (TA.) And خاش ماش and خاش ماش signify the same as ماش thus used: (K, TA in art. خاش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.)

[موص, &c.]

See Supplement.]

ميب

مَيْبَة A certain remedy, or medicine: (K:) [an arabicized word] from the Persian مَيّ "a beverage," and مَيْبَة "a quince:" quince-beverage; diacydonium; a medicine prepared of the juice of quinces: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Mâ la yesa'u, &c.)

ميت

1. مَات, aor. يَمِيتُ: see art. موت.

دارى بِمَيْتَا دَارِ, [as also بِمَيْتَا دَارِ,] My house is opposite to his house. (L, not in the TA.) [See also art. اتى.] مَيْتَا طريق The measure of the two sides, and the distance, of a road; as also مَيْتَا. (L, not in the TA.) [See also art. اتى.]

ميت

1. مَات, aor. يَمِيتُ, (inf. n. مَيْت, K,) i. q. مَات, aor. يَمِيتُ, inf. n. مَيْت, (S, K;) [in the CK, for المَيْت is put المَيْت;] as also مَيْت, inf. n. مَيْت; (K;) and مَات, inf. n. مَات, but this is disapproved by IATH; (TA;) and مَات, inf. n. مَات; (K;) and مَات, [for اِنْهَات,] inf. n. مَات; (TA;) [but the last form I have only found used intransitively;] He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K:) or مَات and مَيْت, he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أَقْلَط, in water, so that it dissolved, and mashed it with his hand. (Lth.) — مَات He dissolved salt in water; (ISK, Lth;) and in like manner clay, or loam. (ISK.) — اللَّهُمَّ مِتْ قُلُوبَهُمْ مِثْلَ مَاتِ الْيَلْبُغِ فِي الْمَاءِ [O God, dissolve their hearts, like as salt is dissolved in water.] (TA, from a trad.)

2. مَيْت: see 1. — He rendered a man gentle. (TA.) — He rendered a man submissive. (TA.) — It (fortune, or misfortune,) rendered a man supine and submissive. (TA.)

— [And so] تَمِيتُ: He (a man) became submissive, and languid, or flaccid. (TA.)

4: see 1.

5: تَمِيتُ الْأَرْضُ The ground became softened (and cooled, S,) by rain. (S, K.) [See also مَاتت الْأَرْضُ, in art. موت.] See 2.

7. اِمَات, [inf. n. اِمَات,] (ISK;) and اِمَات, inf. n. اِمَات; (Lth;) It (salt) became dissolved in water; (ISK, Lth;) and in like manner, clay, or loam. (ISK.) — See 1.

8. اِمَات, (inf. n. اِمَات, TA,) He attained to an easy state of life; (K;) or a pleasant life. (TA.) — اِمَات He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called أَقْلَط. (K.) — See 1.

مَيْت Soft. (K.) — رَجُلٌ مَيْتُ الْقَلْبِ A man of soft, or gentle, heart. (TA.)

مَيْت Even, or plain, or soft, land: pl. مَيْت: (S, K:) you say, أَرْضٌ مَيْتَا, and أَرْضٌ مَيْتَا: [see also مَيْتَا, in art. موت:] an even, or a plain, or soft, tract of sand: and a hill of a good soil: (L:) and a [water-course such as is called] تَلْعَة, that becomes as large as half, or two-thirds, of the valley. (L, Sh, in TA, voce تَلْعَة.)

مُسْتَمِيت The thin pellicle that adheres to the white of an egg. (AA, K.) [See also مُسْتَمِيت, in art. موت.]

ميج

1. مَيْج, aor. يَمِجُ, (S, K,) inf. n. مَيْج; (A, K;) and مَيْج; (A, [and the same seems to be indicated in the S, where it is said that مَيْج signifies the same as مَيْج;]) He descended into, (S, A,) or entered, (K,) the well, and filled the bucket: (S, A, K:) this is done when its water is little. (S.) — مَيْج الْمَاءِ, aor. يَمِجُ; and مَيْج; He drew water by descending into the well and filling the bucket. (A.) — مَيْج and مَيْج, (S, A, K,) inf. n. مَيْج; (A, K;) and مَيْج, and مَيْج; (A, K;) He walked in a certain elegant manner, (K,) with a self-conceited gait, and with an affected inclining of his body from side to side, (S, A,) like as a duck walks. (S, K.) — مَيْج He passed along so walking, and looking at his shadow. (A.) — Also مَيْج: He inclined his body from side to side in walking: (K;) and مَيْج he, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K;) as also مَيْج and مَيْج: (TA:) which last is also said of a branch, or twig. (M, L, art. رَاد.) —

مَيْج, and مَيْج, [The drunken man reels, or inclines from side to side in walking.] (A.) — مَيْج الرِّيحِ الشَّجَرَةَ The wind made the tree to incline. (TA.)

مَيْج made the tree to incline. (TA.) — مَيْج, aor. يَمِجُ, (S, K,) inf. n. مَيْج, (K,) He interceded for him with the Sultan. (S, K.) — مَيْج, aor. يَمِجُ, (S, K,) inf. n. مَيْج, and مَيْج; and مَيْج; (K;) He gave him [a thing]. (S, K.) — مَيْج: He conferred a benefit, favour, or kindness. (L.) — مَيْج, aor. يَمِجُ, (S, K,) inf. n. مَيْج, (K,) He rubbed and cleaned his teeth with a tooth-stick: (AA, S, K:) or [so accord. to the L; but in the K, and] he cleansed out the saliva from his mouth with the tooth-stick. (L, K.)

2: see 1.

3. مَيْج, (A, K,) inf. n. مَيْج, (A,) He commingled, or conversed, or held intercourse, with him; (K;) namely, with a Sultan; and in like manner with women. (A.) — مَيْج: [Between me and him are a commingling, or converse, or intercourse, and fellowship in eating.] (A.)

5 and 6: see 1.

8. مَيْج: see 1. — مَيْج: It (heat, and work or labour,) made him to sweat. (A.) — مَيْج: The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K.) — See 10.

10. مَيْج, (S, A, K,) and مَيْج, (A,) He asked him for a gift. (S, A, K.) — مَيْج: He came to him seeking his bounty. (L.) — مَيْج: He asked him to intercede for him, (S, A, K,) with the Sultan. (S, A.)

مَيْج The yolk of an egg: or its white. (AA, K.) [See also مَيْج.]

مَيْج Profit; advantage. (K.) See مَيْج.

مَيْج A bad kind of dates; i. q. مَيْج. (K.)

مَيْج The court of a house: (K:) a dial form of مَيْج. (TA.)

مَيْج A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L:) fem. with مَيْج. (S, L.)

مَيْج A man who descends into a well and fills the bucket, when its water is little: pl. مَيْج. (S.) The مَيْج is he who draws the water from the mouth of the well. (L.) — مَيْج: A tooth-stick; syn. مَيْج: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA.) مَيْج. (K.)

ميد

1. مَيْد, aor. يَمِيدُ, inf. n. مَيْد, (S, L, Mjb, K,) and مَيْدَان, (L, Mjb, K,) It (a thing) was, or

became in a state of motion, or commotion; was, or became agitated: (§, L, Mṣb, K:) or, in a state of violent motion or commotion; or violently agitated. (El-Baṣā'ir, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9:] *لَعَلَّ أَنْ تَبِيدَ بِكُمْ* *Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently.* (El-Baṣā'ir, TA.) — *مَادَ* *It turned or twisted about, or became contorted and convulsed.* (IKṭṭ.) — *مَادَ فِي الرُّمَحِ* *He (a man pierced) writhed upon the spear.* (A.) — *مَادَ* *It (the mirage, سَرَاب) was in a state of commotion; it quivered, or trembled.* (L, K.) — *مَادَ* *He was, or became, confounded, perplexed, or amazed.* (TA.) — *مَادَ*, (aor. يَجِدُ, TA, inf. n. مَدَّ or مَدَّ, L,) *He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea.* (L, K.) — You say also *مَادَ بِهِ الْبَحْرُ*, aor. يَجِدُ, inf. n. مَدَّ, *The sea affected him with a heaving of the stomach, &c.* (L.) And *مَادَتْ بِهِ الْأَرْضُ* *The ground went round with him.* (A.) — *مَادَتْ الظُّلَّةُ*, (aor. يَجِدُ, L,) *The colorynth became affected by day-dew, (L, K,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]:* (L, K:) and in like manner a date. (L.) — *مَادَ*, (§, A, L,) inf. n. مَدَّ (L) and مَدَّانٌ; (A;) and *تَمَادَى*; (A;) *It (a branch) inclined from side to side.* (§, A, L.) — *مَادَ* *He inclined from side to side in walking.* (L.) — *مَادَ*, inf. n. مَدَّ and مَدَّانٌ, *It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed.* (L.) — *مَادَ* *He (a man, §,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (§, L, K;) and مَادَتْ and تَمَادَتْ signify the same, said of a woman.* (A.) — *مَادَ* *He conferred, or bestowed, a benefit or benefits, or a favour or favours.* You say, *مَادَنِي فَلَانٌ* *Such a one conferred a benefit or benefits upon me.* (L.) — *مَادَهُ*, (L, Mṣb,) and *أَمَادَهُ*, (L,) *He gave him.* (L, Mṣb.) — *مَادَ* *He furnished persons with, or gave them, provisions for travelling; syn. زَادَ.* (L.) [In the K, زَارَ *He visited.*] — *مَادَ* *He brought a people wheat, or food; i. q. مَارَ*, (§, L, K,) of which it is a dial. form. (§.) — *مَادَ* *He trafficked as a merchant.* (L.) — *مَادَ*, inf. n. مَدَّ and مَدَّانٌ, *It increased, or grew; syn. زَمَّ and زَمَّ.* (M, L, K.) [In the copies of the K in my hands, for زَمَّ is put زَاغ.]

4, 5, and 6: see 1.

8. *أَمَادَهُ* *He asked him, or desired him, to give him.* (L.) — *أَمَادَهُ* *He asked or desired him to bring him wheat, or food.* (A.)

مِيدَ a dial. form of *مِيدَ*, (§,) in the sense of *مِيدَ*: (§, L;) and in that of *عَلَى*: (L:) or that of *مِنْ أَجْلِ*. (§, L.) It is said in a trad., *أَنَا أَفْصَحُ الْعَرَبِ مِيدَ آتَى مِنْ قُرَيْشٍ وَنَشَأْتُ فِي بَنِي سَعْدِ بْنِ بَكْرِ* [rendered in art. *مِيدَ*]. (§, L.) See what next follows.

مِيدَ *ذلك*, (M, K,) or *مِيدَ* *ذلك*, (L,) *I did it on account, or for the sake, of that.* (M, L, K.) *مِنْ مِيدَ ذَلِكَ* has not been heard. (M, L.)

مِيدَ: see *مَائِدَة*.

مِيدَ The amount, and measure, of a thing: (L, K:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (K;) and the surface of a road. (L.) One says, *لَمْ أَذْرِمَا مِيدَ ذَلِكَ* *I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مِيدَ ذَلِكَ.* (L.) — *مِيدَ* *The extreme limit of the distance to which horses run; and so مِيدَ.* (§, TA, art. *مِيدَ*.) — *مِيدَ* *A mode, manner, fashion, or form.* Ex. *بَنَوْا بُيُوتَهُمْ عَلَى مِيدَ وَاحِدٍ* *They built their houses, or constructed their tents, after one mode, &c.* (L.) [See also *مِيدَ*, in art. *أَتَى*.]

هَذَا مِيدَاؤُهُ, [thus in the copies of the K and in the TA, app. a mistake for *مِيدَاؤُهُ*, like *تَلْقَاؤُهُ*,] and *بِمِيدَاؤِهِ*, and *بِمِيدَاؤِهِ*, *This is opposite to, or facing, it.* (K.) And *دَارِي بِمِيدَا دَارِهِ*, with *فَتْحَ* to the *م*; (as also *بِمِيدَا دَارِهِ*, L in art. *مِيدَ*; and *بِمِيدَا دَارِهِ*, § in art. *أَتَى*;) *My house is opposite to his house.* (Yaqṣub, L.) — *مِيدَا* *مِيدَا*, and *مِيدَا* in art. *أَتَى*, and *مِيدَا* in art. *مِيدَ*.

مِيدَانٌ (§, L, Mṣb, K, &c.) and *مِيدَانٌ* (K) *A horse-course; race-ground; hippodrome: (Mṣb, TA:) pl. مِيدَانٍ* (§, K, &c.): of the measure *فَعْلَانٌ*, (IKṭṭ,) from *مَادَ* “it was in a state of motion;” because the sides of the horse-course shake on the occasion of a race: (Mṣb:) or from *مَادَ* “it turned or twisted about, or became contorted and convulsed;” because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure *فَعْلَانٌ*, from *مَدَى* “a limit, or goal;” because horses run to their goals in the place so called; originally *مَدَّانٌ*, the second and third radicals being transposed; as in *بَيْرَانٌ*, originally *بَيْرَانٌ*: or of the measure *فَعْلَانٌ*, from *مَدَنَ* “he abode, or dwelt;” because horses confine themselves especially to the place so called for wheeling about and the like. (IKṭṭ.) — *مِيدَانٌ* *A delicate, a pleasant, or an ample and easy, life.*

(§, L.) — *مِيدَانُ الْخُلَفَاءِ* *a term applied by historians to The period of the reign of Khaleefahs; from twenty to twenty-four years.* (MF, TA.)

مِيدَانٌ: see *مِيدَانٌ*.

مِيدٌ *That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity.* (L, art. *مِيدَ*.)

مِيدَ: see *مَائِدَة*.

مَائِدٌ *A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. مِيدَى.* (L.) — *مَائِدٌ* *A branch inclining [from side to side: see 1]: (A, L:) as also مِيدَ: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] مِيدَ.* (TA.) — *فَلَانٌ يَمْشِي عَلَى الْأَرْضِ فَيَادَا مِيدَا* *Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side.* (A, art. *فِيدَ*.)

مَائِدَة (and *مِيدَة*, El-Jarmee, L, K) *A table with food upon it: (§, L, K:) without food upon it, a table is not thus called, but is called خَوَانٌ: (AAF, §, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Hareere asserts it to be incorrect, and the former application only to be allowable: (TA:) مَائِدَة is thus used in its proper sense of an act. part. n., and is from *مَادَ* “it was in a state of motion;” as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Mṣb:*) or from *مَادَ* “he brought wheat or food;” because food is brought upon it [or as though it brought food]: (L:) or from *مَادَ* “he gave;” as though it gave of what was upon it to those around it: (El-'Ināyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from *مَادَ* “he gave,” (AO, §, L, Mṣb,) like *رَاحِيَة* in the phrase *رَاحِيَة رَاحِيَة*; (AO, §, L;) because what is thus called is given by its owner to the people [who are to eat]: (Mṣb:) also, *food itself*; (Akh, AHāt, ISd, L, K;) even if without a table: (L:) [pl. مَوَائِدَ]. See also *فَانُورٌ*. — *مَائِدَة* *A round piece of land or ground: (L, K:) likened to a table.* (TA.)*

مَوَائِدَ: see *مَائِدَة*. — Also, *Calamities*: formed by transposition from *مَوَادٌ*. (T, L.)

مِيدَانٌ *Asking, or desiring, to give; asking or*

desiring, a gift. (K.) And *Ashed*, or *desired*, to give; one of whom a gift is asked, or desired. (S, L, K.) — مَسْأَلٌ A man [asking, or desiring, and —] asked, or desired, to bring wheat or food. (S, L.)

مير

1. مَارَ أَهْلَهُ (T, S, A, Mgh, *) and مَارَ (M, K, *) aor. مَارَ (T, S, A, &c.) inf. n. مَارَ (T, S, M, Mgh, K, *) *He brought, or conveyed, or purveyed, طعام*, [here meaning *wheat*, or other corn, and food, victuals, or provision, of any kind, (see مِيرَة)] (T, S, M, A, K) *to, or for, his family*, (T, S, A,) or *his household*: (M, K:) or *he brought to them مِيرَة*, i.e. *طعام*: (A) [accord. to whom, as I find in the TA, the aor. is مَارَ, but this I suppose to be a mistranscription,] T, Mgh, Mgh:) or *he gave them مِيرَة*: (TA:) and مَارَهُمْ signifies the same as مَارَهُمْ (K:) and so مَارَ: (S, M, K:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ *they bring, or convey, or purvey, طعام for themselves*; (T;) and مَارَ لِنَفْسِهِ (A,) or مَارَ لِنَفْسِهِ (Mgh, Mgh,) *he brought, (A, Mgh, Mgh,) or conveyed, or purveyed, (A,) طعام for himself.* (A, Mgh, Mgh.) See مِيرَة.

4: } see 1.
8: }

مِيرَة: see مِيرَة.

مِيرَة: i.q. *طعام* [here meaning *Wheat*, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, Mgh, Mgh, K, *) *which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale];* (S, TA;) and مِيرَ signifies the same as مِيرَة [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. قُوت. (TA.) Ex. جَالِبُ مِيرَةِ (K, *) or مِيرَ (M, *) [The bringer, or conveyer, or purveyor, of wheat, &c.] And طَعَامَ أَتَاهُ بِمِيرَةٍ *He brought him طعام*. (T.) And جَاءُوا بِالْمِيرَةِ [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And مَا عِنْدَهُ خَيْرٌ وَلَا مِيرٌ [He has not wealth, nor wheat, &c.] (T, S, A.) — Also, (T,) The bringing, or conveying, or purveyance, of طعام [here meaning as explained above] from another place (T, M, A, K, *) [for one's self or family or household, (see 1,) or] for sale: (T:) pl. مِيرَ (M, arts. &c.) The first مِيرَة is the رُبْعِيَّة (M, arts. &c.) which is the مِيرَة in the beginning of [the season called] the شَتَاء [or winter, i.e., in the latter part of December or in January, during the season of rains called

الربيع, about which time, the species of millet called ذُرَّة, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 185, note,) is called in El-Yemen طعام, is gathered in]: (S, K, art. ربيع:) the second, the صَيْفِيَّة (M, arts. &c.) also called the صَائِلَة (S, M, K, art. صيف,) which is the مِيرَة in [the season called] the صَيْف [or spring], (S, M, art. صيف,) in the first part of the صَيْف [i.e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَّة), and barley, are gathered in]: (M, art. صيف:) the third, the دَفْنِيَّة (M, arts. &c.) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّة, commencing in the season of the دَفْنِي rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفْنِيَّة seems already to point to the season of the دَفْنِي rains]: (M, art. &c.) and the fourth, the رَمَضِيَّة (M, arts. &c.) which is the مِيرَة coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَان began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijrah, and at which season of the year a third crop of ذُرَّة is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. &c.)

مَارَ: see مَارَ.

مَارَ (S, M, K) and مَارَ (M, K) One who brings, or conveys, or purveys, مِيرَة (S, M, K, *) or مَارَ (M, L:) pl. of the former, مَارَ (S, M, K) and مَارَ, like رَجَالَة. (S, K.) You say نَحْنُ مَارَاتِنَا, and مَارَاتِنَا, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. مَارَاتِنَا is applied to A company of men who go together from the desert to the towns or villages to bring مِيرَة. (TA.) It is said in a trad. الْحَمُولَةُ الْهَائِرَةُ لَهُمْ لِأَخِيَّةٍ, meaning, The camels that carry مِيرَة for them for sale and the like are exempt from the eleemosynary taxation, because they are working beasts. (TA.)

مير

1. مَارَ, aor. مَارَ, inf. n. مَارَ (S, A, Mgh, K, *) and مَارَ (S, K, *) inf. n. مَارَ (S, K, *) or

the latter has an intensive signification; (Mgh;) *He put it, or set it, apart, away, or aside; removed it; or separated it;* (S, A, Mgh, K, *) from another thing, or other things; (Mgh;) as also مَارَهُ (K:) [or the second, rather, *he did so much, or greatly, or widely; like زَيْلُهُ*.] You say, مَارَ مِنْهُ, and مَارَهُ. (A.) Ex. مَارَ الْأَذَى مِنَ الطَّرِيقِ *He put aside, or removed, what was hurtful from the road.* (TA.) And it is said in the Kur, [viii. 38,] لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ [That God may separate, or sever, the evil from the good]. (Mgh.) [It seems also, from what is said in the A, that مَارَ signifies I separated them two: besides having another signification, which see below.] You say also مَارَ الشَّيْءَ, (aor. and inf. n. as above, TA,) meaning, *He separated one part of the thing from another; فصل بَعْضَهُ مِنْ بَعْضٍ*, (M, TA,) or عَنْ بَعْضٍ: (as in a copy of the A:) expl. in the K as signifying بَعْضٍ عَلَى بَعْضٍ [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And مَارَ الْأَشْيَاءَ *He separated the things after knowledge of them.* (Mgh.) — [Hence, *He distinguished it, or discriminated it, or discerned it.* And مَارَ بَيْنَ الْأَشْيَاءِ, and مَارَ بَيْنَهُمَا, *He distinguished, or discriminated, or discerned, between the things.* This is what is meant by its being said,] المِيرَ also signifies التَّمْيِيزُ بَيْنَ الْأَشْيَاءِ. (TA.) You say also, مَارَ بَيْنَهُمَا [I distinguished, or discriminated, or discerned, between them two]. (A.) From مَارَ الْأَشْيَاءِ, meaning as explained above, is [also], app. derived the phrase سِنُ التَّمْيِيزِ, used by the doctors of practical law, as signifying, [The age of discrimination;] the age at which one knows what things are beneficial to him and what are hurtful to him: or, accord. to some, التَّمْيِيزُ is a faculty in the brain whereby meanings are elicited. (Mgh.) — مَارَ [is also intrans., and signifies] *He (a man) removed from one place to another.* (IAar, K.) See also 8.

2: see مَارَ, throughout.

3: see مَارَ, in two places.

4: see مَارَ, first signification.

5: see 8, throughout. — You say also, فَلَانٌ يَمَارُ بِمَارٍ مِنَ الْغَيْظِ *Such a one almost bursts asunder with wrath, or rage.* (S, K, *) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.)

6: } see 8, throughout.
7: }

8. مَارَ, and مَارَ (S, A, Mgh, K, *) and مَارَ (S, A, K, *) and مَارَ (Lh, TA,) [the

last being a variation of that immediately preceding,] and استماز (S, A, K,) *It was, or became, put, or set, apart, away, or aside; or removed; or separated; (S, A,* Mṣb,* K;) from another thing, or other things: (Mṣb;) and the last, استماز, he went, or withdrew, aside, or to a distance, (K, TA,) عَنِ الشَّيْءِ from the thing. (TA.) All these forms are syn.; but in the phrase مَزَتْهُ فَلَمْ يَمُزْ [as though signifying *I put it, or set it, apart, &c., but it did not remain so*] Lh allows the verbs to be only in these two forms: (TA:) [though انماز is used in other cases; for] you say عَنْ انماز He shifted from his place of prayer; or quitted it for another. (TA.) [See also 1, last signification.] You say also, امطار القوم, meaning, *became, put, or set, apart, &c., one from another*: (S, TA:) and, as also تميزوا, *they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also استمازوا: (TA:) and [in like manner] تميزوا they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another. (TA.)* [التمايز being there said to signify *التشرب والتبافر*] — [امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify *It was, or became, distinguished, or discriminated, or discerned: in which sense, تميز is the most common. You say also, فلان تميز بالكرم Such a one was, or became, distinguished by generosity. And تميزت and تميزت الاشياء The things were, or became, distinguished, or discriminated, one from another; or distinct.*]*

10: see 8, throughout.

ميز inf. n. of 1, q.v. — Also, *High or elevated rank or condition or state [by which one is distinguished from others]. (TA.)*

ميز [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from مَارَ. (TA.) — [Discrimination, or discernment: and hence,] understanding. (TA.)

ميز, and مَجِيز, [A man of much discrimination or discernment.] (A.)

ميز [Distinguishing, or discriminating: and hence, a rational animal]. ميز: see ميز.

ميز

1. مَاس, aor. يَمِيس, inf. n. مِيس, and مَيسان (S, A, K,) *He walked with an elegant and a proud and self-conceited gait; or so walked with an affected inclining of the body from side to side; (S, M, A, K;) excepting that in the A the fem. forms*

of the pret. and aor. are given;) as also مِيس: (S, A,* K:) accord. to the Lth, مِيس signifies a kind of مِيسان, [app. a mistranscription for مِيلَان, or inclining,] with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هَوْدَج [or litter which serves as a vehicle for women]. (TA.)

4. أَمَاسَتْ جَسْمَهَا [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.)

5: see 1.

مِيس A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] مِيس: when young, it is white within; but when it grows old, it becomes black, like مِيس [or ebony], and so thick that wide tables are made of it; (AHn, M;) and camels' saddles (وَحَال) are made of it. (AHn, S, M.) — Hence, A camel's saddle (وَحْل), as being made of the kind of tree above described. (TA.) — Also, A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K,*) not all of it spreading out into branches: (AHn, M:) AHn adds, its native place is the district of El-Jezeereh called Sarooq (سُرُوق), and it is related, of a person of knowledge, that he saw it at Et-Täif: and hence the name of the raisins called مِيسِي: (TA:) [but Isd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Täif, and hence, he said, the raisins called مِيس [not مِيسِي] are thus named: (M:) [and F says,] مِيس signifies a kind of raisins; as well as a species of grape-vine &c. (K.) — Also, [The pole of a plough:] the long piece of wood that is between the two bulls. (AHn, M.)

مِيس: see مِيسِي.

مِيسان: see مِيسان.

مِيسان: see مِيسان. — Also, A boy beautiful in stature and face. (K.)

مِيسان: see مِيسان.

مِيسان (S, A, K,) and مِيسان (Ibn-'Abbád, A, K,) and مِيسان and مِيسان (K) One who walks with an elegant and a proud and self-conceited gait; or who so walks with an affected inclining of the body from side to side: (S, A, K:) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:)

and مِيسان signifies the same as مِيسان, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُون; or it is from مِيسان, and therefore of the measure فِعُول; but more probably from المِيسان. (M.) — Also, المِيسان The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — Also, غُصْنٌ مِيسان An inclining, or a bending, branch. (M.)

مِيسان: see مِيسان.

[مِيسان,

See Supplement.]

ميط

1. مَاط, (S, Mṣb, K, &c.,) aor. يَمِيط, inf. n. مِيط (Mṣb, K,) and مِيطَان (K,) *He removed; retired, or went, to a distance; or became remote; (Aṣ, IAṣ,* A'Obeyd, S, Mṣb, K;) from him; (IAṣ, A'Obeyd, S, K;) as also استماط: (TA:) and مَاط; (IAṣ, A'Obeyd, S, K;) but Aṣ disallows the last in this sense; (S,* Mṣb;) it occurs, however, in a trad.: (TA:) also, he went away; (S, TA;) and so مَاط: (TA:) and it (a thing) went away. (TA.) — He, or it, inclined to one side; or declined; i. q., مَاد, and حَاد. (TA.) — Also, aor. as above, inf. n. مِيط, *He declined, or deviated, from the right course; or acted unjustly; (AZ, Ks, S, K;) in his judgment. (AZ, Ks, S.)* — [See also مِيط, below: and see 3.] — Also, (A'Obeyd, S, Mṣb, K,) inf. n. مِيط: (TA:) and مَاط (A'Obeyd, S, Mṣb, K,) inf. n. مِيط: (S, Mṣb, K,) or the latter only, accord. to Aṣ; (S,* Mṣb, TA;) *He removed, put away, or put at a distance, (A'Obeyd, S, Mṣb, K,) him, or it; (A'Obeyd, S, Mṣb;) and مَاط signifies the same as مَاط: (Mṣb;) and some say مِيط [if this be not a mistranscription for مِيط in the sense of مِيط: (TA.) You say, الأذى عَنِ الطَّرِيقِ, (Mgh, TA,) inf. n. مِيط: (S, Mṣb,) He removed, or put away, or put at a distance, what was hurtful from the road, or way; (S, Mgh, Mṣb, TA;) and [some say] مَاط, inf. n. مِيط. (TA.) And it is said in a trad., عَنَّا يَدُكَ أَمِط Remove thou from us thy hand. (TA.) And مَاط and مِيط signify He took away him, or it; syn. أَذْهَبَهُ and ذَهَبَ بِهِ. (TA.) — مِيط also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so مِيط: (S, K:) and both signify the act of obiding; (S, K:) the former**

being an inf. n. of which the verb is مَاطَ, aor. مِيطَ: (K:) [the latter, app., an inf. n. of which the verb, namely مَاطَ, is unused; the like being said of هَاطَ, which we find coupled with مِيطَ.] You say, الْقَوْمُ فِي هَاطٍ وَمِيطٍ *The people, or company of men, are engaged in making a clamour, and repelling, &c.*: (S, in the present art. and in art. هِيطَ:) or هَاطَ and مِيطَ, respectively, signify the most vehement driving in coming to water, and the most vehement driving in returning from water; (Fr, K;) and مَا زَلْنَا بِالْهَاطِ وَالْمِيطِ means *we ceased not to be engaged in coming and going*: (Fr, TA:) or *advancing* (Lh, TA) and *retreating*: (Lh, K:) or *labouring, or striving, or conflicting, one with another, to overcome*, (Lth, TA,) and *inclining [one towards another]*: (Lth, K:) or *collecting together, in a neuter sense, and mutual retiring to a distance: or collecting themselves together for peace or reconciliation, and dissolving*

themselves from a state of peace or reconciliation: or raising a clamour, or confused noise; and retiring to a distance: or saying No, by God, and Yes, by God. (TA.) [See art. هِيطَ.] You say also, مَا زَالَ فِي هَاطٍ وَمِيطٍ, meaning *He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour, and in evil, or mischief, and raising a clamour, or confused noise.* (K in art. هِيطَ.)

2. مِيطَتْ بِهِ: see 1. — مِيطَ بَيْنَهُمَا, inf. n. تَمِيطُ, *He wavered between them two.* (TA.)

3. مِيطَ: see 1, throughout the greater part of the latter half of the paragraph. — بَيْنَهُمَا مِيطَةٌ and مِيطَةٌ and مِيطَةٌ and مِيطَةٌ are said to signify *Between them two is low, faint, or gentle, speaking.* (TA in art. هِيطَ.)

4: see 1, in five places.

6. تَمَاطُوا *They removed, retired, went to a distance, or became remote, one from another; and their mutual state became bad, disordered, or disturbed*; (S, K;) contr. of تَهَاطُوا. (Fr, S, in art. هِيطَ.)

10: see 1, first sentence.

مِيطَ: see 1. — It also signifies *Inclination*: so in the trad., لَوْ كَانَ عَمْرٌ مِيزَانًا مَا كَانَ فِيهِ مِيطٌ شَعْرَةً, [*If 'Omar were a balance, there would not be in it the inclination of a hair*]. (TA.) — Also, *A state of mixture, or confusion*: mentioned only by IF. (TA.)

مَاطٌ and هَاطٌ are explained by LAgr as signifying *Coming and going.* (TA.)

[مِيطَ, &c.]

See Supplement.]

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ن

The twenty-fifth letter of the alphabet; called نُون: it is one of the class termed ذَلِقَات [or liquids]; and is a letter of augmentation. — ن with tesheed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce تَوْن. — ن, the sign of the dual, with damm, in one dial., instead of kesr, see خَشِيف. — See also صَاد. — As a numeral, it denotes fifty.

ن

R. Q. 1. نَانَهُ He fed him, or nourished him, well. (K.) — He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) — نَانَا فِي الرَّأْيِ, inf. n. نَانَا and نَانَا; [the latter an unusual form of inf. n.;] and نَانَا; He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) — نَانَا فِي الْأَمْرِ He was weak in the affair. (S.) — نَانَا عَنْهُ, and نَانَا, He was unable to do it. (K.) — نَانَا, inf. n. نَانَا; (AA;) and نَانَا; (S;) He was weak, feeble, or remiss. (AA, S, TA.)

R. Q. 2: see R. Q. 1 in three places.

نَانَا and نَانَا (S, K) and نَانَا and نَانَا Weak; cowardly. (S, K.) — نَانَا One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.)

نَانَا: see the verb. — Weakness. (AA, S.) — نَانَا طَوَى لَيْسَ مَاتَ فِي النَّانَا [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islám, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.)

نَانَا, نَانَا, and نَانَا: see نَانَا.

نات

1. نَات, aor. -, (S, K,) contr. to analogy, like نَات, (TA,) and -, (K,) agreeably with analogy, (TA,) inf. n. نَات, (S, K,) of the measure نَات, (TA.)

because it signifies a sound, like أَنِين, (TA,) and نَات, (K,) contr. to analogy, because the verb is intrans., (TA,) He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. أَنِين, (S, TA) and نَهَت: (S, K;) or it signifies he uttered a louder sound than such as is termed أَنِين. (K.) — نَات, He envied him; (K;) [as also نَادَهُ]. — نَات, inf. n. نَات, He walked, or went, at a slow pace. (L.)

نَات The lion. (K.) نَات: نَات, i. q. نَات.

ناتج

1. نَاتج, aor. -, inf. n. نَاتج, He went, went away, departed, or set forth journeying, through the land, or earth. (S, K.) — نَاتج الخبر The news, tidings, or information, went, or went away, through the land. (T.) — نَاتج الريح, aor. -, inf. n. نَاتج, The wind became in a state of commotion: blew with a swift course, and with a sound. (S, K.) — نَاتج الريح الموضع The wind passed swiftly over the place. (TA.) — نَاتج القوم (like غَبَى [pass. in form but neut. in signification] TA) The people experienced, or suffered, a swift and sounding wind. (S, K.) [See an ex. voce مَنَاج.] — نَاتج الإبل فِي سَبَرِهَا [The camels were swift in their pace]. (TA.) — نَاتج الرائحة, i. q. نَاتج, [app., The odour diffused itself strongly or powerfully]. (TA.) — نَاتج, (aor. -, inf. n. نَاتج, TA,) It (an owl) uttered a moaning cry; or hooted; syn. نَام: (K;) and in like manner a man. (TA.) — نَاتج, (aor. - and -, inf. n. نَاتج and نَاتج, TA,) He (a bull) lowed. (K.) — نَاتج إِلَى اللَّهِ, (aor. -, TA,) He humbled, or abased, himself, with earnestness, in supplication, to God. (S, K.) — نَاتج He ate weakly, or feebly. (K.)

نَاتج Wind in a state of commotion: (S, K.) swift in its course, and making a sound: نَاتج. (TA.)

نَاتج Quick; swift. (TA.) — النَاتج The lion: (K;) so called because of his quick leaping, or springing. (TA.) — نَاتج A bull that lows much. (TA.) — A man having a high voice. (TA.)

نَاتج [Birds of the kind called] نَاتج uttering cries. (S, L, K.) [In the OK, for نَاتج is put هَوَام. See an ex. voce مَنَاج.] — Also, Winds blowing violently: (TA:) pl. نَوَاتج. (A.)

أَدْعُ رَبَّكَ بِأَنَاجٍ مَا تَقْدِرُ عَلَيْهِ Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable. (TA, from a trad.)

مَنَاج [A place where a wind blows with a swift course and with a sound]. Ex.

وَمَنَاجِ الرُّطَبَانِ كُلِّ مَنَاجٍ
بِهِ نَبِيحٌ كُلِّ رِيحٍ سَمِيحٍ

(S.) — [A place where birds of the kind called نَاتج utter their cries]. Ex.

وَأَتَصَدَّقُهُ النَّاتِجَاتُ مَنَاجًا

(TA [but quoted in the S as an ex. of مَنَاج in the former sense].)

مَعْطُوفٍ i. q. حَدِيثٍ مَنُوجٍ [app. A distorted story]: (K;) so explained by Isk, as occurring in the following verse:

فَدَ عَلِمَ الْأَحْمَاءُ وَالْأَزْوَاجُ
أَنْ تَسَّ عَنْهُمْ حَدِيثٌ مَنُوجٌ

(TA.)

نَاد

1. نَاد, (aor. -, A, inf. n. نَاد, L,) A calamity befall him: (K;) or pressed heavily upon him, and distressed him. (A.) — See نَات.

نَاد and نَادِي (S, L, K) and نَادِي (L, K) A calamity: (S, L, K:) pl. of the second, نَادِي.

(L.) — **نَادِيَةٌ**, and **نَادِي**, and **نَادِي**, (A, L,) *A calamity that presses heavily, and distresses.* (A.)

نَادِي: see **نَادِي**.

نَادِي: see **نَادِي**.

نَاش

1. **نَاشَ**, aor. ٤, (S,) inf. n. **نَاشٍ**, (S, A, K,) *He postponed, delayed, or retarded, it, syn. أَخَّرَ*; (S, M, A, K,) namely, an affair. (S, M.) — *He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away.* (TA.) — **نَاشٍ** also signifies *The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand*; (A, K;) and so **نَاشٍ**, (Mgb,) and **نَاشٍ**, (Mgb, K,) and **نَاشٍ**, (IDrd, TA:) or **نَاشٍ**, with ٤, signifies *the taking from a distant place*; and without ٤, the taking from a near place. (Th, TA.) You say, **نَاشَ**, inf. n. **نَاشٍ**, *I took it, or reached it, absolutely, or with my hand, or with my extended hand.* (TA.) And it is said in the Kur, [xxxiv. 51.] **وَأَتَىٰ نَهْرًا تَنَاشُوسًا**, and **تَنَاشُوسًا**, with and without ٤, accord. to different readers: (TA:) with ٤, the word is from **النَّوْشِ**, the ٤ being changed to ٤ because of the dammeh; [so that the meaning is, *But how shall the attaining of belief be possible to them?*] (Zj, Bq;*) or from **نَاشٍ** as signifying **تَأَخَّرَتْ** [see 6 below]; so that the meaning is *the reaching [or attaining] from afar*: (Bq;) or from **نَاشٍ**, meaning, “motion in a state of slowness or tardiness:” (Zj:) or it is from **نَاشٍ**, (Bq,) inf. n. **نَاشٍ**, (IB, TA,) signifying *I sought, or sought for or after, the thing*: (IB, Bq;) [so that the above phrase in the Kur. may be rendered *But how shall the seeking of belief be possible to them?*] — It also signifies, (namely **نَاشٍ**.) *The taking [a thing]: and seizing violently*: (A, K:) or *taking in a violent seizure*: you say, **نَاشَ**, inf. n. **نَاشٍ**, *he took him, or it, in a violent seizure.* (TA.)

6. **نَاشَ**, *He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَأَخَّرَ*. (S;) and so **نَاشٍ**, said of a man; (Bq, xxxiv. 51;) and **نَاشٍ**, (S, TA,) said of an affair. (S.) — *He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away*; (S, TA;) as also **نَاشٍ**. (TA.) — See also 1, in three places.

8: see 6, in two places.

نَاشٍ *Strong; overcoming; or prevailing*; (K;) *possessing might or strength, courage, valour, or prowess.* (TA.) You say also, **نَاشٍ** *An overcoming decree; as also نَاشٍ*. (TA.) See also art. **نَاشٍ**.

نَاشٍ *He did it lastly, or latterly, or last of all.* (S, A, K.) And **نَاشٍ** *He came lastly, or latterly, or last of all*: (A:) or *slowly, tardily, or late.* (TA.) And **نَاشٍ** *He overtook us after the day had declined*; (Ibn-'Abbād, K;) i.e., he held back from us, and then followed us in haste, fearing escape. (TA.) — **نَاشٍ** also signifies *Motion in a state of slowness or tardiness.* (Zj.) — Th also explains **نَاشٍ** as signifying *Distant or remote.* (TA.)

[نَاشٍ, &c.]

See Supplement.]

نَب

1. **نَبَّ**, aor. ٤, inf. n. **نَبِّبَ**, (S, K,) and **نَبَّ** and **نَبَّ**; and **نَبَّ**; *He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female*: (S;) or *uttered a sound, or cry, [or rattled,] when excited by desire of the female*, (K,) or at rutting-time. (TA.) **لَا تَبْجُوا عِنْدِي نَبِّبَ** *Do not cry out [in my presence like as he-goats rattle at rutting-time].* Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — [Hence,] **نَبَّ** *He desired sexual intercourse.* (TA.) — **نَبَّ عَتُودَهُ** *He was proud, or behaved proudly, and magnified himself.* (K.)

2. **نَبَّ**, inf. n. **نَبِّبَ**, *It (a plant) produced a knotted stem.* (K.) — **إِنِّي أَرَى الشَّرَّ نَبِّبَ** *[Verily I see evil, or the evil, to have grown, like a plant producing knotted stems].* (TA.)

4. **نَبَّ** *Length of celibacy made him to be desirous of sexual intercourse.* (TA.) — **نَبَّ**, inf. n. **نَبِّبَ**, if not a mistake for **نَبَّ**, inf. n. **نَبَّات**, meaning “he became pubescent,” probably signifies *He was excited, and uttered libidinous sounds, with the desire of sexual intercourse.* (TA.) See R. Q. 1.

5. **نَبَّ** *It (water) was made to flow; or was set a flowing.* (K.)

R. Q. 1: see 1. — **نَبَّ** *He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu: (K:) implying his acting like a he-goat at rutting-time.* (TA.) — *He prolonged his work, to do it well.* (K.)

نَبَّ *A disagreeable, or abominable, smell.* (K.) Probably a mistake for **نَبَّ**; and therefore not mentioned by the leading lexicographers. (TA.)

نَبَّ *A table (مَائِدَة) made of palm-leaves.* (K, voce **نَبَّ**, q.v.)

نَبَّ and **نَبَّ**: **نَبَّ** or **نَبَّ**.

نَبَّ *That part of a horn that is above the knotty portion, to the extremity: [i.e., the smooth part].* (TA.) — **نَبَّ** *The spout, or tube, of a jug.* (TA.) — **نَبَّ** *A pipe of a tank, or cistern, through which the water flows: either from نَبَّ, or from نَبَّ as signifying “an internodal portion” of a reed, or cane.* (TA.) — **نَبَّ** *The [bronchi, or] air-passages of the lungs.* (K.) **نَبَّ** or **نَبَّ** is said to signify the same, in an instance mentioned by IAr, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called **نَبَّ**, as coming forth **نَبَّ**: in which case, the word, if **نَبَّ**, may be a pl., regularly **نَبَّ**, of which the sing. is **نَبَّ**; or, if with dammeh to the hemzeh, it may be a contraction of **نَبَّ**, used as a coll. gen. n., in a pl. sense. (TA.) — **نَبَّ** *A way, or road.* (K.) [Ex.] **نَبَّ** *Keep to the way, or road.* (As.) — **نَبَّ** *A track, or streak, (طَرِيقَة) in a mountain, (K,) appearing distinctly therein: of the dial. of Hudh-eyl: (TA:) Ex. **نَبَّ** *He went along every track of the mountain, or mountains.* (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málík Ibn-Khalid El-Khusá'ee says,*

فِي رَأْسِي شَاهِقَةٌ أَنْبُوبٌ خَضَرُ

[On the top of a lofty mountain, the streaks of which are green]. (TA.) — **نَبَّ** *A row of trees (K) &c.* (TA.) [See **نَبَّ**.] — **نَبَّ** *An elevated tract of land: (K:) one that is fine and elevated: pl. أَنْبُوبٌ.* (TA.)

نَبَّ *An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots: (Lth, S:) i.q. كَعْبٌ, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also **نَبَّ** (Lth, K) and **نَبَّ**, which latter is probably a contraction: (K:) [see below:] or the pl. of **نَبَّ** is **نَبَّ** and **نَبَّ**: (S:) [or **نَبَّ** is a coll. gen. n., of which the n. un. is **نَبَّ**, and the pl. **نَبَّ**: see also art. **نَبَّ**.] — [Hence,] **نَبَّ** *Make thou the affair, or case, [uniform, or] one uniform thing.* (Fr. in TA in art. **نَبَّ**.) — [Also, **نَبَّ** *A sheath of a plant. See **نَبَّ**. And Any kind of tube. See **نَبَّ**.]**

نَبَا

1. **نَبَا**, (K,) inf. n. **نَبَّ**, (TA,) *He uttered a low voice, or sound: or he (a dog) cried, or barked.* (K.) [See **نَبَّ**.] — **نَبَا**, aor. ٤, inf. n. **نَبَّ**, and **نَبَا** *He was exalted, or elevated.* — **نَبَا**, (S,) *He assaulted them*; (K,) inf. n. **نَبَّ** and **نَبَّ**.

came forth upon them: (K:) like نَبَّعَ and نَبَّهَ: he came upon them. (AZ, S.) [See also نَابَيْ.] — **نَبَا** He went forth from a land to another land. (S, K.) [See نَابَيْ.] — **جَاءَتْ بِهِ** i. q. نَبَاتُ بِهِ الْأَرْضِ — (S, L:) accord. to Golius, *The land brought, or produced, it:* but it is a phrase well known to the learned among the Arabs in the present day, as similar to نَادَاهُ "his dust, or earth, (i. e. the place of his burial,) called him:" and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Malik, immediately after جَاءَتْ بِهِ in the sense of به جَاءَتْ:]

* فَنَفْسَكَ أَحْزِرْ فَإِنَّ الْحُتُو *
* فَ يَنْبَأَنَّ بِالْمَوْتِ فِي كُلِّ وَادٍ *

[Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, wherever it be]. (S.) — **نَبَا**, aor. : see 4.

2. **نَبَا**: see 4.

3. **نَابَاهُ** He acquainted or informed him, and the latter did the same. (K.) — Also, simply, **He acquainted or informed him.** (TA.) — **نَابَاهُمُ** He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نَبُو.]

4. **انْبَاهَهُ**, and **بِهِ**, (and **عَنْهُ**, S, K, art. **نَبَا**), and **نَبَاهَهُ** (S, K) and **نَبَاهَهُ** (S, TA,) each followed by **أَيَّاهُ** or **بِهِ**; (TA;) **He informed him, or told him, of it:** (K:) or these verbs, followed by **أَيَّاهُ**, signify *he made him to know it*; and followed by **بِهِ**, *he informed him, or told him, of it.* (TA.) — Es-Sameen says, that **انْبَاهَهُ** and **نَبَاهَهُ** and **خَبَّرَهُ** and **أَخْبَرَهُ**, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. **انْبَاهْتُ زَيْدًا عَمْرًا قَائِمًا** I acquainted Zeyd that 'Amr was standing]. — It is also said, that **نَبَاهَهُ** has a more intensive signification than **انْبَاهَهُ**: ex. **مَنْ انْبَاهَكَ هَذَا قَالَ تَبَانِي الْعَلِيمُ الْخَبِيرُ** [Who hath acquainted thee with this? He said; The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — Sb has mentioned **أَنَا انْبَوْتُ** [for **أَنْبَوْتُ**] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. **جَوَا**.] — **رَمَى قَائِمًا** He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, *did not penetrate.* (K.)

5. **تَنَبَّأَ**, (S, K,) said to have been pronounced with **ا** universally; (Sb, S;) but in the L, **تَنَبَّى**; (TA;) **He arrogated to himself the gift of prophecy, or office of a prophet.** (L, K.)

10. **اسْتَنْبَأَ الثَّيْبَ** He sought, or searched after,

information, or news. (K.) — **وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ** (in the Kur, x. 54) means *And they will ask thee to inform them, [saying,] Is it true?* (Bd.)

نَبَا Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. **خَبَر**: (S, M, K:) it is generally held to be syn. with **خَبَر**; but accord. to Er-Rāghib, signifies *an announcement of great utility, from which results either knowledge or a predominance of opinion, and true:* (TA:) pl. **أَنْبَاءٌ**. (K.) — **النَّبَاُ الْعَظِيمُ** [Kur, lxxviii. 2,] accord. to some, *The Kur-an*: others say, *the resurrection*: and others, *the case of the Prophet.* (TA.) — **الْأَنْبَاءُ**, in the Kur, xxviii. 66, (**فَعَجِبْتَ عَلَيْهِمُ الْأَنْبَاءُ**) signifies *The allegations, pleas, or excuses.* (TA.)

نَبَا An eminence, or protuberance, in the earth, or ground. (TA.) — **نَبَا** A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.)

نَبِيٌّ, (S, K,) pronounced with **ا** in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, **نَبِي**, without **ا**; (S, K, TA;) **A prophet:** (TA:) of the measure **مَفْعُل** used in the sense of the measure **مَفْعُل** [i. e. **مَفْعُل** or **مَفْعُل**] (IB) or **فَاعِل** (S, Es-Sunoosee) or **مَفْعُول**; (Es-Sunoosee) i. e., *who acquaints or informs mankind,* (S, K, TA,) or *who is acquainted or informed, respecting God and things unseen*: or accord. to some, it is derived from **نَبَوَ** and **نَبَا** signifying "elevation;" (see art. **نَبُو**;) in which case it is originally without **ا**: or, accord. to others, from **نَبِي** in a sense given below; that of "a conspicuous way." (TA.) It is a less special word than **رَسُول** [when thereby is meant an apostle of God]; for every **رَسُول** is a **نَبِي**, but not every **نَبِي** is a **رَسُول**. (TA.) Pl. **أَنْبِيَاءٌ** (S, K, without **ا**, because the **ا** is changed into **ي** in the sing., S,) and **نَبَا** (S, K, like **كُرْمَاءٌ** [pl. of **كُرْم**] TA,) and **أَنْبَاءٌ** [K, these two preserving the original radical **ا**] and **نَبِيُونَ** (K,) without **ا**: (TA:) but some pronounced the first and last of these pls., in the Kur-an, with **ا**; though the more approved pronunciation is without **ا**. (TA.) The dim. is **نَبِيْنِي**, (S, K,) with those who make the pl. **نَبَا** [or **أَنْبَاءٌ**]; but with those who make the pl. **أَنْبِيَاءٌ**, it is **نَبِيْنِي**. (K.) — An Arab of the desert said to Moḥammad, **يَا نَبِيَّ اللَّهِ**, and the latter disapproved of his pronouncing **نَبِي** in this case with **ا**, because, as it signifies *An emigrant*, he meant thereby to call him an emigrant from Mekkeh to El-Medeenah. (S, K, TA.) — **نَبِيٌّ** A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God.

(MF.) — **نَابِيٌّ** and **نَبِيٌّ** An elevated, or a protuberant, or gibbous, place. (K.) — Hence it is said in a trad., **لَا تُصَلُّوا عَلَى النَّبِيِّ**, [Pray not upon the place that is elevated, or protuberant]. (K.)

نُبُوَّةٌ, (K, in the CK **نُبُوَّةٌ**) in which the **ا** is sometimes softened in pronunciation, and sometimes [or rather generally] changed into **و** which is incorporated into the preceding **و** so that the word is written and pronounced **نُبُوَّةٌ**, (TA,) *Prophecy; the gift of prophecy; the office, or function, of a prophet.* (MA, K.) Dim. **نُبَيْتَةٌ**. (S, K.)

نَابِيٌّ aot. part. n. of **نَبَا**. — A bull [app. a] that goes forth from one land or country to another. (TA.) — A torrent that comes forth from another land or tract. (S.) — A man coming forth unexpectedly from an unknown quarter. (S, A.) — [See also **نَبِيٌّ**.]

جَانِبَةُ خَبَرٍ, i. q. **هَلْ عِنْدَكُمُ نَابِتَةٌ خَبَرٍ** [Have ye any current news? or—news from a distant place? &c.: see **جَانِبَةُ**]. (A.)

نبت

1. **نَبَتَ**, (S, M, K,) aor. **نَبَتْ**, inf. n. **نَبْتٌ** and **نَبَاتٌ**; [which two ns. see mentioned as subst.;] and **نَبَتَتْ**; (M;) and **نَابَتْ**; (Fr, S, K;) [respecting which last see below;] *It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated.* (S, M, K.) **اَنْبَتَ** in this sense; but AO allows it, alleging the words of Zuheyr, **إِذَا أَنْبَتَ الْبَقْلُ** [Until, when the leguminous plants grew]. **نَبَتْ** and **أَنْبَتَ** are said to be like **مَطَرَتِ السَّمَاءُ** and **مَطَرَتْ**. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Haḍremee read **تَنْبَتْ**: others, **تَنْبَتَتْ**; but ISd says, that, accord. to the former reading, some hold **ب**, which follows **تَنْبَتْ**, to be redundant; and others hold that **تَنْبَتْ** is understood after **تَنْبَتَتْ**. Fr holds them to be syn. (TA.) — **نَبَتْ عَلَى حَالَةٍ حَسَنَةٍ** He, or it, grew in a good manner, condition, or state. (L.) — **نَبَتْ**, inf. n. **نُبُوْتُ**, † *It (a girl's breast) became swelling, prominent, or protuberant.* (K.) — **نَبَتَتِ الْأَرْضُ**, and **أَنْبَتَتْ**, *The land produced, or gave growth to, plants, or herbage.* (S, K.)

2. **نَبَتَ**, inf. n. **نَبْتٌ**, † *He fed or nourished, or reared or brought up, a child:* (S, K:) *he nourished a girl, and nursed her up well, hoping that she might profit excellently.* (TA.) — **نَبْتُ** **أَجَلِكَ بَيْنَ عَيْنَيْكَ** [Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — **نَبْتُ**, inf. n. **نَبْتٌ**, *He planted a tree.* (M, S, K.) — *He sowed seed,* (M,) or grain. (A.)

4. **نَبَاتٌ** (S, K,) inf. n. **إِنْبَاتٌ** [for which **نَبَاتٌ** occurs, as shown below], (TA.) *He* (God) *caused it, or made it, (a plant) to grow, vegetate, or germinate.* (S, K.) — **انبت**, inf. n. **إِنْبَاتٌ**; for which inf. n. **نَبَاتٌ** occurs in the K, iii. 32; and lxxi. 16; *He* (God) *caused a child to grow.* (TA.) — See 1. — **انبت** *His* (a boy's) *hair of the pubes grew forth*; (S, K;) *he having nearly attained the age of puberty.* (TA.) *He* (a boy) *became hairy*: and in like manner a girl. (Mṣb.)

5: see 1.

10. **استنبته** [He endeavoured to make it grow, or vegetate, or germinate]. (TA, art. **بلس**.) **استنبته بالذئبر** [He grew it, or raised it, by means of seed], and **بالتوى** [by means of date-stones], and **بالغرس** [by means of planting]. (Mgh, art. **حوت**.)

نَبَاتٌ and **نَبَاتٌ** [properly coll. gen. ns.] are syn., (S, K,) [signifying *A plant, a herb*: and *plants, herbs, or herbage*:] *whatever God causes to grow, vegetate, or germinate, in the earth*: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of **أَنْبَتَ**: (Fr:) n. un. of the former **نَبَاتَةٌ**; (AHn;) [and of the latter **نَبَاتَةٌ** of which the pl. **نَبَاتَاتٌ** is mentioned in the K in this art., and frequently occurs in other works]. — **أَهْلُ نَبْتٍ** *A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions.* (L, from a trad.)

نَبْتَةٌ The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — **إِنَّهُ نَحْسَنُ النَّبْتَةَ** *Verily he, or it, is of a goodly manner, &c., of growth.* (L.)

نَبَاتٌ: see **نَبْتٌ**. — **سُكَّرُ نَبَاتٍ** [Sugar-candy; so called in the present day;] *an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous*: app. Persian, and post-classical. (MF.)

نَبِيتٌ Vile, and contemptible, or despicable: (Lb, K:) said of a man, and of a thing. (TA.) In some copies of the K, and in the L, instead of **نَبِيتٌ**, we read **فَقِيرٌ**, [accord. to which, the meaning is *vile, and poor*]. (TA.)

نَبِيتَةٌ sing. of **نَبَاتَاتٌ**, which latter signifies the ridges that are raised along the edges of rivulets such as are called **فُلْجَانٌ** (in the CK, **فُلْجَانٌ**) to retain the water: **النَبَاتَاتُ** being expl. by **أَعْضَادُ الْفُلْجَانِ**: so in the L, &c.: in several copies of the K we read, in the place of **أَعْضَادُ**: but this is a mistake. (TA.)

نَابِتٌ *What is fresh, or new, of anything, when it is growing forth small.* (TA.)

نَبَتْ تِلْهُ نَابِتَةٌ *There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number.* (TA.) Dim. **نُوبِتَةٌ**. (L.) — **إِنَّ بَنِي فُلَانٍ لَنَابِتَةٌ شَرٌّ** [Verily the sons of such a one are an evil offspring]. (S.) — **مَا أَحْسَنَ نَابِتَةَ بَنِي فُلَانٍ** *How good is the manner, condition, or state, in which grow (أَمْوَالٌ), (see 1,) the camels &c., and children of the sons of such a one!* — **نَابِتَةٌ** (TA) and **نَوَابِتٌ** [pl. of the former] (S, K) *Inexperienced young men.* (S, K.) You say, **هَذَا قَوْلُ النَّابِتَةِ**, and **النَّوَابِتِ**, *This is the saying of inexperienced young men.* (TA.) — **النَّوَابِتُ** The name of a certain sect who introduced strange innovations in El-Islām. (A, TA.) El-Jāhīdh couples them with the **رَافِضَةُ**. (MF.)

مَنْبِتٌ: see **مَنْبِتٌ**.

مَنْبِتٌ *Origin, or race, [from which a man springs;] syn. أَصْلٌ.* (L.) So in the phrase **إِنَّهُ لَبِئْسَ مَنْبِتٌ** *Verily he belongs to an excellent race; is of an excellent origin*: and so in the phrase **فِي أَكْثَرِهِم مَّنْبِتٌ** [of the most generous of origins, or races]. (TA.) — **مَنْبِتٌ** A place in which plants, or herbs, grow: (S, K:) dev. from the constant course of speech: analogically it should be **مَنْبِتٌ**: (K:) as the aor. of the verb from which it is derived is not **يَنْبِتُ**, with kesreh: but there are other examples like it; as **مَسْجِدٌ** and **مَطْلَعٌ** &c.: **مَنْبِتٌ**, however, also sometimes occurs. (TA.) [Pl. **مَنْبَاتٌ**.]

أَرْضُ مَنَابِتٍ [Land abounding with plants, or herbage]. (K, voce **وَحْبَةٌ**, &c.)

مَنْبُوتٌ (contr. to analogy, S, [for **مَنْبِتٌ**],) A plant caused to grow, or germinate. (S, K.)

مَنْبِتَةٌ *Firmly rooted*; syn. **مُتَأَصِّلٌ**. (TA.)

نَبِيتٌ and **نَبِيتٌ** (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHn,) a subst., signifying *What grows, or germinates, of slender (i.e. small, TA,) trees, [or shrubs,] and large*: (K:) ex.,

بَيْدَاءٌ لَمْ يَنْبِتْ بِهَا نَبِيتٌ [A desert in which there grew not aught of shrubs or of large trees]: (TA:) *young shoots of palm-trees*: (IKtt:) *the prickles and branches that are cut off from a palm-tree, to lighten it.* (AHn, as from 'Eesa Ibn-'Omar.) — *Pieces of the hump of a camel.* (L.)

نَبِيتٌ: see **نَبِيتٌ**.

نَبِيتٌ [coll. gen. n.] A certain species of trees: (S:) *poppy-plants*; syn. **شَجَرُ الْخَشَعَاتِ**: and other trees of a large kind: or the trees called

خَرْوَبٌ [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called **جُرُورٌ**, i.e., round; called in 'Oman **غَافٌ**: n. un. with **د**: AHn says that there are two species of **نَبِيتٌ**; one of these is a kind of thorny and short trees, also called **خَرْوَبٌ** [q.v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabeeq, described to me the **نَبِيتَةَ** as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the **زُفُرُورُ**, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see **خَرْوَبٌ**), whence our term "carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See **غَافٌ** and **مَرْفُورٌ**].)

نبت

1. **نَبْتٌ**, aor. **نَبَتَ**, inf. n. **نَبِتٌ**; (and **انبت** S, K;) i.q. **نَبَشٌ**; (AZ, S, K;) i.e., *He dug with the hand.* (AZ, S.) — **نَبَتَ**, aor. **نَبَتَ**, inf. n. **نَبِتٌ**, *He took forth, or dug out, dust, or earth, from a well or a river.* (L.) — **نَبَتُوا عَنِ الْأَمْرِ** *They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it.* (TA.) — **نَبَتَ**, [aor. **نَبَتَ**,] inf. n. **نَبِتٌ**, *He was angry.* (K.)

8. **نَبَتُوا عَنِ الْأَسْرَارِ** *They searched into each other's secrets.* (A.)

8. **انبت**: see 1. — *He took; received into his hand.* (K.) — *He tucked up the skirts of his shirt, or the like, when sitting on the ground.* (K.) — *It (رَبَا or the like) increased in size* (رَبَا) *in the water*: (K:) as also **انبت**. (TA.)

10. **استنبث أخاه عن سِرِّهِ** *He examined his brother respecting his secret.* (A.)

نَبْتٌ A trace, vestige, or mark: (K:) a trace, or mark, of digging: (A:) pl. **أَنْبَاتٌ**. (TA.) — **مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبْتًا** *I saw not the man himself, or the thing itself, nor any trace of him, or it.* (L.) — See **نَبِيتٌ**.

نَبِيتٌ The dust that an animal digs up with its feet in running. (IAar.) — **نَبِيتَةٌ** (S, K) and **نَبِيتٌ** and **نَبْتٌ** (L) The dust, or earth, that is taken forth, or dug out, from a well or a river: (S, L, K:) pl. of the first, **نَبَاتَاتٌ**. (A.) — **نَبِيتٌ** and **نَبِيتٌ** Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — **نَبِيتَةٌ** *See*

Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) — **نَبَيْتٌ** *A species of sea-fish; accord. to IAar; but it is also said, on his authority, that it is called نَبَيْتٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also نَبَيْتٌ, in art. بنت. (TA.)* — **نَبَيْتٌ** *Very bad, evil, wicked, or corrupt: (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.)* — **أَبْدَى نَبَيْتَةَ الْقَوْمِ**, and **نَبَيْتُهُمْ** *[He revealed the elicited secret of the people, and their elicited secrets]. (A.)* — **بَيْنَهُمْ نَبَيْتٌ** *[Between them are enmity and secrets elicited]. (A.)*

نَبَيْتٌ: see **نَبَيْتٌ**.

أَنْبُوتَةٌ *A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game. (K.)*

نَبَيْتٌ: see **نَبَيْتٌ**.

ظَهَرَتْ مَنَابِئُهُمْ وَلَمْ تَخْفَ خَبَائِشُهُمْ *[The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.)*

نبح

1. **نَبَحَ**, aor. **نَبَحَ**, inf. n. **نَبِيعٌ**, *He uttered a loud, or vehement voice, or cry. (TA.)* — **نَبَحَ**, inf. n. **نَبِيعٌ**, *Pepedit, certo modo: (TA:) inf. n. نَبِيعٌ, crepitum ventris emittit; pepedit. (S, K.)* — **نَبَحَ**, inf. n. **نَبِيعٌ** and **نَبِيعٌ**, *He (a dog) barked; i. q. نَبَحَ. (S, K.)* — **نَبَحَ** *He mixed up, or beat up, fresh milk, with a نَبَاجَةٌ, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.)* — **نَبَحَ** *He mixed up سَوِيْقٌ &c. (TA.)*

نَبِيعٌ and **نَبِيعٌ** *Milk mixed up, or beaten up, in the manner explained voce نَبَحَ. (IKh.)* — **نَبَاجَةٌ** *A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وَبَرٌ) with milk. (K.)*

نَبَاجٌ *Loud, or vehement, in voice, or cry. (S, K.)* — **نَبَاجٌ** and **نَبَاجٌ** *A dog that barks much; (K:) a loud-barking dog. (S.) [See نَبَاجٌ.]* — **نَبَاجٌ** *[The wooden implement called] a مَبْجَعٌ, for [mixing up] سَوِيْقٌ (K) &c.; (TA:) also called مَبْجَعٌ and مَبْجَعٌ. (El-Mufaddal.) [See also نَبَاجَةٌ.]*

النَّبَاجَةُ *The anus; syn. الإِسْتُ. (S, K.)* — **نَبَاجَةٌ** *A wooden implement at the end of which is a thing resembling a فَلَكَةٌ [or the round head of a spindle], with*

which fresh milk is mized up, or beaten up, in the manner explained voce نَبَحَ. (IKh.) [See also نَبَاجٌ.]

نَبَاجٌ: see **نَبَاجٌ**.

نَبِيعٌ: see **نَبِيعٌ**.

أَنْبَجٌ and **أَنْبَجٌ** *The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مُحَرَفٌ); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-'Irak; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أَنْب [or أَنْب]. (K.)* — Hence **أَنْبَجَاتٌ**, (L,) with kesreh to the ب, *Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أَنْبَجِ and أَنْبَجِ and the like. (L.)* — Accord. to AHn, **أَنْبَجٌ** is the name of *Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إِجَاصٌ), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthen pots, [جَبَابٌ: so I read for جَبَابٌ:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جَوْرٌ), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L.)*

أَنْبَجٌ: see **أَنْبَجٌ**.

أَنْبَجَانٌ *Dough that has become in a state of fermentation, and inflated, or swollen, (S, K.) and sour: (TA:) in some books written with نَبَح; but heard from the Arabs with نَبَح, accord. to Abou-Sa'eed and Abu-l-Ghouth and others: (S:) there is no word like it except أَرْوَانٌ. (S, K.)*

أَنْبَجَانِيٌّ: see **أَنْبَجَانِيٌّ**. — Also, *A mess of broken, or crumbled, bread, (ثَرِيدٌ), in which is [some degree of] heat. (K.)*

أَنْبَجَانِيٌّ, (S, K,) the latter word being formed after the manner of **أَنْبَجَانِيٌّ** and **أَنْبَجَانِيٌّ**, (S,) and **أَنْبَجَانِيٌّ**, rel. ns. of **أَنْبَجَانِيٌّ**, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as **أَنْبَجَانِيٌّ** and **أَنْبَجَانِيٌّ**, (TA,) *A certain kind of كَسَا, so called in relation to a place*

named أَنْبَجَانِيٌّ: (S, K, &c.) or كَسَا أَنْبَجَانِيٌّ, and كَسَا أَنْبَجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, a certain kind of كَسَا, so called in relation to a place named أَنْبَجَانِيٌّ; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its أ, accord. to some, is an augmentative letter. (TA.)

أَنْبَجَانِيٌّ: see **أَنْبَجَانِيٌّ**.

نبح

1. **نَبَحَ**, aor. **نَبَحَ** and **نَبَحَ**, [the former of which, accord. to the Msh, seems to be more common,] inf. n. **نَبِيعٌ** and **نَبِيعٌ** and **نَبِيعٌ** and **نَبِيعٌ** (S, K) and **نَبِيعٌ** (L,) and **نَبِيعٌ** (K,) the last having an intensive and frequentative signification, (TA,) *He (a dog, S, L, K) barked. (L.)* — Also, (sometimes, S,) **نَبَحَ** *said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and of a he-goat, (K,) in coupling-time: (L:) and of a serpent; (K;) meaning he uttered a cry, or sound: (L:) also of a hoopoe, (هُدُودٌ), inf. n. نَبِيعٌ, signifying it uttered a harsh cry, by reason of age: (L:) and of a lion, inf. n. نَبِيعٌ, signifying he uttered a cry (L, K) like the barking of a whelp. (Abou-Kheyreh, L.)* — **نَبَحَ عَلَيْهِ** and **نَبَحَ الْكَلْبُ**, (T, Msh,) and **نَبَحَهُ**, (T,) *The dog barked at him. (Msh.)* — **فُلَانٌ لَا يَنْبَحُ وَلَا يَنْبَحُ** *[Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.)* — **نَبَحْتَنِي** *He (a poet) satirized. (A.)* — **نَبَحْتَنِي** *Thy revilings reached, or overtook, me. (L.)*

3: see 1.

4. **أَنْبَحَهُ** and **أَنْبَحَهُ**, *He made him (a dog) to bark: (S, K:) الْكَلْبُ أَنْبَحَهُ he excited, or induced, the dog to bark: said of a man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.)* Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhtal, voce **أَنْبَحَهُ**.]

10: see 4.

نَبِيعٌ: *The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals. (A.)* — Subsequently put in the place of **نَبِيعٌ**, *Multitude, and might, or power: (S:) and signifying a numerous assembly. (K.)* El-Akhtal says,

إِنَّ الْعَرَاةَ وَالنَّبِيعَ لِنَادِمٍ

[Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.)

نَبَّاحٌ A dog that barks much. (A.) — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — نَبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) † A hoopoe (هَذْدُ) that cooes (يَقْرُقِر) much. (IAqr, K.) — نَبَّاحٌ † A gazelle that cries much, or often: (IAqr:) and نَبَّاحٌ the same applied to the female. (AA, K.) — نَبَّاحٌ White, small [shells such as are called] صَدَف: (TA:) small, white [shells such as are called] مَنَاقِف, of Mekkeh, (T, K, TA,) i.e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَانِد (K, TA) and وَشَح, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.)

نَبَّاحٌ: see نَبَّاحٌ.

نَبَّاحِيٌّ A dog having a loud bark. (Lh.)

كَلْبٌ نَابِحٌ A barking dog: pl. نَوَابِحُ, and نَبَّاحٌ, and نَبَّاحٌ. (L.)

نَبَّاحٌ: see نَبَّاحٌ.

رَجُلٌ مَنَّبُوحٌ A man likened to a dog. (L.) — † A man reviled. (L.)

نبح

4. نَبَحَ He sowed in a land such as is called نَبَخَةٌ. (K, TA.)

نَبَخٌ The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K,) — Also, (S, K,) and نَبَخٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — Also نَبَخٌ Marks of fire, [or blisters occasioned by burning,] upon the body.

نَبَخٌ: see نَبَخٌ.

أَكْبَةٌ A hill, or mound, such as is called نَبَخَةٌ: (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَاخِي: (K:) it has a broken pl. of the class proper to subst. because it is an epithet in which the quality of a subst. predominates. (TA.)

نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخٌ. (S.) — A speaker. (K.)

أَنْبَغٌ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — تَرَابٌ أَنْبَغٌ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce أَنْبَغٌ, art. مَبِغٌ.]

نبد

1. نَبَذَهُ, aor. نَبَذَ, inf. n. نَبِذَ, (S, L, Mgh, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Mgh, K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) نَبَذَ has teshddeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — فَتَبَذُوهُ وَرَاءَ ظُهُورِهِمْ (Kur, iii. 184) † [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — نَبَذَ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ الْعَهْدَ † He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Mgh:*) and نَبَذَ كُلُّ قَرِيْقٍ مِنْهُمَا إِلَى الْوَيْلِ † [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i.e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى الْعَدُوِّ, and نَابَذَهُ, † He cast from him the league, or covenant, to the enemy, and dissolved it: and نَبَذُوا نَبَذًا † They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — نَبَذَ أَمْرِي وَرَاءَ ظَهْرِي † [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Mgh.) — نَبَذَتْ فُلَانَةٌ قَوْلًا مَلِيحًا † Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — نَبَذْتُ إِلَيْهِ السَّلَامَ, and النَّحِيَّةَ, † I thren to him the salutation. (A.) — نَبَذْتُ بِكَذَا † [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also بِهْ رُمِيْتُ. (A.) — نَبَذْتُ لِلَّهِ أَمْرًا نَبَذْتُ بِهِكَ (A.) — نَبَذَ He threw forth earth or dust [in digging a hole &c.], as also نَبِذَ. (A.) See also نَبِذَهُ. — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِذٌ, was not always left until it became intoxicating, as is shown by several trads.] — نَبَذَ نَبِذًا (S, L, K, &c.) the most usual form of the verb, (K, L,) aor. نَبَذَ, only; (MF:) and نَبِذَهُ (A, L, K,) and نَابَذَهُ (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority

of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and نَابَذَهُ; (L, K;) † He made beverage of the kind called نَبِذٌ. (S, A, L, K.) — Also, نَبَذَ تَمْرًا, (Lh, IAth, L,) and نَبِذًا, (IAth, L,) and نَابَذَهُ, but this is seldom used, (Kutb, Lh, ISk, and others, and L,) and نَابَذَهُ, (L,) † He made, of the dates, and of the grapes, beverage of the kind called نَبِذٌ; (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — Also, نَابَذَ † He made for himself that beverage. (A.) — فَلَانٌ يَنْبِذُ عَلَيَّ † Such a one boils against me like [the beverage called] نَبِذٌ. (A.) — نَبِذَ, [aor. نَبَذَ,] (S, L, K,) inf. n. نَبِذَ (L, K,) and نَبِذَانٌ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.)

2: see 1.

3. نَابَذَهُ, inf. n. مَنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A'Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Mgh:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لَيْسَ:) or, by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) بَيْعُ الْحَصَاةِ and بَيْعُ الْمَنَابَذَةِ (L:) and بَيْعُ الْحَصَاةِ and بَيْعُ الْإِنْقَاءِ signifiy the same; (Mgh:) as also بَيْعُ الْإِنْقَاءِ: (A:) such bargaining is forbidden. (L.) — نَابَذُوا, inf. n. مَنَابَذَةٌ; and نَابَذُوا; † They retired, each of the two parties, apart, in war. (L, K.) — نَابَذَهُمُ الْحَرْبَ, and نَبِذَ † He retired from them to a place aside, or apart, in war, for a just purpose, (Lh, T, L:) or these two phrases, followed by عَلَى سَوَاءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ, in the Kur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war:

(T, L:) **على الحق** here signifies **على سواه** (Lh:) **نابذه الحرب** also signifies **he made war with him openly**; (S, L, Mgh:) and is syn. with **نابذوهم**: (L:) and **نابذوهم** they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — **نابذتهم** † I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. **خالفتهم**. (Mgh.)

4: see 1.

6: see 1.

8. **انتبذ** † He went, withdrew, or retired, aside, or apart, from others; separated himself from others. (S, A, L, K.) — **انتبذت** (Kur, xix. 16.) † She withdrew, or retired, to a place apart from her family, (L, Mgh,) far away. (Mgh.) — **انتبذ عن قوميه** He withdrew, or retired, from his people. (M.) — **انتبذ ناحية** He went aside. (T.) See 1. — And see **انتبذ** in art. **نبت**.

نبد † A little; a small quantity; (S, A, L, K:) **من المال** of wealth, or property; (S, A, L:) as also **نبد** [which is a word much used though I find it explained in few lexicons]; (L, TA:) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c.: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, **أنباد**: (L, K:) [and of the latter, **نبد**]. — **أنباد من الناس** (K, TA) † The refuse of the people; (TA:) mixed people of the baser sort. (K, TA.)

جذبة: see **جذبة**. — **بئنا وبين بني فلان نبد**: **جذبة**, and **نبد**, † He sat aside, or apart. (S, A, L, Mgh, K.)

نبد: see **نبد**: — and **نبد**.

نبد Cast, thrown, or flung, [&c.; see 1:] (K:) i. q. **منبذ**. (L.) But see below. — **نبد** The earth or dust that is thrown forth from a hole or the like that is dug; as also **نبد**: pl. **نباذ**. (A, L.) Yaakoo asserts, that the **نبد** is a substitute for **ث**. (L.) — **نبد** † A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort: (L:) or made of dates, or of raisins, which one throws (**ينبد**, i. e. **ينفجر**, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (**يفور**, T, L, or **يفغلي**, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (**ينبد**,

i. e., **يترك**), until it becomes strong; (Mgh:) being expressed juice, or the like, that is left (**ينبد**) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure **فعل** in the sense of the measure **مفعول**, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is **أنبذة**; (S, L, MF:) for a word of the measure **فعل** in the sense of the measure **مفعول** has not this form of pl.: (MF:) mine expressed from grapes is also called **نبد**, like as **نبد** is also called **خمر**: [**نبد** is a coll. gen. n., and its u. un. is with **ة**: **نبد** signifies some **نبد**; lit., a portion thereof. (Mgh, art. **خمر**.) See also **منز**. (L.)

منبذ: see **نبد**, and **منبذ**.

نباذ [One who throws things away often, or quickly]. See **أخذ**. — **نباذ** [One who makes, or sells, the beverage called **نبد**]. (S, K, art. **سكر**.)

منبذة A pillow, or cushion; (Lh, S, A, L, K:) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. **منابذ**. (A.) Ex. **تربعوا على المنابذ** [They sat cross-legged upon the pillows, or cushions]. (A.)

منبوذ A child cast out by its mother (T, S, L, Mgh, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lamfully begotten; (T, L:) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, † a bastard; (L, K:) because such is cast away in the road: (L:) fem. **منبوضة** (L) and **نبد**: (A, L:) pl. masc. **منبذون** and **منابذة**; (L:) and pl. of **نبد**, **نباذ**. (A.) — **منبوضة** and **نبد** † A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — **صلى** He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading **صلى** **على قبر منبوذ**, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K:) like an expression occurring in another trad., **مر بقبر منبذ** he passed by a tomb apart from other tombs. (L.)

هو منبذ الدار † He is far from his house. (A.) — **منبذ** and **منبذ** [A man &c.,] aside, or apart, or separate, from others; (L:) [See also **منبذ**: and see a verse of Lebeed, voce **أصل**.] **منبذ**: see **منبذ**.

نبر

1. **نبر**, (T, S, A, K,) aor. **نبر**, (S, K,) inf. n. **نبر**, (S,) He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing: (T, S, A, K:) or **نبر** signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says **نبر الرجل**, inf. n. **نبرة**, meaning, the man spoke in a high tone: (IAmb:) and **نبر**, inf. n. **نبرة**, he (a man) uttered a sound: (A:) and [the inf. n.] **نبرة**, signifies the crying out, or shouting, from fright, or fear: (T, K:) and **نبرة المغنى**, the singer's raising his voice from a low to a high pitch. (S, K.) — **نبر الحرف**, (S, M, A, K,) aor. **نبر**, (M, K,) inf. n. **نبر**, (S, M,) He pronounced the letter with hemz (**همز**). (S, M, A, K.) **فريش** [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, **يا نبي الله** [O Prophet of God]; and he said **لا تنبر بأسمى**, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when El-Mahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Kur-án in the mosque of the Apostle of God. (TA.)

8. **انتبر** It (a heap of wheat) rose, by additions. (T.) — **انتبر** (the body, M, K, and a wound, T, A) swelled; became swollen. (T, M, A, K.) — **انتبر** (the mouth, TA,) became blistered, or vesicated. (K, TA.) And **انتبر يده** His arm, or hand, became blistered. (S, A.) — **انتبر** (the **ممر**, M, and the **خطيب**, K) ascended the **منبر** [or pulpit]. (M, K.)

نبر sing. of **أنبار**, (T, S,) which signifies **Heaps**, syn. **أخداس**, (M, K,) or a collection, (M, S,) of **طعام**, (S, M, K, MS,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] **granaries** (**أفرآء**) of **طعام**: (in the present day, a granary:) what is called **نبر** being also called **نبر** because the **طعام**, when poured in its place, rises: and the pl. pl. [i. e. pl. of **أنبار**] is **أنابير**. (T.) — **أنبار** also signifies **A merchant's magazine, or chamber**, (**بَيْت**), in which he puts together, in order, or piles up, his goods. (M, K.) [In the K, it is added, that the sing. is **نبر**: but this addition seems to be misplaced: for **أنبار** in the last of the senses here explained, as well as when applied to a granary, and to a collection of **طعام**, appears to be a pl. without a sing.]

نبرة Anything rising from a thing. (M, A, K.) — **نبرة** A swelling in the body. (M, K.) — **نبرة** [meaning the sound, or the character, so called]. (T, S, K.)

مَنْبَرٌ *The pulpit of the* خَاطِب [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. مَنْابِرُ.]

مَنْبَرٌ: see مَنْبَرٌ.

الْمَسْأَلَةُ الْمَنْبَرِيَّةُ: see the first paragraph of art. عُول.

مَنْبَرٌ Pronounced with hemz (هَمْز). (T.) **مَنْبَرٌ** and **مَنْبَرَةٌ**, i. q. **مَنْبَرَةٌ** [i. e. *Poems of which the verses end with hemz*].

نبر

1. **نَبَرَهُ**, aor. نَبَرْتُ, inf. n. نَبْرٌ, *He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. نَقَبَهُ* (S, Mgh, K;) mostly signifying *he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation*; (TA:) as also **نَبَرَهُ** (K:) or the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, **فَلَانٌ يُنَبِّرُ بِالصَّبَّانِ** *Such a one by-names, surnames, or [rather] nicknames, the children; syn. يُلَقِّبُهُمُ* (S.) — **النَّبْرُ** is also *syn. with اللَّحْزُ* (K;) or is like the latter: (TA:) [i. e., **نَبَرَهُ** also signifies *He upbraided, or reproached, him; or the like*.]

2: see 1, in two places.

6. **تَنَابَرُوا بِالْأَلْقَابِ** (Mgh, K,*) or **تَنَابَرُوا** (S,) *They called one another by by-names, surnames, or [rather] nicknames: (S, Mgh, K:) or they upbraided, reproached, or reviled, one another; (K, TA:) calling one another by names of reproach.* (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.)

نَبْرٌ, [or, accord. to the Mgh, it seems to be **نَبْرٌ**, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere.] *A by-name; or surname; or nickname; syn. نَقَبٌ* (S, Mgh, K;) mostly, the latter; i. e., *a name of reproach; an opprobrious appellation*: (TA:) but Kh, [makes it, contr. to common usage, to signify *a proper name*; for he] says, that names are of two kinds; **أَسْمَاءُ نَبْرٍ**, such as **زَيْدٌ** and **عَمْرُو**; and **أَسْمَاءُ عَامَرٍ**, such as **أَنْبَازٌ** and the like: (TA:) pl. **أَنْبَازٌ**. (S.)

نَبْرٌ Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.)

رَجُلٌ نَبْرَةٌ *A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames.* (K.)

نبش

1. **نَبَشَ**, aor. نَبَشْتُ, inf. n. نَبْشٌ, (S, Mgh, Mgh, K) *He took, drew, or pulled,*

out, or forth, (Mgh, Mgh, K,) a thing, (Mgh, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing *after burial*, (TA,) [as] a corpse; (S, TA:) whence **نَبَشَ**, q. v.: (S, Mgh:) *he made a thing that was concealed or covered to come out or forth, or to become apparent.* (A, K.) — [Hence,] **هُوَ يَنْبِشُ لِعَالِهِ**, (A, TA,) inf. n. as above, (K, TA,) *He draws forth sustenance hence and thence for his family, or household: (A:) or he gains, or earns, or seeks sustenance, for them.* (K, TA.) — And **الْحَدِيثُ**, (A, TA,) and **الْحَدِيثُ**, inf. n. as above, (K, TA,) *He draws forth, or elicits, secrets, and discourse, narration, or information: (K, TA:) or نَبَشْتُ السِّرَّ signifies + I divulged the secret.* (Mgh.) — And **إِنْتَبَشَ الْعُرُوقُ** *He drew forth, or extracted, the veins.* (A.) — Also, *He removed, a thing from over another thing which it covered or concealed; (A, Mgh, K;) and earth from a thing beneath it: (A, Mgh:*) whence نَبَشَ, q. v. (Mgh, K.) — And hence, **نَبَشَ الْقَبْرَ** [*He uncovered, or he rifled, or ransacked, the grave*]. (A, Mgh, Mgh.) — Also, *He dug with the hand; as also نَبَشَ*. (AZ, in S, art. نَبَشَ.)*

5. **هُوَ يَنْبِشُ عَنِ الْأَسْرَارِ** [app. + *He endeavours to draw forth or elicit, or he searches out, secrets*]. (TA.)

8: see 1.

نَبْشٌ The trade, or occupation, of the **نَبْشَةُ**. (TA.)

[**نَبْشَةُ** Earth extracted from a well or burrow or the like. Hence,] **نَبْشَةُ الْجِرْبُوغِ** [*The earth extracted by the jerboa in making its burrow*]. (T in art. دَرَمَ.)

نَبْشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Mgh.) See 1, in two places.

أَنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also **أَنْبُوشَةٌ**: (TA:) or both signify *what is torn out by the rain*: (AHeyth:) pl. **أَنْبَاشٌ**, (S, K,) the pl. of both the above words. (AHeyth.) — Also, *Full-grown unripe dates that are pierced with thorns in order that they may ripen.* (TA.) — And the pl. signifies *Small arrows.* (Sgh.) Some say that this pl. has no singular. (MF.)

أَنْبُوشَةٌ: see أَنْبُوشٌ, in two places.

نبض

1. **نَبَضَ**, aor. نَبَضْتُ, inf. n. نَبْضٌ, (S, A, K) and **نَبِضٌ**, (so in a copy of the S,) *It*

(a vein, or an artery,) *pulsed, or beat*, (TA,) [or *throbbed*]; *was, or became, in a state of motion, or agitation.* (S, A, K.) — [Hence,] **مَا نَبَضَ لَهُ عِرْقٌ عَصِيَّةٌ** [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] *he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them.* (A, TA.) — And **تَبَضَّ نَابِضُهُ** *His anger became roused, or excited.* (A, TA.) — [Hence also,] **نَبَضَتِ الْأَمْعَاءُ**, aor. as above, (in the L, written نَبَضَتْ, but this is doubtless a mistake,) *+ The bowels became in a state of commotion.* (TA.) — And **نَبَضَ الْبَرْقُ** *+ The lightning flashed lightly, or slightly,* (K, TA,) *like the نبض of a vein or an artery.* (TA.) — See also 4.

2: see 4, in two places.

4. **أَنْبَضَتِ الْحُمَى عِرْقَهُ** *The fever made his vein, or artery, to pulse, beat*, (TA,) [throb,] or *become in a state of motion or agitation.* (A, TA.) — **انْبَضَ الْقَوْسُ** (T, S, M, A, Mgh,) like **أَنْضَبَا**, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and **انْبَضَ عَنْهَا** (A, Mgh;) or **انْبَضَ فِيهَا** (AHn, K;) and **نَبَضَ فِيهَا**, inf. n. **نَبْضٌ** (AHn, TA;) in the K, **فِيهَا**, which is a mistake; (TA;) [*He twanged the bow*]; *he made the bow to give a sound*: (AHn, K:) or *he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound*: (T, M, Mgh:) and **انْبَضَ بِالْوَتَرِ** (S, A, Mgh) signifies the same: (S, Mgh:) or *he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow*: (Jm:) and **انْبَضَ الْوَتَرُ** *he pulled the string of the bow without an arrow, and then let it go*: (Yaakooob:) or *he pulled the string of the bow, and then let it go so that he heard it give a sound.* (Lh.) Hence the proverb, **إِنْ بَاضَ بِغَيْرِ تَوْتِيرٍ**, (S,) or **مِنْ غَيْرِ تَوْتِيرٍ**, (A,) [*Twanging the bow without fastening, or binding, or bracing, the string; meaning + threatening without the means of execution*]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وَتَر.] And a poet says,

لَأَرْمِيَنَّكَ رَمِيًّا غَيْرَ تَنْبِضٍ •
[I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — You say also, **الْفَتَاةُ مِنْبِضَتُهُ** [*The separator and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate*]. (A, TA.)

نَبْضٌ [an inf. n. used as a subst., signifying *The pulse*]. — Also, *A pulsing vein, or artery*:

as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say نَبْضُهُ q. v. (TA.) — See also نَبَضٌ. — [It is also used as an epithet. You say,] فَوَادٌ نَبَضٌ, as also نَبَضٌ, and نَبِضٌ, (Sgh, K,) and نَبِضٌ, (A, TA,) † A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt. (A, TA.)

حَبْضٌ (IDrd, S, K,) and مَا بِهِ حَبْضٌ وَلَا نَبْضٌ (Sgh,) There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حَبْض:) or strength: (IDrd:) with fet-ḥ to the second letter, only used in a negative phrase: (L:) As says, I know not what is الحَبْضُ (S in art. حَبْض) or الحَبْضُ. (TA.) — فَوَادٌ نَبَضٌ: see نَبِضٌ.

نَبِضٌ: see نَبِضٌ.

رَأَيْتُ وَمَضَةً نَبْضَةً [A single pulsation]. You say, بَرَقَ كَنْبَضَةٌ عِرْقِي [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.)

نَبِضٌ: see نَبِضٌ.

مَا دَامَ فِي عِرْقِي نَابِضٌ [part. n. of 1]. You say, نَابِضٌ نَابِضٌ لَمْ أَخْذُلْكَ [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i. e., † as long as I remain alive. (A, TA.) — [Hence,] † Anger. (Lth, A, K.) See 1, where an ex. is given. — † An archer: lit. one who has a twanging. (Mgh.)

مَنْبِضُ الْقَلْبِ The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion. (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [The physician felt his place of pulsation], and مَنْبِضَهُم [their places of pulsation]. (A, TA.) — مَا يَعْرِفُ لَهُ مَنْبِضٌ عَسَلَةً means † He has no origin [known]; like مَضْرِبٌ عَسَلَةً; (A, TA;) nor any people [to whom he belongs]. (TA.)

وَجَعُ مَنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.)

مَنْبِضٌ (S, K,) or مَنْبِضَةٌ (A,) The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. مَنْدَفٌ, like مَنبِضٌ; (S;) or مَنْدَقَةٌ (A, K:) مَنْبِضٌ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفٌ. (S.)

مَنْبِضَةٌ: see what next precedes.

نَبَط

1. نَبَطٌ, aor. نَبَطَ and نَبَطَ, inf. n. نَبِطٌ (S, K) and

نَبِطٌ (K,) It (water) welled, or issued forth. (S, K.) — See also 4.

2: see 4.

3: see 10.

4. انْبَطَ He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And انْبَطَ He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) — [It is also trans.: you say,] انْبَطَ الرُّكْبَةُ; and اسْتَنْبَطَ; (M, K;) and نَبَطَ; (IAar, M, TA;) in the K نَبَطَ; (TA;) and نَبَطَ; (M, K [in the CK with tesheed to the ب]) aor. نَبَطَ, (TA,) inf. n. نَبِطٌ; (M;) He produced, or fetched out, by his labour [in digging], the water of the well; syn. أَمَّا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] اسْتَخْرَجَ مَا مَعَا (K, TA.) And انْبَطَ الْهَاءُ, inf. n. انْبِطَ; and اسْتَنْبَطَ; He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water. (Msb.) — See also 10, in five places. — انْبِطَ also signifies The producing an effect, or making an impression; syn. تَأْتِيرٌ. (Ibn-'Abbād, Sgh, K.)

5: see 4: — and 10. — نَبِطٌ also signifies He affected to be like, or imitated, the نَبِط [or Nabathæans]: or he asserted himself to be related to them. (K, TA.) [Compare 10, in the last of the senses assigned to it below.]

8: see 10.

10. اسْتَنْبَطَ: see 4, in two places: its primary signification is [that mentioned above,] from نَبِطٌ signifying the “water that comes forth from a well when it is first dug.” (Zj.) — And hence, (Zj.) He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. اسْتَخْرَجَ; (Zj, S;) a thing: (Zj:) and † He made anything to appear after occultation; as also انْبِطَ; (B;) [i. e. he brought it to light:] and اسْتَنْبَطَ † it (anything) was made apparent, after occultation; as also انْبِطَ; (K:) or the latter, [simply,] † it was made apparent. (L.) And [hence] † He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say اسْتَنْبَطَهُ, meaning † he elicited it (استخرجهُ), namely a judicial sentence, by labour, or study; as also انْبَطَهُ, inf. n. انْبِطَ; (Msb:) or † he searched out the knowledge of it. (Jel. iv. 85.) And اسْتَنْبَطَ مِنْهُ عَلَمًا, and خَيْرًا, and مَالًا, † He drew forth, elicited, or extorted, (استخرج) from him knowledge, and good, or wealth, and property. (TA.) And نَبِطَ

[app. an inf. n. of نَابِطٌ] signifies the same as اسْتَنْبَطَ † The drawing forth, or eliciting, (استخرج) of discourse. (TA.) And انْكَلَمَ نَبِطٌ, accord. to the K, or, accord. to Sgh, on the authority of Ibn-'Abbād, انتبطه, (TA,) † He drew forth, or elicited, (استخرج) speech. (Ibn-'Abbād, Sgh, K.) And انْبَطَ الْعِلْمُ † He revealed knowledge, and spread it among men. (TA.) — اسْتَنْبَطَ الْفَرْسُ † He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is اسْتَنْبَطَهَا, meaning, “he sought what was in her belly.” (TA.) — He (a man) became a [naturalized] نَبِطِي [or Nabathæan]. (S, TA.) It is said by Eiyoub Ibn-El-Kirreeyeh, أَهْلُ عَمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ الْبَحْرَيْنِ نَبِطٌ اسْتَخْرَجُوا [The people of 'Oman are Arabs who became naturalized Nabathæans, and the people of El-Bahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.]

نَبَطٌ What first appears of the water of a well (IDrd, K) when it is dug; (IDrd:) as also نَبِطَةٌ: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed نَبِطٌ: (S, accord. to another copy; and TA:) pl. [of pauc.] نَبِطَاتٌ and [of mult.] نَبِطٌ. (TA.) — فَلَانٌ قَرِيبٌ التَّرَى بَعِيدُ النَّبِطِ [Hence the saying,] † Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil. (IAar.) And فَلَانٌ لَا يَدْرُكُ تَبَطَهُ (TA,) and فَلَانٌ لَا يَدْرُكُ لَهُ تَبَطٌ (ISd, TA,) † Such a one's depth is not known, (K, TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فَلَانٌ لَا يَنَالُ تَبَطَهُ † Such a one is invincible, and inaccessible to his enemy. (TA.) — نَبِطٌ also signifies A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.) — And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) — النَّبِطُ (S, Mgh, Msb, K,) and النَّبِطُ (S, Msb, K,) and النَّبِطَاتُ (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [The Nabathæans;] a people who alight and abide in the بَطَانِح [see أَبْطَحَ] between the two 'Irāks: (S, K:) or a people (T, M, Mgh, Msb) who alight and abide, (T, TA,) or who used to alight and abide, (Msb,) in the سَوَاد (T, M, Mgh, Msb) of El-'Irāk: (M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or

meanest sort; or the refuse of men; and the vulgar sort thereof: (Mṣb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (لَا سَتْنَابِيَهْمُ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to "clowns," or "boors:" but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is نَبَاطِي (Yaṣṣūb, IAqr, Ṣ, Mgh, Mṣb, K.) and نَبَاطِي (IAqr, Ṣ, Mṣb, K.) like يَمَانِي (Ṣ) and نَبَاطِي (K.) and نَبَاطِي (Ṣ, K.) like يَمَانِي (Ṣ) and نَبَاطِي (Ṣ, K.) like يَمَانِي (Ṣ) but this is disallowed by IAqr, (Mgh, TA,) and, accord. to Lth, نَبَاطَانِي, but this [also] is disallowed by IAqr. (Mṣb.)

نَبَط:

نَبَاطِي:

نَبَاطَانِي:

نَبَاط:

النَّبِيطُ and نَبِيط:

نَبَاطِي and نَبَاطِي and نَبَاطِي:

see نَبَط.

[نَبِيع, &c.]

See Supplement.]

نَهْرَج

نَهْرَج, i. q. نَهْرَج, q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.]

[نَبُو,

See Supplement.]

نَت

1. نَت, [aor. نَت, inf. n. نَتِي, i. q. نَتِي, inf. n. نَتِي, (K); and نَتِي, inf. n. نَتِي, (L, K):] [It (a cooking-pot) boiled: &c.] — نَت مَنِيْرُهُ غَضَبًا — His nostril became inflated, or swollen, by reason of anger. (K.)

2. نَت He explained news, tidings, or a report. (K.)

5. See R. Q. 1.

R. Q. 1. نَتَت (in a MS. copy of the K) نَتَت,

[and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تَغْدَر) after having been clean. (IAqr, L, K.)

نَتَة A small hollow, or cavity, in [stones of the kind called] صَفْوَان (K), in which the rain-water collects. (TA.)

نَتَا

1. نَتَا, aor. نَتَا, inf. n. نَتَا and نَتَا, (Ṣ, K.) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (Ṣ) — نَتَا, (Ṣ, K.) inf. n. نَتَا, (TA,) It protruded, or projected, from its place, without becoming separated. (Ṣ, K.) — نَتَا It (an ulcer, or a wound,) swelled. (Ṣ, K.) — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — نَتَا She (a girl) grew up, (Ṣ,) and became marriageable. (Ṣ, K.) — نَتَا عَلَيْهِم, inf. n. نَتَا, He rose, or exalted himself, above them. (TA.) — [You say,] نَتَا تَحْقِرُهُ وَيَتَنَا Thou despisest him, and he riseth, or exalteth himself: (Ṣ:) or — he emulateth thee: or — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is نَتَا, without ن: see art. نَتَا. (TA.) — نَتَا He went up from one country or land to another. (TA.) — نَتَا عَلَيْهِم He came upon them; syn. اِطْلَعَ. (Ṣ, K.)

8. نَتَا He rose, or exalted himself. (K.) — نَتَا He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by اِتَّبَرَى.)

نَب

1. نَب, aor. نَبَا, inf. n. نَبَا, It swelled forth; became prominent, or protuberant. (Ṣ, K.) Said of a girl's breast. (Ṣ.)

نَج

1. نَج, (Ṣ, K, &c.) aor. نَجَا, (as in the L, [but I believe this to be a mistake,]) or نَجَا, (accord. to the Mṣb, MṢ, MF,) inf. n. نَجَا; and نَجَا, (A); He assisted a she-camel, (Ṣ, K, &c.) [and a mare, see نَجَا,] and a ewe or she-goat (Mṣb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Mṣb, &c.) The original form of expression is نَجَا وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Mṣb.) El-Kumeyt has used the form نَجَا in the sense of نَجَا: but it is not commonly current in Arabic. (TA.) AḤN

إِذَا تَلَبَّتِ الْجَبَّةُ نَجَا النَّاسُ نَجَا [When El-Jebbah (the tenth of the Mansions of the Moon) sets antiheliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with teshdeed to the ن of نَجَا, to denote frequency of the act. (L.) — نَجَا, pass. in form, [but neut. in signification,] inf. n. نَجَا (Ṣ, K, &c.) and نَجَا; (TA;) and نَجَا, (K,) also pass. in form; and some say نَجَا, but this is rare, and not heard by IAqr; (TA;) and some, also, say نَجَا, (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAqr, Ṣ, K, &c., and a mare, IAqr, and a sheep or goat or other quadruped, Mṣb) brought forth: (T, Mṣb, TA:) or one does not say نَجَا unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نَجَا النَّاَقَةُ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَجَا النَّاَقَةَ وَلَدًا, in the act. form. (Mṣb.) One also says نَجَا الإِبِلَ [You say,] The camels brought forth. (A.) [You say,] نَجَا الْقَوْمَ, (Lth,) and نَجَا, (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or نَجَا they had pregnant camels bringing forth. (K.) One may also say نَجَا الولد, meaning The young one of a she-camel &c., [see نَجَا, above,] was brought forth, or born. (Mṣb.) See 4. — [Hence,] نَجَا السَّحَابُ [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds. (A, L.) — نَجَا It was produced, it resulted, or was a natural consequence.]

2: see 1.

4. نَجَا She (a camel, Ṣ, and a mare, Ṣ, K, or other solid-hoofed animal, Mṣb,) became pregnant: (T:) and so نَجَا, said of a she-camel, (Mṣb,) or other beast; but this is rare: (Es-Sarakusṭee, Mṣb:) or attained to the time of bringing forth: (Ṣ, K:) or became evidently pregnant: (Yaṣṣūb, Ṣ, Mṣb:) accord. to IAqr, نَجَا, in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard نَجَا, in the act. form. (TA.) — See 1 and 8. — نَجَا or نَجَا (?) It produced a thing as its fruit, or requit. Ex. Impotence and remissness combined together, and produced; as

their result, poverty. (A, L.) And هَذِهِ الْمَقْدِمَةُ هَذِهِ preamble will not produce a praiseworthy result. (A.)

5. تَنَجَّتْ She (a camel) breathed hard (تَزَحَرَّت) that her young one might come forth. (K.)

6: see 1.

8. اِنْتَجَتْ (L, K, TA: in the CK اِنْتَجَتْ) She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaqoob, L;) as also اُنْتَجَتْ. (L.)

نَتَج: see نَتَجَتْ. — [Also, an inf. n. in the sense of a pass. part. n., like حَمَلٌ in the sense of مَحْمُولٌ, &c., What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see شَرَحُ, and دَفَأُ: also applied, in the TA art. بَطْنُ, to the young in the belly of a mare].

نَتُوجُ, (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلُ, (Kr,) and مُنْتَجٍ, (AZ, TA,) or the latter is not allowable, (S, K,) and مُنْتَجٍ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaqoob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.) — [See also مَنُوجَةٌ.]

نَتُوجُ: see نَتَج.

نَتِيجَةٌ A young one of a she-camel &c. [see نَتَج and نَتَجَتْ] brought forth. (Msb.) — نَتِيجَةٌ + Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هَذِهِ نَتِيجَةٌ مِنْ نَتَائِجِ كَرَمِكَ [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — هُمَا نَتِيجَةٌ They are both of one age: said of two sheep. (Yoo, S.) غَنَمُ فُلَانٍ نَتَائِجُ The sheep, or goats, of such a one are of one age. (S, K.) هَذَا الْوَلَدُ نَتِيجٌ وَلَدِي This child is one born in the same month, or year, as my child. (A.)

نَاتِجٌ A man assisting a she-camel &c. [see نَتَج] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.)

مَنْتَجُ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. اَتَتْ النَّاَقَةَ هَلَى مَنْتَجِهَا The she-camel arrived at the time of her bringing forth. (S.)

نَتُوجُ: see نَتُوجُ. — نَتُوجُ: He sat accomplishing a want of nature. (A.)

مَنْتَجَةٌ The anus; syn. اِسْت; as also مَنْتَجَةٌ. (K.)

مَنْتُوجَةٌ A she-camel &c., [see نَتَج] assisted in bringing forth; delivered. (Msb, TA.) — Also, A she-camel [&c., see نَتَجَتْ], bringing forth; (T;) and so, accord. to Kr, نَتُوجُ, which, he says, is the only epithet of this measure from a verb of the measure فَعَلَ, except بَتُولُ (TA:) pl. مَنَائِجُ: ex. نَوُوقُ مَنَائِجُ she-camels bringing forth. (A.)

نتج

1. نَتَجَ, aor. -, inf. n. نَتُوجُ, He, or it, sweated. (L.) — نَتُوجُ, aor. -, inf. n. نَتُوجُ, It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — نَتَجَ, aor. -, inf. n. نَتُوجُ, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — [And said of moisture, It percolated: see un ex. voce عَرَقَ.] — فُلَانٌ يَنْتِجُ نَتِيجَ الْحَمِيَةِ [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — نَتَحَتْ ذَقْرَى الْبَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — نَتَحَتْ الدَّمُوعُ, inf. n. نَتُوجُ, + The tears flowed. (MF.) — نَتَحَهُ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be يَنْتِجُ; and MF thinks that, in an instance which follows, it may be written with ت after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to نَتَاحَ; [saying that الإِنْتِاحُ (in the place of which is put, in some copies of the S, الإِنْتِاحُ, as is mentioned in the TA,) is like النَّتِاحُ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شَفِيفَةُ,

* رَفْنَا، نَتَاحُ اللَّغَامِ الْمَزِيدَا *

first, because the root of the present art. is sound, so that النَّتَاحُ has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is نَتَاحُ, meaning "casts forth" the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of نَتَاحُ is a substitute for م; such substitution being frequent;

[as in the case of اِنْتَشَحَ;] or that the ت is what is termed اَلْبُفْ إِشْبَاعُ, and added for the sake of the metre. (TA.)

8. اِنْتَشَحَ: see اِمْتَشَحَ, in art. مَتَحَ.

نَشَحَ Sweat. (K.) — See what follows.

نُتُوجُ The gums of trees: (S, K:) one should not say نُتُوجُ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَشَحُ, or of some other form. (MF.)

نَحَى نَتَاحَ A butter-skin that sweats much. (A.)

مَنْتَحَةٌ The podax: or the anus: syn. اِسْت. (L, K.)

يَنْتُوجُ A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.)

مَنَائِجُ الْعَرَقِ The pores through which the sweat exudes. (S.)

نتج

1. نَتَجَ, (S, L, K,) aor. -, (K, JK,) or -, (L, JK,) inf. n. نَتُوجُ, (S, L,) He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مَنَتَاحُ, or مَنَتَاخَانُ: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — نَتِجَ مِنْ أَصْحَابِهِ He was removed, or taken away, from his companions. (A.) نَتَحَتْهُ الْمَيَّةُ مِنْ بَيْنِ قَوْمِهِ Death removed him from among his people. (A.) — See also نَحَتْ.

مَنَتَاخٌ An instrument with which thorns are extracted from the foot; syn. مَنَقَاشُ: (S, L, K:) مَنَتَاخَانُ the same, having two extremities. (Az, L.) See مَنَتَاشُ.

نتر

1. نَتَرَ, aor. -, (S, M, A, Msb,) inf. n. نَتْرُ, (S, M, Msb, K,) He pulled a thing, (S, M, Msb, K,) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَقْرُ, which a man is required to do three times after بَوَّلَ, (S, TA,) hard, or with vehemence. (S, M, A, Msb, K.) — He drew a bow vehemently: (K,* TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — He rent a

garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] *تَنَزَّتِ الْبُيُوتُ أَوْتَارَهَا* (IKh.) — *He snatched a thing unawares.* (K, TA.) — *He acted ungently, roughly, harshly, or violently,* (K, TA.) in an affair. (TA.) — *تَنَزَّيَ مُسِيهِ*, (T, M,) inf. n. as above, (T,) *He (a man) was as though he were pulling, in his walking: (T:) he leaned in his walking; as also انتزى.* (M.)

8. *انتزى* It became pulled (M, K) hard, or with vehemence. (M.) — See also 1, last signification.

10. *استنتر من بوله* He pulled his ذكر so as to express the remains of his بول, in purifying himself in the manner termed *استنجاء*; (M, A, K,) being earnestly desirous and careful to perform this act [fully]. (A, K.)

طعن نثر A thrusting, or piercing, in which extraordinary force or energy is exerted, (M, K,) as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: (M:) or a thrusting, or piercing, that is like a snatching unawares. (ISK, T, S.) The saying of 'Alee, recorded in a trad., *إطعنوا النثر*, has been explained as meaning *Thrust ye, or pierce ye, with extraordinary force or energy: and as though snatching unawares.* (TA.) [See art. *سعر*.] Accord. to IAsr, (T,) *طعنة نثر* signifies *A thrust that passes through.* (T, K.)

نثرة A hard, or vehement, pull: (Msb:) pl. *نثرات*. (S, Msb.) — See *نثر*.

قوس نابرة A bow that breaks its string, by reason of its hardness: (S, K:) pl. *نوابر*. (S:) or *نوابر قوس* signifies *bows having the strings broken.* (M.)

[*منابرة*, in the K, I suspect to be a mistake for *منابرة*.]

نثش

1. *نثش*, (S, A, K,) aor. -, inf. n. *نثش*, (A, K,) *He extracted; or drew, or pulled, out, or forth; (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the منثاش: (S, A, K, TA:) he plucked out hair or the like.* (IDrd, K.) — *He plucked, or pulled, flesh, and the like, by pinching it with his fingers, (Lth, K,) and by taking hold upon it with his teeth.* (Lth, TA.) — *نثش* *الجراد الأرض*, aor. and inf. n. as above, *The locusts ate the herbage of the earth.* (TA.) — *ما نثشت من فلان شيئاً*, (S,) or *take, (A,) from such a one anything.* (S, A.) — *هو ينثش ليعاله*, (Lth, TA,) inf. n.

as above, (K,) *He gains, or earns, or seeks sustenance, for his family, or house-hold.* (Lth, K, TA.) — *هو ينثش من كل علم* *He taken [or acquires] of every science.* (A, TA.)

ما أخذ إلا نثشا *He took not save a little.* (TA.)

منثاش [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair; (TA;) i. q. *منثاش*. (S, K.)

[نثش &c.,

see Supplement.]

نث

1. *نث*, [aor. -,] inf. n. *نث*, *It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [as also منث. — نث, aor. -, inf. n. نثيث (S, K,) and نثيث (S;) and نثيث (K;) It (a skin) exuded (S, K) the clarified butter that was in it: like منث. (TA.) — نث الحبيث (TA) And thou sweatest like the butter-skin. (S, from a trad.) — نث, aor. -, inf. n. نثيث, He sweated by reason of fatness, and appeared as though he were anointed: as also منث: (TA:) or he sweated by reason of his bigness, and his abundance of flesh. (A'Obeid.) — نث, (so in the TA,) [aor. -,] or نثيث, (so in the K,) He wiped his hand (K) with a napkin: as also منث. (TA.) — نث, aor. -, (S, M, L, K,) and -, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. نثيث; (S;) and نثيث, inf. n. نثيث; (TA;) He divulged, (S, K,) or spread, dispersed, disseminated, (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like بث or he spread what should rather be concealed than spread. (TA.) [See also نثا.]*

2: see 1.

R. Q. 1. *نثث* He sweated much. (K.) — See 1.

نث A wall (حائط) that is moist, or damp, (K,) and flaccid. (TA.)

غلار غث نث [Very bad, or corrupt speech]: غث is here an imitative sequent to نث. (K.)

نثات Ointment with which a wound is anointed. (K.)

نثيث The moisture exuded by a skin, such as is called *نثيث* or *نثيث*. (K.)

نثيث and *منثيث* [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.)

نث One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. *نثيث*: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true].

نثيث: see *نثيث*.

منثيث A small portion of wool with which one anoints (K) a wound. (TA.)

نث

نثيث, aor. -, [inf. n. *نثيث*] *It (flesh-meat) became changed, or altered, and stank: formed by transposition from نثيث: (K:) and so a wound.* (TA.)

لثة نثيث A gum that is flabby and bleeding: and in like manner *شفة*, a lip: (TA:) [as also *نثيث*].

نثر

1. *نثر*, aor. -, (S, M, A, Msb, K,) and -, (M, Msb, K,) inf. n. *نثر*, (S, M, A, Msb, K,) and *نثار*, (M, K,) or the latter is a simple subst., (S, A, Msb,) *He scattered a thing, sprinkled it, strewed it, dispersed it, or threw it dispersedly, (Lth, T, M, A, Msb, K, TA,) with his hand; (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also نثر, (M, K,) inf. n. نثيث; (TA;) [or the latter is with tashdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see منثور.] — *نثرت النخلة* *The palm-tree [scattered or] shook off its unripe dates.* (A.) — *وجهه فنثر أمعاءه* *He smote him with a knife and scattered his intestines.* (M, A.) — *لا أنثرنك نثر الكرش* *[I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening.* (A.) — *نثر ولدنا* *He (a man, M) had many children born to him.* (M, K, TA.) And *نثرت المرأة بطنها*, (T, A, Mgh, TA,) and *نثرت*, (A, in art. *نثرت*) *The woman brought forth many children; scattered children; (T, A, in art. *نثرت*;) نثر الكلام* *He spoke, or talked, much.* (M, K, TA.) —*

نَفْثَةٌ [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — † A sneeze : (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab (TA,) الْجَرَادُ نَفْثَةُ حَوْتٍ (A, TA) † The locust is [produced by] the sneeze of a fish : or, as in a trad. of I'Ab, نَفْثَةُ الْحَوْتِ the sneeze of the fish. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَام.] — † The end of the nose : (IAqr, T:) or i. q., خَيْشُومٌ : (A:) or the خَيْشُومٌ with what is next to it : (M, K:) and (M, A; but in the K, or) the internice that is between the two mustaches, (S, M, A, K,) against the partition between the two nostrils : (S, M, K:) so [in a man and] in the lion : (S, M:) or the nose of the lion. (M.) — Hence, (T, &c.), النَّثْرَةُ, (T, S, M, K,) and نَفْثَةُ الْأَسَدِ (T, A,) † Two stars, between which is the space of a span, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) and in [or between] which is a particle (نُطْقٌ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذَّرَاعُ)] (S, K,) and is a Mansion of the Moon : (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Præsepe : (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon : (M:) [app. meaning the same, or Præsepe:] or a certain star in the sky, as though it were a particle (نُطْقٌ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]: (T:) [app. Præsepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (نُطْقٌ) of cloud; so called because it appears as though the lion had ejected it from his nose : (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Præsepe], and the name of the two

small [for النجيرة in my copy of Kzw, I read الصغيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: الطُوكُ is [before them, and is] the two eyes of the lion, consisting of two stars, before which is الجبهة, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same;] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make النوء to signify "the heliacal rising:" see مَنَازِلُ الْقَمَرِ, in art. نزل:] or the bright star [app. meaning β] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make النوء to signify "the anti-heliacal setting:" see again مَنَازِلُ الْقَمَرِ.] The Arabs say إِذَا طَلَعَتِ النَّشْرَةُ قَنَاتٌ meaning, When the نشرة rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of الشَّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.)

نَشْرٌ What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Mqb;) as also نَشْرَةٌ (M, K,) and نَشْرٌ (K, [but see مُنْتَشِرٌ,]) and, as some say, نَشَارٌ (Mqb;) so the نَشَارَةُ of wheat, and of barley, and the like: (Lh, M:) or the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around; as also نَشَارَةٌ: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K.)*

نَشَارٌ, with kesr, a subst. from نَشَرَ, (S, A, Mqb,) signifying The act of scattering, strewn, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Mqb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نَشَارَ فُلَانٍ I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِي نَشَارِهِ We were at his scattering. (A.) — Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Mqb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَشْتَوْرٌ, (A, Mqb, TA,) like مَشْتَوْرٌ in the sense of مَكْتُوبٌ; (Mqb;) as also

نَشْرٌ. (A, TA.) [See also مُنْتَشِرٌ.] You say أَصْنْتُ مِنَ النَّشَارِ I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Mqb.) And مَا أَصْبْنَا مِنْ نَشْرِ فُلَانٍ شَيْئًا We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — Accord. to some, i. q. نَشَارٌ in the first of the senses explained above. (Mqb.)

نَشُورٌ † A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — † A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — See also نَائِرٌ.

نَشِيرٌ: see مَشُورٌ.

نَشَارَةٌ: see نَشَارٌ, in three places.

نَخْلَةٌ (A, K) and مِثَارٌ (A, K) † A palm-tree (نَخْلَةٌ) that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — And the former, † A sheep or goat that coughs, so that something becomes scattered from its nose; as also نَافِرٌ (A, S:) or a sheep or goat that ejects from its nose what resembles worms; as also نَشُورٌ (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.)

نَشْرَانٌ: } see نَشِيرٌ.
مِثْرٌ: }

نَشْرٌ در مَشُورٌ Pearls scattered, or strewn, much. (S, TA.) See مَشُورٌ.

نَشَارٌ: see نَائِرٌ.

نَشْرٌ, and نَشِيرٌ, Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, TA.) See also مُنْتَشِرٌ, and مَشُورٌ. You say كَانَ لَفْظُهُ الدَّرُّ النَّشِيرُ [As though his speech were scattered pearls]. (A.) — He has [numerous] young children. (A, art. كَرَشٌ.) — Also مَشُورٌ A kind of sweet-smelling flower; (TA:) [the gilliflower: so called in the present day: see also بَخِيرٌ.] — See also خَشَاشٌ.

مُنْتَشِرٌ In a scattered or strewn state; in a state of dispersion; (M;) as also مَشْتَائِرٌ (TA,) and نَشْرٌ, which last is applied to a thing and to things. (M.) See also نَشَارٌ, and نَشَارٌ, and مَشُورٌ. You say دُرٌّ مَشْتَائِرٌ [Pearls in a scattered state]. (TA.)

مَشْتَائِرٌ: see مَشُورٌ.

[نَشْرٌ, &c.]

See Supplement.]

نَج

1. نَجٌّ, aor. نَجَّ, inf. n. نَجِجٌ (S, K) and نَجٌّ (TA.) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (A, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) — نَجٌّ and مَجٌّ (in the TA, art. مَج, it is said مَجٌّ and نَجٌّ,) accord. to IAAr, are syn. (TA.) نَجُّ الشَّيْءِ مِنْ فِيهِ inf. n. نَجٌّ, signifies i. q. مَجَّهٌ. (TA.)

R. Q. 1. نَجَجَ الْأَمْرَ (inf. n. نَجَجَةٌ, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — نَجَجَ الْإِبِلَ He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَّدَهَا عَلَى الْحَوْضِ (S, K:) [but عَلَى, meaning here to, seems to be a mistake for عَنْ, from]. Dhu-r-Rummeh says,

حَتَّى إِذَا لَمْ يَجِدْ وَعَلَا وَنَجَجَهَا
مَخَافَةَ الرَّمِي حَتَّى كَلَّهَا هِمُّرٌ

[Until, when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — نَجَجَ He moved about [a thing; in the S, on the authority of A'Obeid, a man], (S, K,) and turned over and over. (TA.) — One says, [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — نَجَجَ (inf. n. نَجَجَةٌ, S,) He went round about in fright, or fear. (S, K.) — نَجَجَ اللُّقْمَةَ He moved the morsel to and fro in his mouth, and did not swallow it; like نَجَجَ. (Abooturb.)

R. Q. 2. تَنَجَجَ He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — تَنَجَجَ فِي رَأْيِهِ, and تَنَجَجَ فِي رَأْيِهِ, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — تَنَجَجَ لَحْمُهُ His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تَجَجَ; but Hr agrees herein with J. (TA.)

نَجَا

1. نَجَا, aor. نَجَّى, (S, K,) inf. n. نَجِّ (so in the S: in the TA, نَجَا; [but this I think a mistake:]); and تَنَجَّى (Lh, K) and تَنَجَّى (S, K,) He affected him, or it, by an evil, or a malignant, eye. (S, K.)

1. نَجَّثَ, aor. نَجِّثُ, inf. n. نَجْثٌ; and تَنْجِثُ; (TA;) and اَنْتَجِثُ and اَسْتَنْجِثُ; (K;) *He extracted, drew out, or caused to come forth*, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — نَجَّثَ عَنْهُ, aor. نَجِّثُ, (and تَنْجِثُ, inf. n. تَنْجِثُ, TA,) and تَنْجِثُ; *He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair.* (Aq.) — نَجَّثَ قَبْرًا, [aor. نَجِّثُ,] inf. n. نَجْثٌ, *He dug up the contents of a grave.* (TA, from a trad.) — فَلَانٌ يَنْجِثُ بَنِي فَلَانٍ, (inf. n. نَجْثٌ, L,) *Such a one seduces, misleads, or leads astray*, (يَنْتَقُو, Fr, S, K, or, accord. to A'Obeid, يَنْتَقُو, with the unpointed

g, i.e., summons, by a cry, to seaction, or the like,
§,) and implores aid of, the sons of such a one.
(Fr, §, K.) [See 10 in art. **g**.]

5. تَنْجَسُ الْأَخْبَارُ. *He searched, or sought, for, or after, news, or tidings.* (TA.) [See also 1.]

6. تَنَاجَوْا [They revealed secrets, one to another]: تَنَاجَتْ signifies the same as تَبَاتٌ (K.) and تَبَاحَتْ. (T.A.) — تَنَاجَوْا [They searched, investigated, scrutinized, or examined, together]: تَنَاجَتْ signifies the same as تَبَاحَتْ. (T.A.)

8. انتفث *He, or it, became inflated.* (K.)
 — انتفث *His fatness became apparent.* (K.)
 One says انتفثت العنق *The ewe became fat.*
 (TA.) — See also 1.

10. **استغثَ شَيْئًا** *He exposed himself to a thing; or ventured upon it: (S, K, TA:) he devoted himself eagerly to it, and set about it, or commenced it. (TA.) — See also 1.*

دُرْع. *A coat of mail*; syn. نُجْتُ and نُجْتُ. (K.) — Also, (or نُجْتُ, S.) The *pericardium*; syn. عِلَافُ الْقَلْبِ: (S, K:) pl. اُنْجَاتُ. (S.) — The *house* (بَيْت) of a man: pl. اُنْجَاتُ. (K.)

نَجَاتٌ see : نَجَتْ

نُجُتٌ see **نُجُتٌ** : نُجُتٌ

نَجِيْثٌ † *A hidden secret.* (K.) — See نَجِيْثٌ.
 — بَدَا نَجِيْثُ الْقَوْمِ *The secret of the people, which they concealed, became apparent, or revealed.* (Fr, S.) — أَتَانَا نَجِيْثُ الْقَوْمِ *The affair of the people, which they kept secret, came to our knowledge.* (TA.) — See نَجِيْثَةٌ. — نَجِيْثٌ *What attains its utmost aim (ما بلغ), of praise, or of an encomium.* (TA.) — نَجِيْثٌ *A butt at which one shoots, or casts, consisting of earth collected together: (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at.* (TA.) — أَمْرُهُ نَجِيْثٌ *An affair that has an evil end, conclusion, issue, or result.* (TA.) — نَجِيْثٌ *A certain leguminous plant.* (K.) — نَجِيْثٌ *Slow; tardy.* (K.) [See نَجِيْثٌ.]

نَجِيَّةٌ (and نَجِيثٌ †, TA) The dust, or earth, that is taken forth, or dug out, from a well; (S;) i. q. نَجِيَّةٌ. (S, K.) — نَجِيَّةٌ What has become apparent, or manifest, of that which is foul, or disgraceful, of news, tidings, or information. (S, K.) — نَجِيَّةٌ Endeavour; effort: (K:) as also نَجِيَّةٌ. (TA.) So in the phrase بَلَّغْتُ نَجِيَّتَهُ [His utmost endeavour, or effort, was exerted, or employed]. (K.)

نَجَّاتٌ and نَجِثٌ One who is in the habit of searching, or seeking, for, or after, things; of inquiring respecting them; of seeking for infor-

information respecting them; searching into, inquiring into, investigating, scrutinizing or examining, them: (K:) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (Aṣ;) as also نَسَاجَاتٌ عَنِ الْأَخْبَارِ. (TA.)

نسخ

1. نَجَّتِ الْحَاجَّةُ, (S, M_{ṣb}, K,) aor. ʾ; and
 † اِنَجَّتْ, (M_{ṣb}, K,) inf. n. اِنْجَاحٌ; (M_{ṣb};) *The want, or thing wanted, became attained, or accomplished.* (S, M_{ṣb}, K.) — نَجَّحَ, aor. ʾ; (M_{ṣb};) and † اِنَجَّحَ, (S, M_{ṣb}, K,) inf. n. اِنْجَاحٌ; (M_{ṣb};) *He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted.* (S, M_{ṣb}, K.) — [You say,] † مَا أَقْلَحَ فُلَانٌ وَلَا أَتَجَّحَ Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants. (S.) — تَجَّعَ أَمْرُهُ *His affair became easy.* (S, K.)

4: See 1. — أَنْجَحْتُ حَاجَتَهُ (S,) and أَنْجَحْتُهَا (S,) (TA,) *I accomplished for him his want.* (S, TA.) *God accomplished for him his want:* (K:) or, helped him to attain, or accomplish, it. (TA.) — [So, أَنْجَحَ اللَّهُ سَعْيَهُ *God made, or may God make, his work to succeed, prosper, or have a good issue or result.*] — أَنْجَحَ بِهِ *He, or it, overcame him.* (K.) Ex. إِذَا رُمْتَ الْبَاطِلَ أَنْجَحَ بِكَ *If thou seekest what is vain, it will overcome thee.* (A.)

5. **اِسْتَنْجَحَ** †, **تَنَجَّجَ** **الْحَاجَةُ**, *He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. تَنَجَّجَهَا*. (S, K.) — **اِسْتَنْجَحَ** † **اللَّهُ** [*He sought, or begged, of God, success, or the accomplishment of his want*]. (A.) See an ex. voce **عَمِلَ**.

6. تَنَاجَحَتْ أَحْلَامُهُ (S, A, K,) : *His dreams followed one another with truth : (S, K :) or the truth of his dreams was continuous : (ISd :) or he had consecutive true dreams. (A, L.)*

10 : see 5.

نَجَحَ and نَجَّحَ, (§, M_{ph}, K,) two substs., the former from نَجَحَ and the latter from أَنَجَحَ, (M_{ph},) *Success*; or the *attainment*, or *accomplishment*, of one's wants, (§, M_{ph},) or, of a thing. (K.) [See an ex. voce سَوَّاحٌ.]

نَجَسٌ: see نَجَاحٌ.

رَأْيٌ نَجِيحٌ, *Right counsel, advice, or opinion.*
 (S, K.) — نَجِيحٌ, (S, K.) and نَجِيحٌ, (S, K.)
 (K.) † *A vehement pace:* (K:) *a quick pace.*

(§.) — مَكَانٌ نَجِيجٌ, and تَاجِيجٌ † *A near place; syn. وَشِيكٌ.* (L.) — نَهَضَ نَجِيجٌ † *An energetic rising, or raising of one's self.* (L.) [You say,] نَهَضَ فِي هَذَا الْأَمْرِ نَهْضًا نَجِيجًا † *He rose quickly to employ himself in this affair.* (A.) — See مَنْجَعٌ.

نَجَاحَةٌ *Patience.* (K.)

مَا — *A patient mind.* (K.) — نَفْسٌ نَجِيحَةٌ
 My mind does not patiently
 refrain from it. (L.)

امرٌ ناسخٌ. *An easy affair.* (S, K.) — See

مُنِجٌ A man who attains, or accomplishes, his want, or wants; pl. **مَنَاجِعُ** and **مُنَاجِجٌ**: (S, K:) as also **نَجِجٌ**. (L, K.)

مَنَاجِجُ [a pl. of which the sing. is app. مَنَاجِجَةٌ, meaning, acc. to analogy, *A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing*: see an ex. voce مَنَاجِجُ.] (A, TA, art. مَنَاجِجُ.)

نجد

1. نَجَدَ, aor. ٤, (S, L,) inf. n. نَجْدٌ, (L, K,) *He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him.* (AO, S, L, K.) — نَجَدَ رَأْيُهُ فِي الْأُمُورِ, inf. n. نَجْدٌ, *He exerted his judgment in affairs.* (Sh, L.) — نَجَدَ, (S, M, &c.,) [aor. ٤,] inf. n. نَجَادَةٌ, (M, L, K) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) *He (a man, S, L,) was, or became, courageous, (S, M, L, Mgh, K,) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish :* (M, L, K :) or, *very valiant :* or, *quick in assenting to that which he was called or invited to do, whether it were good or evil.* (M, L.) See also 10, and 4. — نَجَدَ, aor. ٤, inf. n. نَجْدٌ ; (S, L ;) or نَجِدَ, like عَنِى, inf. n. نَجْدٌ ; (K ;) *He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety.* (S, L, K.) — نَجَدَ, aor. ٤, (S, L,) and ٤, which is extr., (L,) [or properly the aor. of نَجَدَ,] inf. n. نَجْدٌ, (S, L,) *He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety :* (S, L :) and أَثَجَدَ *he (a man, TA) sweated.* (K.) — نَجَدَ عَرَقًا, (K,) or عَرَقًا, (L,) *He, (L,) or it, namely the body, (K,) flowed with sweat.* (L, K.) — نَجِدَ, aor. ٤, (TA,) inf. n. نَجْدٌ (K) *He was, or became, stupid, dull, wanting in intelligence ; not penetrating, sharp, vigorous, or effective, in the performing of affairs ; soft, without strength, or sturdiness, and without endurance : and weary, or fatigued.* (K, TA.) — نَجَدَ *He became*

terrified, or frightened. (L.) — نَجَدَ, (aor. 2, L.) inf. n. نَجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — نَجَدَ, aor. 2, inf. n. نَجُودٌ, It (a road) was, or became, apparent, manifest, conspicuous, or plain. (L.) — أَعْطَاهُ الْأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.)

2. نَجَدَهُ الدَّهْرُ, (inf. n. تَنْجِيْدٌ, K.) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نَجَدَهُ, which is more approved. (L.) — نَجَدَ, inf. n. تَنْجِيْدٌ, He ran; syn. عَدَا. (K.) — نَجَدَ, inf. n. تَنْجِيْدٌ, He ornamented, or decorated, a house or tent (بَيْتٌ) with the articles of furniture called نَجُودٌ, pl. of نَجْدٌ: (S, L, K:) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَادٌ].

3. نَجَدَهُ He went forth to him to fight, or combat. (A.) — نَجَدَتِ الْإِبِلُ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K.) — See 4.

4. انْجَدَ, (S, L, Mṣb, K,) inf. n. انْجَادٌ; (L;) and نَجَدَ, aor. 2; (Mṣb;) and نَجَدَ, inf. n. مَنَاجِدَةٌ; (S, L;) He aided, or assisted, another: (S, L, Mṣb, K;) he succoured him. (L.) — انْجَدَهُ He aided, or assisted, him against him. (L.) — انْجَدَ الدَّعْوَةَ (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انْجَدَهُ الدَّعْوَةَ He answered, or complied with, his call, prayer, or invitation. (M, L.) — انْجَدَ He was, or became, or drew, near to his family, or wife; expl. by قَرَّبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) — انْجَدَتِ السَّمَاءُ The sky became clear. (K.) — انْجَدَ (L, K) and تَنْجَدَ (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — غَارَ وَأَنْجَدَ + He became famous in the low countries and in the high. (A.) — انْجَدَ, (inf. n. انْجَادٌ, L,) He entered upon the country of Nejd: (S, L:) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.) — أَنْجَدَ مَنْ رَأَى حَضَنًا, a proverb, He enters Nejd who sees Ḥaḍan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.)

5. تَنْجَدَ: see 4. — He swore a big oath. (L.)

10. اسْتَنْجَدَهُ He asked, or desired, of him aid, or assistance, (S, L, K,) and succour. (L.) —

استَنْجَدَ He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — اسْتَنْجَدَ عَلَيْهِ, (S, L,) and بِهِ, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — اسْتَنْجَدَ He became courageous after having been cowardly. (A.) See also نَجَدَ.

نَجْدٌ High, or elevated, land or country: (S, L, Mṣb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. أَنْجَدٌ, (S, L, K,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نَجُودٌ and نَجَادٌ (S, L, K) and أَنْجَدَةٌ, نَجُودٌ, and pl. of نَجُودٌ; (IAḥ, L, K;) and pl. of نَجُودٌ; [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نَجَادٌ, like as أَحْمَرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say هَاتِيكَ النَّجَادَ أَعْلَى هَازِلِكَ النَّجَادَ Ascend thou these high lands; and هَازِلِكَ النَّجَادَ this high land, making it singular. (L.) — نَجْدٌ, (S, L, K, &c.,) and نَجْدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الْغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irak, (Mṣb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Mṣb:) or it comprises all that is beyond the moat, or fosse, which Ksarà made to the Sawád of El-'Irák until one inclines to the Harrah (الْحَرَّةُ), when he is in El-Hijáz; (El-Báhilee, T, L, Mṣb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irak to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Qaryateyn, and which he quits when he descends from the mountain-roads of Dhát-'Irak, where he enters Tihámeh, and when he meets with the stony tracts termed حَرَارٌ in Nejd, where El-Hijáz commences: (Aḥ, L:) or the high country from Baṭn-er-Rummeḥ to the mountain-roads of Dhát-'Irak: (ISK, L:) or the country from El-'Odheiyb to Dhát-'Irak, and to El-Yemámeh, and to El-Yemen, and to the two

mountains of Teiyi, and from El-Mirbed to Wejreh: Dhát-'Irak is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAḥ, L.) — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلْعُ نَجْدِيْنَاهُ, expl. below, and in art. طَلْع.] — النَّجْدَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L:) or the two conspicuous ways: (L:) — or We have given him the two breasts; (Beyd, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْرٌ. (TA.) — أَمَّا وَتَجْدِيْنَاهُ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — نَجْدٌ and نَجْدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L.) — طَلْعُ أَنْجَدَةٍ, and طَلْعُ أَنْجَدٍ — (S, L, K,) and طَلْعُ نَجَادٍ, (L, K,) and طَلْعُ نَجْدٍ, (L, K,) and النِّجَادُ, (L, K,) † He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طَلْع:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلْعُ النَّبَاِ. (S, K, art. طَلْع.) See نَجْدٌ, and مَنَاجِدٌ, sing. of نَجُودٌ (A'Obeyd, S, L, K) and of نَجَادٌ, (L, K,) which signify The articles of household furniture and the like (مَتَاعٌ) with which a house or tent (بَيْتٌ) is ornamented, or decorated; (A'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and أَنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) — نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) — نَجْدٌ, (K,) or نَجْدٌ, (L,) A place in which are no trees. (L, K.) — نَجْدٌ A kind of tree resembling the شَبْرَمٌ (L, K) in its colour and manner of growth and its thorns. (L.)

نَجْدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) — النَّجْدَاتُ A certain sect of the Kharijites, (S, L,) of those called the Harooriyyah; (L;) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Amir (S, L, K) El-Haroori (L) El-Hanafee, (S, L, K,) of the Benoo-Hanasefah; (TA;) also called النَّجْدِيَّةُ. (TA.)

نَجْدٌ : see نَجْدٌ.

نَجْدٌ and نَجْدٌ and نَجْدٌ (S, M, L, K) and نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish : (M, L, K:) or courageous and strong : (Msb:) or very valiant : or quick in assenting to that which he is called or invited to do, whether it be good or evil : (M, L:) pl. of نَجْدٌ, like as اَيْقَاطٌ is pl. of يَقْطُ ; (S, L;) or this is pl. of نَجْدٌ and نَجْدٌ ; (Sb, M, L;) and not of نَجْدٌ : (M, L:) the pl. of this last is نَجْدٌ and نَجْدٌ. (S, L.) — النَجْدُ The lion : (K:) so called because of his courage. (TA.) — نَجْدٌ فِي الْحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — نَجْدٌ and مَنَجْدٌ (L) and نَجْدٌ (TA) and نَجْدٌ, in which last the ل is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنَجْدٌ.

نَجْدٌ : see نَجْدٌ.

نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish : (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom : (Esh-Shiháb [El-Khaffájee]:) or great valour : or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — ذُو نَجْدَةٍ A man possessing valour. (S, L.) See مَنَجْدٌ. — نَجْدَةٌ Fight; combat; battle. (L, K.) — Terror; fright. (L, K.) — Difficult; distress; affliction; adversity : (Lh, S,* L, Msb,* K:*) pl. نَجْدَاتٌ (Msb.) Ex. نَجْدَةٌ لَقِيَ فَلَانٌ Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce رَيْبٌ. — نَجْدَةٌ Aid; assistance. (Msb.) — هُوَ ابْنُ نَجْدَتِي He is ignorant thereof: contr. of هُوَ ابْنُ بَجْدَتِي. By نَجْدَةٌ is meant an allusion to Nejdeh El-Harooree. (A.) See نَجْدٌ.

نَجْدَةٌ, with kesr, Trial, or affliction, (بَلَاءٌ) [experienced] in wars. (Esh-Shiháb [El-Khaffájee] and TA.)

نَجْدَةٌ : see نَجْدَةٌ.

نَجَادٌ The suspensory cords or strings of a sword : (S, K:) or the part thereof that lies upon the shoulder. (L.) — طَوِيلُ النِّجَادِ [lit., Having long suspensory cords or strings to his sword,]

means a man of tall stature : for when a man is tall his نِجَادٌ must be long. (L.)

نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked : (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant : (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass : (L:) or tall; overpeering : (S, L:) or high and great : from نَجْدٌ [signifying "high or elevated land"] : (A, L:) pl. نَجْدٌ. (S, L, K.) — Also, applied to a she-camel, Sharp; spirited; vigorous : (L, K:) a correct meaning thus applied : (Sh:) or strong : (R:) one that precedes, or outgoes, others : (L, K:) or strong in spirit : (L:) pl. as above. (K.) — Also, so applied, Abounding with milk : (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little : (K:) [but for إِذَا غَزَزْنَ in the copies of the K in my hands, meaning "when they yield abundance of milk," I read إِذَا غَزَزْنَ:] pl. as above. (K.) — Also, so applied, That lies down upon a high, or elevated, place : (K:) or that will not lie down save upon high ground : (L:) pl. as above. (K.) — Also, An intelligent woman; sharp, or quick, in intellect : (K:) possessing judgment; as though she exerted her judgment in affairs : a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — See مَنَجْدٌ, and مَنَجْدٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نَجُود [pl. of نَجْدٌ]. (M, L.) See also نَجَادٌ.

نَجِيدٌ : see نَجْدٌ, and مَنَجْدٌ.

نَجَادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them : (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet : as also مُنَجِّدٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ.

نَجِيدٌ and مَنَجْدٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance : and weary, or fatigued. (TA.) — See نَجْدٌ.

نَجْدَةٌ, sing. of نَوَاجِدٌ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel : occurring in a trad.: so called because of their elevation. (L.)

نَجُودٌ Wine : (A, L, K:) or excellent wine : or the first wine that comes forth when the clay is removed from the mouth of the jar : (A, L:)

of the masc. gender. (L.) — A wine-vessel : (K:) any vessel into which wine is put, (A'Obeyd, S, K,*) such as a بَاطِيَّةٌ (L,) or a جَفْنَةٌ &c. : (A'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. مَكَّاسٌ : (L:) or a vessel in which wine is cleared; (A;) a clarifier, or strainer for wine; syn. رَاوُوقٌ ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — Saffron. (A, L, K.) — Blood. (A, L, K.)

مَنَجْدٌ A small mountain (K, [in the CK, for مَنَجْدٌ is put حَمِيلٌ]) overlooking a valley. (TA.) — مَنَجْدٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another : (L:) a necklace of pearls and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نِجَادٌ ; (L, K;) i. e. of the نِجَادٌ of a man's sword : from نَجْدٌ البَيْتُ : (L:) pl. مَنَاجِدُ. (L, K.)

مَنَجْدَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — A stick, or wooden instrument, with which wool is teased, or separated, i. q. مَنْدَفٌ (?) (TA,) and with which the حَقِيْبَةُ of a camel's saddle is stuffed. (K, TA.)

مَنَجَادٌ A man who aids, or assists, much or well. (Lh, L.)

مَنَجْدٌ Overcome; conquered; subdued; overpowered : and fatigued. (L.) — مَنَجْدٌ and نَجِيدٌ (and نَجُودٌ applied to a female, R,) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجْدٌ. — مَنَجْدٌ In a state of perishing or destruction. (L, K.) — See نَجَادٌ.

مَنَجْدٌ, as also مَنَجْدٌ (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L.)

نَجَادٌ : see مَنَجْدٌ.

مَنَاجِدٌ A fighter; a combatant. (S, L, K.) — An aider; an assistant; (K;) [and so, app., نَجْدٌ and نَجْدَةٌ and نَجُودٌ, mentioned in the A].

نجد

1. نَجْدَةٌ, aor. ٤, (TK,) [or ٤, accord. to the rule of the K,] inf. n. نَجْدٌ, (L, K,) He bit him, or it, (L, K,) with the نَجَادٌ, which is the tooth next behind the canine tooth : [but see this word:] (L:) or, with the نَوَاجِدُ. — نَجْدَةٌ (inf. n. نَجْدٌ, TK,) † He importuned him in asking : نَجْدٌ signifies also vehement speaking. (K.)

2. نَجْدَةٌ † It (experience) strengthened him :

(A:) or tried and strengthened him. (S, L.)
 Suheym Ibn-Wetheel says,

وَنَجَّدَنِي مَدَاوِرَ الشَّوِينِ

[And the applying myself to the management of
 affairs has tried and strengthened me]. (S, L.)
 See 3, in art. دور. And see نَجَّدَ.

نَجْد sing. of نَوَاجِدُ, which signifies The
 furthest of the أَضْرَاسُ [or molar teeth], (S, A,
 L, Mgh, K,) of a man; (S, Mgh;) which are
 four in number, (S, L, Mgh, K,) next after
 the أُرْحَاحَ; (L;) also called الضَّرَاسُ الحَلِيرُ, [or
 the teeth of puberty, and أَضْرَاسُ الْعَقْلِ, or the
 wisdom-teeth,] (S, Mgh, L, Mgh,) because they
 grow after the attaining to puberty, and the
 completion of the intellectual faculties: (S, L,
 Mgh;) or all the اضراس [or molar-teeth]: or
 the teeth next behind the canine teeth: (L,
 Mgh, K:) altogether four in number: (L, Mgh,
 K:) or the canine teeth: (L, Mgh, K:) which last,
 accord. to Th, (L, Mgh,) or the last but one,
 accord. to IATH, (L,) is the signification meant
 in the trad. (respecting Moḥammad, L.) ضَحِكَ
 [He laughed so that his
 نَوَاجِدُ appeared]; (L, Mgh;) because Moḥam-
 mad's utmost laugh was slight; or this is a
 hyperbolical expression, not meant to be literally
 understood; for the signification of نَوَاجِدُ most
 commonly obtaining is the first of those given
 above: (L:) the phrase also signifies he laughed
 violently, or immoderately: (S, L:) the term
 نَوَاجِدُ is also sometimes used in relation to the
 horse, (S, L,) or a solid-hoofed animal, as well
 as man; (Bāri', Mgh;) and they are [termed]
 the أَنْيَابُ in a soft-footed animal such as the
 camel; and the سَوَالِغُ in a cloven-hoofed animal.
 (S, L.) See also سَنَ. — سَنَ عَضُوا عَلَيْهَا بِالنَّوَاجِدِ
 : They held her fast, as one holds fast in biting
 with all his grinders. (L, from a trad.) — أَبْدَى
 نَاجِدَهُ + He was immoderate in his laughter:
 and, in his anger. (A.) — عَصَى عَلَى نَاجِدِهِ
 + He attained to the age of puberty; or of manly
 vigour; or of firmness, or soundness, of judgment:
 (A, L, K:*) and he became patient, and firm,
 vigorous, or hardy, in the management of affairs.
 (L.) — بَدَتْ فِي الْعِلْمِ وَغَيْرِهِ بَنَاجِدُهُ
 + He made his knowledge, &c., sound, or firm. (A.) — بَدَتْ
 نَوَاجِدُهُ His نَوَاجِدُ appeared by reason of anger
 or of laughter. (L.)

مُنَجَّدٌ + A man (S, L) tried and strengthened
 by experience; expert, or experienced: (T, S,
 L, K:) or (so in the L; in the K, and) who has
 experienced probations, trials, or calamities, (Lh,
 L, K,) and thus become a vigorous manager of
 affairs. (TA.) See also مُنَجَّدٌ.

مَنَاجِدُ [Moles]: used as pl. of جُنْدُ, (L, K,) and of جُنْدُ. (L, K, &c., art. جند.)

نجر

نَجَرَ, (S, A, Mgh,) aor. ٤, (S, Mgh,) inf. n. نَجْرُ, (S, A, Mgh, K,) He worked wood as a carpenter; cut or hewed it; formed or fashioned it by cutting; cut it out; hewed it out; shaped it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) — نَجَرْتُ, (TA,) [aor. as above, accord. to the rule of the K.] inf. n. نَجْرُ, (K,) She (a woman) made, or prepared, the kind of food called نَجِيرَةٌ, (K,* TA,) for her children, and her pastors. (TA.)

نَجْرٌ + The shape, or form, of a man [or beast]; his appearance, or external state or condition: (TA:) + species; distinctive quality or property; syn. نَوْنٌ; as also نَجَارٌ and نَجَارٌ: (S, TA:) ; nature; natural or native disposition or temper or other quality or property; (A, TA;) of a man [&c.]; as also نَجَارٌ or نَجَارٌ: (A [in my copy of the A written erroneously نَجَارُ:] his place of growth; as also نَجَارُ: (A:) origin; syn. أَصْلٌ; as also نَجَارٌ and نَجَارٌ: (S,* K:) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. حَسَبٌ; (S,* TA;) as also نَجَارٌ (S,* Mgh, TA) and نَجَارٌ: (S, TA:) generosity of mind or spirit (A.) It is said in the prov.,

كُلُّ نَجَارٍ إِبِلٍ نَجَارَهَا

وَنَارُ إِبِلٍ الْعَالِيَيْنِ نَارَهَا

Every species of camels is their species: (S:) or every origin &c.: (K:) [and every mark of the camels of the various peoples of the world is their mark: (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A'Obeid, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارُ.]

نَجْرَانُ The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the ذُرْوَدُ [a Persian word signifying a bolt, and a hook,] of a door. (IAqr, TA.) [Chald. ܢܝܪܐ vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAqr: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.:

صَبَّحْتُ الْمَاءَ فِي النَّجْرَانِ حَتَّى

تَرَفَّتِ الْبَابَ لَيْسَ لَهُ صَبِيرٌ

[I poured water into, or upon, the نَجْرَانِ, so that I made the door to have no creaking]. (S.)

نَجْرٌ and نَجَارٌ: see نَجَرَ, throughout.

نَجَارَةٌ [Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.)

نِجَارَةٌ The art of carpentry. (Mgh, K.)

نَجِيرَةٌ Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-l-Ghamr El-Kilábee, fresh milk to which clarified butter is added. (S.) See خَبِيرَةٌ.

نَجَّارٌ A carpenter. (S, A, Mgh, K.)

أَنْجَرٌ The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA:) it is a Persian word, (TA,) arabicized, from نَنْكُرُ: (K, TA:) [or from the Greek ἀγκυρα:] accord. to the T, a word of the dial. of El-'Irák. (TA.) You say أَثْقَلَ هُوَ أَثْقَلَ مِنْ أَنْجَرٍ He is heavier than an anchor. (A.)

إِنْجَارٌ: see إِنْجَارٌ.

مَنْجُورٌ Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.)

نجر

1. نَجَزَ, aor. ٤, (S, K,) inf. n. نَجْزُ, (S;) and نَجَزَ, aor. ٤, (K,) inf. n. نَجْزُ, (TK;) It (a thing, S, TA,) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nábigah Edh-Dhubyánee: as related by J, نَجَزَ; but as related by A'Obeid, نَجَزَ. (TA.) — نَجَزَ الْوَعْدَ, (A, Mgh, Mgh, K,) aor. ٤, (Mgh, K,) inf. n. نَجْزُ, (Mgh;) and نَجَزَ, aor. ٤, (K;) inf. n. نَجْزُ, (TK;) The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Mgh:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) — نَجَزَ is also trans.: see 4, in four places.

2: see 4.

3. نَاجِزُهُ (Mgh.) or نَاجِزَةُ الْغِتَالِ (A.) inf. n. نَاجِزَةٌ (S, A, Mgh, K.) *He fought him*: (K:) or *he went, or came, out, or forth, in the field, to fight him*, (S, Mgh, Mṣb,) and *fought him*: (S, Mgh:) or *he (a horseman) went, or came, out, or forth, into the field, to fight him*, (another horseman,) and *they strove together until each of them slew the other, or until one of them was slain*: (TA:) and نَاجِزٌ signifies the same as نَاجِزَةٌ (K:) you say, تَنَاجَزَ الْقَوْمُ, meaning, *The people contended together in the mutual shedding of blood*; as though they hastened in doing so. (TA.) [Hence the saying,] إِنَّ زَمْتَ الْمُحَاجِرَةَ فَقَبْلَ النَّاجِزَةِ [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or الْمُحَاجِرَةَ قَبْلَ النَّاجِزَةِ (S, K.) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُحَاجِرَةُ), as in the CK, or hastening, (المُعَاجِلَةُ), as in some copies of the K and in the TA, and, accord. to the latter, (المُسَارَعَةُ), in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A'Obeyd, K.) — Also, *He contended with him in an altercation; disputed with him; litigated with him*. (TA.)

4. إِنْجَازٌ (K.) inf. n. (TA:) and نَجَزَ (ISk, S, K.) aor. 2, inf. n. نَجَزَ (ISk, S) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَاٌ in that of إِعْطَاٌ; (Har, p. 326;) *He accomplished his want*: (ISk, S, K:) and نَجَزْتُهُ I accomplished for him his want. (A.) — انْجَزَ الْوَعْدَ (A, Mgh, CK,) and نَجَزَهُ (S,) *He fulfilled, or performed, the promise*: (S,* A,* Mgh, CK:) or *he made the promise to be prompt, or quick, in taking effect*. (Mṣb.) You say also, انْجَزَ عَلَيَّ الْمَوْعِدَ *He fulfilled to me the promise*; (K, accord. to the TA;) as also نَجَزَ نَجَزَ (TA:) and نَجَزْتُهُ I made it to be prompt, or quick in taking effect to him. (Mṣb.) [Hence the saying,] أَنْجَزَ حُرْمًا وَعَدَ (S, K.) *An ingenuous man fulfils what he promises*: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hārith the son of 'Amr said to Šakhr the son of Nahshal, "Shall I guide thee to booty and one fifth of it be for me?" and he answered, "Yes:" so he guided him to some people from El-Yemen, and Šakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hārith said to him the above words, and Šakhr fulfilled his promise to him. (K.) — انْجَزَ عَلَيَّ الْقَتِيلَ *He hastened and completed, or made certain, the slaughter of the slain man*; i. g. أَجَزَ عَلَيْهِ. (Abu-l-Mikdām Es-Sulamee and K.)

5: see 10, in five places.

6: see 3.

10. اسْتَنْجَزَ حَاجَتَهُ, and تَنْجِزُهَا, *He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him*; (Mṣb;) syn. اسْتَنْجَحَهَا (S, K.) And اسْتَنْجَزَ الْوَعْدَ, and تَنْجِزُهَا (Mgh.) or الْعِدَّةَ (K,) *He sought, or asked, or demanded, the fulfilment of the promise*: (Mgh, K:) and تَنْجِزُهُ he asked of him the fulfilment of the promise. (TA.) Hence, تَنْجِزُ الْبَرَائِثِ The demanding and receiving of immunities. (Mgh.) You say also, اسْتَنْجَزْتُ مِنْهُ كِتَابًا, and تَنْجِزْتُهُ, [app. meaning, I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.] (A.)

أَنْتَ عَلَى نَجَزٍ and نَجِزٌ are syn. You say, أَنْتَ عَلَى نَجَزٍ, and نَجِزٌ حَاجَتَكَ, *Thou art on the point of accomplishing thy want*. (S, K.)

نَجَزَ: see نَجِزٌ.

نَجِزٌ: see نَاجِزٌ, in three places.

لَا تُجِزُنِي نَجِيزَتَكَ You say, لَا تُجِزُنِي نَجِيزَتَكَ A recompense. You say, لَا تُجِزُنِي نَجِيزَتَكَ I will assuredly pay thy recompense. (TA.)

نَاجِزٌ Coming to an end; coming to nought; perishing; passing away. (TA.) — [Complete: accomplished.] — A promise that has been fulfilled; as also نَجِيزٌ (TA:) or that has come to pass, and is accomplished. (A, Mgh.) — Present; ready; (S, Mṣb, K, TA;) as also نَجِيزٌ (K:) and both, promptly, or quickly, done, or given. (TA.) You say, بَعَثَهُ نَاجِزًا [I sold it, or I sold to him,] present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like يَدًا يَدًا, (S, A, Mgh, Mṣb,) i. e., تَعَجِيلًا بِتَعَجِيلٍ. (S.) And لَا يُبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, A debt to be paid at a future time shall not be sold for ready money. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning Ready merchandise with ready money,] like يَدًا يَدًا, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بَاعُوا حَاضِرًا بِنَاجِزٍ [Sell ye present merchandises for ready money]. (S.) And a poet (Abeed Ibn-El-Abras, TA, art. كَلَا,) says,

وَإِذَا تَبَايَعْتَ الْهَمُّ

مُرْفَاتَهَا كَالِ نَاجِزٍ

(S, TA, ubi supra;) [And when griefs attend thee, know that] they are, some, debts to be payed at future periods, and some, payments in ready money. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Amir El-Kurashee, owner of a horse named Eah-Shamoos, (TA, art. شَمْسُ)]

جَرَى الشَّمْسُ نَاجِزًا بِنَاجِزٍ

[app. meaning, Quickly as the running of Eah-Shamoos; ready with ready, or prompt with prompt;] is explained by IAsr, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرَى.]

نَجَسٌ

1. نَجَسَ, aor. 2; (S, Mṣb, K;) and نَجَسَ, aor. 2; (Mṣb;) and نَجَسَ, aor. 2, (K,) accord. to some, but the books of good repute are silent respecting this last; (Mṣb;) inf. n. نَجَسَ (S, Mṣb, TA,) of the first; (Mṣb;) and نَجَاسَةٌ (TA,) or this last is a simple subst. [as the verb نَجَسَ to which by rule it should belong is not of good authority]; (Mṣb;) *It was, or became, unclean, dirty, filthy, or impure*; (Mṣb;) [i. e.,] contr. of طَهَرَ, or طَهَّرَ: (Mṣb, K:*) نَجَاسَةٌ is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the K, ix. 28, to those who assert God to have associates: (Er-Rāghib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Mṣb,) تَنَجَّسَ, meaning, *It was, or became, rendered unclean, dirty, filthy, or impure*. (A, Mṣb, K.) — نَجَسَ, [app. an inf. n. of which the verb is نَجَسَ,] *The making a child's عَوْدَةٌ [or amulet, of any of the kinds described below, voce تَنْجِيسٌ].* (TA.)

2. تَنَجَّسَ (S, A, Mṣb, K,) inf. n. (TA,) *He rendered him, or it, unclean, dirty, filthy, or impure*; (A, Mṣb, K;) and تَنَجَّسَ signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, هُوَ أَتَنَجَّسَ فَبُؤَ أَحَقُّ بِهَا [He defiled her, therefore he is most worthy of her]. (A, TA.)* — نَجَسَهُ الذُّنُوبُ [Sins, or crimes, defiled him]. (A, TA.) — نَجَسَ لَهُ, and نَجَسَهُ, *He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تَنْجِيسٌ, q.v.]; syn. عَوَّدَهُ.* (TA.)

4: see 2, in two places.

5. تَنَجَّسَ: see نَجَسَ. — *He did a deed whereby to become free from uncleanness, dirt, filth, or impurity*; (K;) like as you say تَنَجَّسَ and تَنَجَّسَ, meaning, he did a deed whereby to become free from crime, sin, &c. (TA.)

نَجَسٌ :
نَجَسٌ :
نَجَسٌ :
نَجَسٌ : } see نَجَسٌ.

نَجَسٌ and نَجَسٌ (S, A, O, Mgh, K) and نَجَسٌ and نَجَسٌ and نَجَسٌ (A, O, K) Unclean, dirty, filthy, or impure: (A, Mgh, K:) the last of these is only used when the word is preceded or followed by رَجَسٌ: (ISd:) or only when it is preceded by رَجَسٌ: (Fr, S,* and Har in the Durrat-el-Ghowwās:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Mgh;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is أَنْجَسٌ (A, Mgh, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نَجَسَةٌ. (TA.) [See also نَجَسَةٌ, below.] نَجَسٌ and نَجَسٌ [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] †النَّاسُ أَجْنَسٌ وَأَكْثَرُهُمْ أَنْجَسٌ [Men are of several kinds, and most of them are unclean.] (A, TA.) And †إِنَّمَا الْبَشَرُ كُونَ نَجَسٌ [Verily the associaters of others with God are but unclean], said in the K̄ur, [ix. 28,] (S, A, TA,) or نَجَسٌ, or نَجَسٌ, accord. to certain readers. (TA.) — Also, all the above forms, A man having an incurable disease. (TA.) — See also نَجَسٌ.

نَجَسٌ: see نَجَسٌ.

نَجَسٌ: see نَجَسٌ.

نَجَسٌ: see نَجَسٌ.

نَجَسَةٌ: see 1: Uncleaness, dirtiness, filthiness, or impurity. (Mgh.) — In the conventional language of the law, A particular uncleaness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Mgh.)

نَجَسٌ and نَجَسٌ (S, A, K) and نَجَسٌ (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مَنْجِسُونَ. (A.) See مَنْجِسٌ.

أَنْجَسٌ [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى أَنْجَسَ مِنَ الْكَافِرِ [Thou wilt not see any one more unclean than the infidel]. (A, TA.)

تَنْجِيسٌ The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) مَنْجِسَةٌ also is the name of a kind of amulet: (IAqr:) and نَجَسٌ is syn. with تَعْوِذٌ [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَسٌ, or نَجَسٌ, as signifying عَوْدَةٌ. (IAqr.) See also 2.

مَنْجِسٌ One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S,* A, TA:) one who fortifies by charms or amulets [of the kinds above mentioned]; syn. مَعْوِذٌ: (K:) pl. مَنْجِسُونَ. (A) and نَجَسٌ [a pl. of which the sing. is not mentioned] is syn. with مَعْوِذُونَ. (IAqr.) — Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.)

تَنْجِيسٌ: see مَنْجِسَةٌ.

نَجَسٌ

1. نَجَسٌ, aor. ٤, (S, Mgh,) inf. n. نَجَسٌ (S, Mgh, K,) He concealed himself. (Mgh.) — [And hence, He pursued game, or objects of the chase: (see نَجَسٌ:) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَسُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجَسَ ثَلَاثِيَّةٌ وَسِتُّونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — He drew forth, educed, or elicited. (K.) — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — He drove vehemently. (TA.) — نَجَسٌ, aor. ٤, (Mgh, TA,) inf. n. نَجَسٌ (S, A, Mgh, Mgh, K) and نَجَسٌ, [which is the form generally used by the professors of practical law,] (Ish, Mgh, Sgh, TA,) or this is a simple subst., (Mgh,) He demanded the sale of an article of merchandise for more than its price, (A, Mgh, Mgh,) not meaning to purchase it, (Mgh, Mgh,) in order that another

might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i.e., with respect to dowers,] and other things: (A, Mgh, Mgh:) and the doing thus is forbidden: (Mgh:) it is from نَجَسٌ signifying "he roused" game: (Mgh:) or from the same verb signifying "he concealed himself;" because he who does so conceals his intention: (Mgh:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibráheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (Ish:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattáb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحٌ شَيْئًا and أَطْرَأَ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) لَا تَنْجَسُوا (S, Mgh, Mgh,) i.e., Ye shall not practise نَجَسٌ, or نَجَسٌ: (Mgh, Mgh:) or نَجَسٌ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K:) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to نَجَسٌ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.)

6: see 1, last part.

نَجَسٌ, said to be a subst. from نَجَسٌ: see 1.

نَجَوَشٌ :
نَجِيشٌ : } see نَجَسٌ.

النَّجَاشِيُّ = نَجِيشٌ and نَجَاشِيٌّ (S, Mgh, K,) the form preferred by El-Farábee, (Mgh,) and النَّجَاشِيُّ (Mgh, Mgh, K,) which is the more common, (Mgh,) but the former is the more chaste, (Sgh, K,) and [النَّجَاشِيُّ and النَّجَاشِيُّ] with kear to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but tesbdeed of the ج is a mistake, (Mgh, MF,) The

name of the King of the Abyssinians; (IDrd, §;) like as one says قَبْرٌ and قَبْرِي; an Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Mṣb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشي is in Coptic اصحمة, meaning "a gift:" (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.)

نَجَاشٍ: see نَجَاشٍ, in four places.

نَجَاشِي: see نَجَاشٍ, in two places.

نَجَاشٍ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Mṣb;) as also نَجَاشٍ and نَجَاشِي; (Ibn-'Abbād, K;) because he conceals himself: (Mṣb:) or [نَجَاشٍ and نَجَاشِي signify one who rouses the game, or objects of the chase; (Az, TA;) and so نَجَاشٍ and مَنَجَاشٍ: (L:) or نَجَاشٍ and نَجَاشِي (Akh, K) [and نَجَاشِي accord. to some copies of the K] and مَنَجَاشٍ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَجَاشٍ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and نَجَاشٍ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and نَجَاشِي [with teshdeed to the ج as well as to the ي] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeyd, TA.) — Also, One who practises نَجَش, or نَجَش, in an affair of buying and selling: (Mṣb, TA:*) [see 1:] and نَجَاشٍ one who does so much, or often. (Mṣb.)

مَنَجَاشٍ } see نَجَاشٍ; the latter, in two
مَنَجَاشِي } places.

قَوْلٌ مَنَجُوشٍ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAṣr, TA.)

نجس

أَجَسَ: see art. أَجَسَ.

[نَجَس, &c.]

See Supplement.]

نح

1. نَحَّ, aor. ٢, inf. n. نَحِّج, He (a man) reiterated a sound, or made it to reciprocate, (تَرَدَّدَ) in his inside: (S, L:) or his voice was reiterated,

or made to reciprocate, (تَرَدَّدَ) in his inside; as also نَحَّج and نَحَّج: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] النَحَّج is well known, (S,) and النَحَّجَة is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also النَحِّج. (L.) See also جَرَّةٌ. — [Hence, from the sound employed,] نَحَّ, aor. ٢, He incited, or urged on, a camel. (K.)

R. Q. 1. See نَحَّ. — نَحَّجَة He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.)

R. Q. 2: see نَحَّ.

نَحَّاحَةٌ Niggardliness; avarice. (K.) — Also, contr., Liberality; bounty; munificence; generosity. (K.)

شَجِيعٌ نَحِيعٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَّاحَةٌ.]

نَحَّاحَةٌ: see نَحَّاحَةٌ.

نَحَّاحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحَّحُونَ) when they are asked for something: (A:) pl. of نَحَّاحٌ: or a pl. having no sing. (TA.) [See also نَحِيعٌ.]

نحب

1. نَحَبَ, aor. ٢, inf. n. نَحِبَ; (S, A, K;) and نَحِبَ, inf. n. نَحِيبَ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — نَحَبَ, aor. ٢, inf. n. نَحِبَ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مُرَاهَنَةٌ, in the K, seems to imply that it is the same as 3; but this appears to be doubtful.] — نَحَبَ, aor. ٢, (S, Mṣb,) or ٢, (K,) inf. n. نَحِيبَ; (S, K,) or this is a subst., (Mṣb,) and نَحِبَ; (K;) and نَحِيبَ; (S, K;) He raised his voice with weeping, or wailing; wept, or wailed, loud; (S;) wept, or wailed, most violently; (M, K;) wept, or wailed, with prolonged voice. (TA.) — نَحَبَ, aor. ٢, (S, K,) inf. n. نَحَابَ (S) and نَحِبَ (K)

He (a camel, S) had a cough, or coughed. (S, K.) — نَحَبَ, [aor. ٢,] inf. n. نَحِبَ, He went, travelled, or journeyed, at a quick pace: (AA, S, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَحِبَ.]

2: see 1. — نَحَبُوا, inf. n. تَنَحَّيْبُ, † They strove, or exerted themselves, in their work; worked with energy: (AA, S, K:) or they went on, travelled, or journeyed, (with energy, TA,) until they came near to the water: (K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — نَحَبْنَا سَيْرَنَا We pursued our journey laboriously, or with energy. (TA.) — نَحَبَ السَّفَرَ فَلَانَا † The journey harassed such a one, (K,) being long. (TA.) — نَحَبَ عَلَى أَمْرٍ, and فِي أَمْرٍ, † He applied himself to a thing, or set about it, and adhered to it. (TA.)

3. نَحَبَهُ, (inf. n. مُنَاحَبَةٌ, TA,) He laid a bet, or wager, with him, (K,) respecting a thing. (TA.) — نَحَبْتُهُ إِلَى قَلَانٍ I cited him, or invited him, to submit our case to such a one as judge; I cited him before such a one as judge. (S, K.) — نَحَبْتُهُ نَحِيبَتُهُ I contended with him, or disputed with him, for glory, or honour, or superiority in glorious or honourable qualities and the like, (K,) before a judge, or umpire. (TA.) — Talḥah said to Ibn-'Abbās, وَتَرَفَّعَ وَأَنَاحِبَكَ وَتَرَفَّعَ النَّبِيُّ [or تَرَفَّعَ النَّبِيُّ: for I find it stated in the margin of a copy of the S, that J left the final letter of تَرَفَّعَ without a vowel point, either fet-ḥah or ḍammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.)

6. تَنَاحَبُوا They appointed together a time, for fighting; and sometimes for other purposes. (K.)

8: see 1. — He sighed vehemently; (K;) wept and sighed vehemently. (TA.)

قَضَى نَحْبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23: (Mṣb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given

below. (TA.) — **نَحَبٌ** *A great bet, or wager*: syn. **خَطَرٌ عَظِيمٌ**. (K.) So in the following verse of Jereer:

• بِطُخْفَةٍ جَاءَلَدْنَا الْمُلُوكَ وَخَيْلَنَا
• عَشِيَّةً بِسَطَامٍ جَرَيْنَ عَلَى نَحَبٍ

[In *Tikhfeh* we contended with the sword with the kings; and our horses, in the evening of *Bisām*, ran for a great bet]. (TA.) — **نَحَبٌ** *A proof; a demonstration; an evidence*: syn. **بُرْهَانٌ**. (K.) — *A necessity; want; needful thing; an object of want or need*: syn. **حَاجَةٌ**. (K.) See **قَضَى** **نَحَبَهُ**. — *Death*. (K.) See **قَضَى** **نَحَبَهُ**, above. — *A term; fixed period; the period of life*. (K.) See **قَضَى** **نَحَبَهُ**, above. — *The soul*: syn. **نَفْسٌ**. (AO, K.) — *Mind; purpose; aspiration; desire; ambition*: syn. **هَمَّةٌ**. (K.) — **نَحَبٌ** *A laborious journey*: syn. **دَائِبٌ**. (S.) — **سَبْرٌ** **نَحَبٌ** *A quick pace, or journey*. (K, TA.) — The same epithets are likewise applied, in the same sense, to a man. (TA.) — **نَحَبٌ** *A quick (or light, K,) pace, or mode of going, travelling, or journeying*, (AA, S, K,) *with much exertion and perseverance*. (TA.) — **سَارَ فُلَانٌ عَلَى نَحَبٍ** *Such a one went on, travelled, or journeyed, with energy*; [lit., *for a great bet, or wager*;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — **نَحَبٌ** *Length*. (AA, K.) — **يَوْمٌ** **نَحَبٌ** [so in the TA: perhaps, **يَوْمٌ نَحَبٌ**, but more probably **يَوْمٌ نَحَبٌ**] *A long day*. (Er-Riyāshee.) — **نَحَبٌ** *A space of time: a time*. (S, K.) See **قَضَى** **نَحَبَهُ**, above. — *Sleep*: syn. **نَوْمٌ**. (L, K: in some copies of the K, **نَوْمٌ**. TA.) — *Fatness*. (K.) — **شِدَّةٌ** [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — **قِيَارٌ** **نَحَبٌ** *A game of hazard*: syn. **قِيَارٌ**. (K.) — **نَحَبٌ** *A great camel*. (K.) Perhaps a mistake for **نَجَبٌ**. (TA.)

نَحَبَةٌ *i. q. قُرْعَةٌ* [A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from **نَحَبَهُ** “he cited him before a judge;” “he contended with him for glory;” and “he laid a bet, or wager, with him;” because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — **لَوْ عَلِمَ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَاتَقَاتَلُوا إِلَّا بِنَحَبَةٍ** [If men know what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA; from a trad.)

نَحَابٌ *A cough that attacks camels*: as also **نَحَارٌ** and **نَحَابٌ**. (As from AZ.) See 1. **نَاحِيَةٌ** *A weeping, or wailing, woman*: pl. **نَوَاحِيَةٌ**. (TA.)

سَارَ سَبْرًا مَنَحِبًا *He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other*: as though he had made a vow to do so. El-Kumeyt says,

• تَخَذَنَ بِنَا عَرْضَ الْفَلَاحِ وَطَوَّلَهَا
• كَمَا صَارَ عَنْ يَمْنَى يَدَيْهِ الْمَنَحِبِ

By **الْمَنَحِبِ** is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) — **سَرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مَنَحِبَاتٍ** *We proceeded, or journeyed, thither during three nights of laborious travelling*. (TA.)

نحت

1. **نَحَتَ**, aor. ٢, (S, L, K,) contr. to analogy, (TA,) and ٢, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and ٢, (K,) which is the form of weakest authority, (TA,) inf. n. **نَحْتٌ**, (S,) *He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped*: syn. **بَرَى**. (S, K:) *he worked wood and the like as a carpenter*; syn. **نَجَرَ**: *he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior*: *he saved*. (L.) [See also **نَحَتَ**.] Accord. to some, the operation termed **نحت** is only performed upon something hard and strong, as stone and wood and the like. (MF.) [**نَحَتَ** seems to signify *He cut, &c., for himself*:] you say, **إِنْتَحَتَ مِنَ الْخَشَبِ مَا يَكْفِيكَ لِلْوُفُودِ** [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]. (A.) — **نَحَتَ بَيْتًا فِي الْجَبَلِ**, aor. ٢ and ٢, inf. n. **نَحْتٌ**, *He cut out, or hewed out, a house in the mountain*. In the Kur, xv. 82, El-Hasan [El-Bagree] reads **يُنْحَتُونَ**. (Msb.) [Accord. to the K, his reading is **يُنْحَتُونَ**, (in the CK, **يُنْحَتُونَ**), but this I find nowhere else, and I believe it to be a mistake.] — **نَحَتَ عَلَى الْكَوْرِ** [He was fashioned after the model of generosity; made by nature generous]. (A.) — **نَحَتَ** *Inivit puellam*: (K:) as also **نَحَتَ**; but the latter is the better known. (TA.) — **نَحَتَ**, inf. n. **نَحْتٌ**, *He beat, struck, or smote, him with a staff, or stick*: (TA:) [as also **نَحَتَ**]. — **نَحَتَ** *He threw him down prostrate*. (K.) — **نَحَتَ بِلِسَانِهِ** *He blamed; reprehended; reviled a man*. (L.) [See also **نَحَتَ**.] — **نَحَتَ** *It (a journey, or travel,) emaciated a camel*: (K:) *it made a man less; made him thin, or slender*. (TA.) — **نَحَتَ**, **نَحِيَّةٌ** and **نَحِيَّتٌ** (TA,) [aor. ٢ and ٢?] inf. n. **نَحِيَّةٌ**

He sighed aloud: the inf. ns. syn. with **نَهَيْتَ** and **زَجِرَ**. (K.)

8: see 1. — **انْتَحَتَ** *It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter*: [pared, peeled, barked, or deprived of its outer covering: sawn].

(L.) — **انْتَحَتَ مَنَاسِمُهُ** *His (a camel's) مناسير [i. e. toes or feet] were worn, abraded, wasted, lessened, or attenuated*. (L.)

نَحِيَّةٌ (S, K) and **نَحَاتٌ** (K) and **نَحْتٌ** *Nature; natural, or native, disposition, temper, or other property*: (S, K;) *a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]*: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also **مَنْحَتٌ**]. (Lh.) — **الْكَوْرُ مِنْ نَحْتِهِ** *Generosity is [a part] of his nature; or, [derived] from his source, or origin*. (Lh.) — **هُوَ عَجِيبُ النَّحْتِ** *He is of a wonderful nature*. (TA.) — **هُوَ كَرِيمُ النَّحِيَّةِ** *He is generous in nature, or disposition*. (AZ.) — **بَرْدٌ نَحْتٌ** *Unmixed [i. e. severe] cold*: (K:) but this is said to be a corruption of **بَحْتٌ**. (TA.) [See also **نَحْتٌ**.]

نَحِيْتُ *A comb*: syn. **مَشْطٌ** or **مُشْطٌ**. (So in different copies of the K.) — **حَافِرٌ نَحِيْتُ** *A hoof of which the edges have gone [or become abraded, been worn away]*; (S, K;) [and so **حَافِرٌ مَنَحُوْتُ**, occurring in the K in art. **حلك**, where, in its place in the S, we find **حَافِرٌ نَحِيْتُ**]. — **حَافِرٌ نَحِيْتُ** *An emaciated camel*: (K:) *a camel whose feet are worn, abraded, or wasted*. (L.) — **نَحِيَّةٌ** *A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called* **نَحِيْتُ**, *for bees*: pl. **نَحْتٌ**. (L.) — **نَحِيْتُ** *Anything bad; what is bad of anything*. (L.) — **نَحِيْتُ** *One who introduces himself among a people, and lives with them, not being of their race*. (S, K.)

نَحَاتٌ: see **نَحْتٌ**.

نَحَاتَةٌ *Cuttings, chips, parings, and the like*, (S, K,) of wood [&c.]. (TA.)

نَحِيَّةٌ: see **نَحْتٌ** and **نَحِيَّتٌ**.

مَنْحَتٌ *The source, or origin, of a man, [from which he is, as it were, cut out]*: pl. **مَنَاحَتٌ**. (TA.) See also **نَحْتٌ**. — **هُوَ مِنْ مَنَحَتٍ صِدْقِي** *He is of an excellent source, or origin*. (A.) — **هُمُ كِرَامُ الْمَنَاحَتِ** *They are of generous sources, or origins*. (A.)

مَنْحَتٌ (S, K) and **مَنْحَاتٌ** (Msb, TA) *An implement with which one performs the operation*

of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.)

مِنْحَات: see مَنَحَتْ.

فَرَسٌ مَنَحَتْ الْحَوَافِرَ [A horse having the hoofs much worn.] (IDrd, K, art. حلك.)

مَنْحُوت: see نَحِيتُ. — A word compounded of two [or more] words; such as بِسْمَل, حَمْدَل, حَوَقَل, &c. (Msb, TA, art. بسم.)

نحت

نَحِيتُ dial. form of نَحِيفُ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.)

نحر

1. نَحَرَ (A, Msb, K,) aor. نَحَرَ, (Msb, K,) inf. n. نَحْرُ (S, Msb, K) and مَنَحَرَ (Msb) and تَنَحَّرَ [an intensive form], (K,) He stabbed, or stuck, (A, K,) a camel, (A, TA,) or a beast, (Msb,) [but generally the former,] in his نَحْرُ, (A,) or in his مَنَحَرُ, (TA,) where the windpipe (حَلْقُوم) commences in the uppermost part of the breast; (K, TA;) [i.e., in the ثَبَّة; for] نَحْرُ in the ثَبَّة is like ذَنْج in the throat. (S.) [Hence,] يَوْمُ النَّحْرِ [The day of the stabbing of the camels &c.]; (K;) and عِيدُ النَّحْرِ [the festival of the stabbing of the camels &c.]; (Msb;) the tenth of [the month] Dhu-l-Hijjah; (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — He slew. (TA.) — نَحَرَهُ, aor. and inf. ns. as above, He hit, or hurt, his نَحْرُ. (K.) You say نَحَرْتُ الرَّجُلَ I hit, or hurt, the نَحْرُ of the man. (S.) — [Hence,] نَحَرَ الْأُمُورَ عَلِمًا [He mastered affairs, or the affairs, by knowledge, or science]: (A:) he knew affairs soundly, or thoroughly. (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ الْعِلْمُ [He masters knowledge, or science, indeed]. (A, K.) Jereer was asked respecting the Islamee poets, and answered, نَبْعَةُ الشُّعْرَاءِ لِلْفَرَزْدَقِ [meaning, "The bow," or "the arrow, of the poets belongs to El-Farezdaq," applying the term نَبْعَة in this manner because bows and arrows were made of the tree called نَبْع: so it was said, "Then what hast thou left for thyself?" and he answered, أَنَا نَحَرْتُ الشُّعْرَ نَحْرًا [I have mastered poetry indeed]. (A.) You say also, عَلِمًا, + I knew the thing thoroughly, or superlatively well; as also قَتَلْتُهُ عَلِمًا. (Bd in iv. 156.) — [Hence also,] نَحَرَ الصَّلَاةَ He performed, or recited, the prayer in the first part of its time. (TA.) — نَحَرَهُمُ اللَّهُ, occurring in a trad., may mean either + May God hasten to do them good, or may God slay them. (IAth.) — [Hence

also,] نَحَرْتُ الرَّجُلَ (S, A,) inf. n. نَحْرُ, (A,) + I became opposite to the man; syn. نَحَرْتُ فِي نَحْرِهِ; (S;) I faced, or fronted, him; syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارَ الدَّارَ, [or نَحَرْتُ], (K,) aor. نَحَرَ, (TA,) + The house faced, or fronted, the house; (K, TA;) as also نَحَرْتُ. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ + Their houses face, or front, the road. (A.) [See also 6.] And Abu-l-Gheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, because it reaches the first part of the month that is after it. (S.)

3: see 1, near the end.

6. تَنَاحَرُوا فِي الْقِتَالِ (S, TA) They stabbed one another in the نَحْرُ, or slew one another, in fight. Here the verb is used in its proper sense. (TA.) — [Hence,] تَنَاحَرُوا عَلَى الْأَمْرِ (A, K,) and انتَحَرُوا عَلَيْهِ (S, A, K,) + The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K,) so that they almost slew one another. (K, TA.) — الدَّارَانِ تَتَنَاحَرَانِ [The two houses face, or front, each other. (K.)] [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ, [for تَتَنَاحَرُ,] + Their places of abode face, or front, one another; this is opposite to this. (TA.)

8. انتَحَرَ He (a man, S) stabbed himself in the نَحْرُ, (S,) or slew himself. (K.) It is said in a proverb, سَرَقَ السَّارِقُ قَاتَتَحَرَ [The robber was robbed, and in consequence slew himself]: (S:) or سَرَقَ السَّارِقُ قَاتَتَحَرَ [app. meaning, + The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov., q. v., vol. i. p. 618.] — It (a cloud) burst with much water. (A.) — See also 6.

نَحْرُ الصَّدْرِ (S, Msb,) or النَّحْرُ (A, K,) The uppermost part of the breast, or chest; (A, K;) as also الْمَنْحُورُ: (Sb, IB, K:) or the place of the collar or necklace: (A, K:) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeid: (TA, art. تَرَب:) which is also called الْمَنْحَرُ: (S:) or the breast or bosom or chest itself: (TA:) or النُّحُورُ, the pl., is also applied to the breasts or chests: (Msb;) and النُّحْرُ, (A,) or الْمَنْحَرُ, (S, A, Msb, K, TA,) also signifies the part in which a camel is stabbed, or stuck; (A, TA;) where the windpipe (حَلْقُوم) commences, in the uppermost part of the breast: (TA:) or the place where the

هَدْي [or animal brought as an offering to Mekkeh or to the Kaabah or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed,] &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) نَحْرُ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تَرَب:] its pl. is نُحُورُ, (A, Msb, K,) only: (TA:) and the pl. of مَنَحَرُ is مَنَاحِرُ. (A.) — نَحْرُ also signifies + The first, the first part, or the commencement, of the day; (S, K;) and of the month, (K,) as also نَاحِرُ; (TA;) and of the ظَهْرَة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْرُ, as also نَاحِرَة: (TA:) pl. نُحُورُ. (K.) You say جَاءَ فِي نَحْرِ النَّهَارِ, &c., + He came in the first part of the day, &c. (TA.) See also نَحِيرَة. — Also, قَعَدَ فُلَانٌ فِي نَحْرِ فُلَانٍ + Such a one sat in front of such a one; facing him; opposite to him. (A.) And صَارَ فِي نَحْرِهِ [He, or it, became in front of, or opposite to, him, or it]. (S.) And هَذَا يَنْحَرُ هَذَا + This is in front of, facing, or opposite to, this. (Fr, TA.)

نَحِيرُ: see نَحِيرُ.

لَقِيتُهُ صَحْرَةً بَحْرَةً نَحْرَةً, with tenween, + I met him in open view. (Sgh, K.) See بَحْرَة and صَحْرَة.

نَحِيرُ (S, A, K) and نَحْرُ (K) + Soundly, or thoroughly, learned; (S;) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيرُ. (A.)

نَحِيرُ A camel [or other beast] stabbed, or stuck, (K, TA,) in the مَنَحَرُ, (TA,) where the windpipe (حَلْقُوم) commences, in the uppermost part of the breast; (K, TA;) and مَنَحُورُ signifies [the same: and] slaughtered: (TA:) the former is masc. and fem., and the fem. is also نَحِيرَة: (TA:) pl. of نَحِيرُ, (K,) and of نَحِيرَة, (TA,) نَحَارِي and نَحَارَاءُ. (K, TA.) — A son devoted to be sacrificed: of the measure فَعِيل in the sense of the measure مَفْعُول. (Mgh.) — النَّحِيرَةُ + The first day of the month; [as also, app., نَحِيرَتُهُ, and نَاحِرَتُهُ, and نَحْرُ الشَّهْرِ, or the last thereof; (K;) as also النَّاحِرُ: (TA:) or the last night thereof; (S, K;) as also النَّحِيرُ: (K:) or the last night thereof with its day [i.e. the day immediately following]; as also النَّاحِرَة; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or

of the following month]: (Abu-l-Gheyth, §:) pl. نَوَاحِرُ (§, K) and نَاحِرَاتُ (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies *i.g.* نُحُورُهُ: see نَحْرُ. (TA.) You say also فِي نَحْرِ الشَّهْرِ, and نَحِيرَتِهِ, and نَاحِرَتِهِ, † [app. signifying *He came on the first day of the month.*] And مَا أَرَاهُ نَحَائِرَهَا, and نَوَاحِرَهَا, and إِلَّا فِي نُحُورِ الشُّهُورِ, † [app., *I see him not save on the first days of the months.*] (A.)

نَحِيرٌ: see نَحِيرَةٌ.

مِنَحَارٌ: see مَنَحَارٌ.

نَوَاحِرُ — نَحِيرٌ and نَحْرٌ: see نَاحِرَةٌ and نَاحِرٌ. [pl. of نَاحِرَةٌ,] † *The parts facing, in front of, or opposite to, the earth or land.* (TA.)

النَّحْرُ: see النَّحْرُ, in two places.

مِنَحَارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also نَحَارٌ:] and signifying † *Liberal; bountiful; munificent; or generous.* (§, TA.) You say إِنَّهُ لَمِنَحَارٌ بَوَاحِرِهَا *Verily he is a [great] slaughterer of the fat camels:* (§, K:) and هُمْ نَحَارُونَ لِلْجَزْرِ *[They are great slaughterers of camels].* (A.)

مَنْحُورٌ: see نَحِيرٌ. — † *Faced, or fronted.* (TA.)

النَّحُورُ: see النَّحُورُ.

[نحر,

See Supplement.]

نحس

1. نَحَسٌ, aor. ٤; (§, A, K;) and نَحَسٌ, aor. ٤; (K;) and نَحَسٌ, like [its contr.] سَعَدٌ; (Bd, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second] نُحُوسَةٌ; (TA;) *He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky:* (§, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (§, TA.)

4. نَحَسَ النَّارُ *The fire had much نحاس, i.e., smoke.* (IKtt.)

6: see 8.

8. انتحس *He became overthrown, or subverted;* as also تنحس. And the former is also said of a man's جَدٌ [or good fortune]. (A, TA.)

Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعَدٌ; (§, A, K;) of stars, and of other things: pl. [of pauc.] أَنْحُسُ and [of mult.] نُحُوسُ; (TA;) and مَنَاحِسُ is an irreg. pl. of the same, (TA,) syn. with مَنَاحِيرُ, (IDrd, K, TA,) which is in like

manner an irreg. pl. of نُحُوسٌ. (TA.) [In Har, p. ٣٧٥, a doubt is expressed respecting مَنَاحِسُ, as to its being a pl. of نَحَسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنَحَسَةٌ, and not of نَحَسٌ.] In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحَسٍ [In a day of unprosperousness]: others read نحس as an epithet. (§.) See نَحَسٌ. — Also, *Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition;* syn. جَهْدٌ and ضَرٌّ: pl. أَنْحُسُ. (TA.)

نَحَسٌ (§, A, K) and نَحَسٌ (§, A) and مَنَحُوسٌ (A, TA) and مَنَحُوسٌ (A, TA) Unprosperous, unfortunate, inauspicious, or unlucky. (§, A, K.) You say, رَجُلٌ نَحَسٌ and نَحَسٌ (A) and مَنَحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِسُ. (TA.) And [نَحَسٌ] and [مَنَحُوسٌ] (A, TA) and مَنَحُوسٌ (A, TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحَسٌ, [which seems to indicate that نَحَسٌ is originally an inf. n.,] (TA,) and نَحَسَاتُ, and نَحَسَاتُ, which is pl. of نَحَسَةٌ, (Az, TA,) and نَحَسَةٌ, (K,) and [its pl.] نَحَسَاتُ, (§, TA,) and نَحَسَةٌ, (K,) [and app. نَاحِسَةٌ] and [its pl.] نَوَاحِسُ. (TA.) In the Kur, [liv. 19,] some read, فِي يَوْمٍ نَحَسٍ, [In an unprosperous day], as well as فِي يَوْمٍ نَحَسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فِي أَيَّامٍ نَحَسَاتٍ: and نَحَسَاتُ is another reading. (TA.) You also say, غَامٌ نَحَسٌ and نَحَسٌ, meaning, † *A year of dearth or drought or sterility:* (IDrd, K:) so they assert. (IDrd.) And نَحَسَانِ is an appellation of *The two planets Saturn and Mars:* (Ibn-Abbád, K:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-Abbád.)

نَحَاسٌ: see نُحَاسٌ — and نَحَاسٌ.

نَحَاسٌ (§, K, &c.) and نَحَاسٌ (Fr, K) and نَحَاسٌ (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (§;) *Copper:* and *brass;* syn. قَطْرٌ: (K:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْرٌ intensely red: (TA:) a chaste Arabic word. (TA.) — Also, *Fire:* (IF, K:) and the sparks that fall from brass (صُفْرٌ), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نَحَاسٌ signifies *smoke:* so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is نَحَاسٌ signifies the smoke of صُفْرٌ; and نَحَاسٌ

signifies *smoke* itself: (Ibn-Buzurj:) or the latter signifies *smoke in which is no flame:* (§, Jel:) or *smoke that rises high, and of which the heat is weak, and which is free from flame:* (AHn:) or *molten صُفْرٌ:* (Bd:) and some read نَحَسٌ, which is the pl. (Bd.) — See also نَحَاسٌ.

نَحَاسٌ (§, A, K) and نَحَاسٌ (§, K) and نَحَاسٌ (K, but excluded by the TA) *Nature; natural, or native, disposition or temper or other quality or property:* (§, A, K, TA:) and *origin:* (§, A, TA:) or *that to which the origin of a thing reaches.* (IAar, K.) You say, فَلَانٌ هَكَذَا, النَّحَاسِ (§, A,) and النَّحَاسِ (§,) *Such a one is generous of nature, &c., and origin.* (§, A.) — See also نَحَاسٌ, in two places.

نَحُوسٌ: } see نَحَسٌ, throughout.
نَحِيسٌ: }

[نَحَاسٌ A worker of copper or brass: a copper-smith.]

نَاحِسٌ: see نَحِيسٌ, in two places.

مَنَحَسٌ A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. مَنَاحِسُ. (Har, p. ٣٧٥.)

مَنَحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسُ]. (A, TA, art. نَعَسُ.)

مَنَحُوسٌ: see نَحِيسٌ, in three places.

مَنَاحِسُ: see مَنَحَسٌ, and مَنَحَسَةٌ.

[نحس, &c.,

See Supplement.]

نح

1. نَحَّ, [aor., accord. to analogy, ٤,] inf. n. نَحٌّ; (§, K;) and نَحْنَحُ; (IAar, K;) *He went, or journeyed, vehemently.* (IAar, §, K.) — نَحَّ, aor. ٤, (L,) inf. n. نَحَّ, (§, L,) *He drove, and urged, and chid, camels:* (L:) *he drove vehemently.* (Th, §.) — نَحَّ بِالْإِبِلِ, (Lth,) [aor. ٤,] inf. n. نَحَّ; (Lth, K;) and نَحْنَحُ بِهَا; (AM;) and نَحْنَحُهَا; (Lth;) *He chid the camels by the cry of نَحَّ نَحَّ* (or نَحَّ نَحَّ, as in the CK and a MS. copy of the K: in the L written once نَحَّ, and twice نَحَّ نَحَّ) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, K:) you say نَحَّ بِهَا نَحَّا شَدِيدًا, and نَحَّ شَدِيدًا, *he did so vehemently.* (Lth.) — Also, نَحْنَحُ, (inf. n. نَحْنَحَةٌ, Lth,) *He made a camel to lie down upon its breast, with folded legs.* (IAar, Lth, §, K.) — نَحَّ الْإِبِلَ, and نَحَّ بِهَا, [aor. ٤,] inf. n. نَحَّ, *He made the camels to lie down near by the collector of the alms required by*

the law, called *صَدَقَة*, that he might take them in payment of those alms. (L.)

R. Q. 1: see 1.

R. Q. 2. *تَنَحَّجَ* It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — Also, *تَنَحَّجَتْ* She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.)

نَحَجَ, [originally an inf. n., then used in the sense of a pass. part. n.,] *Camels that are made to lie down near by the collector of the alms required by the law, called صَدَقَة, that he may take them in payment of those alms.* (S, K.)

نَحَجَ and *نَحَاخَة* (in the CK *نَحَاخَة*) i.q. *مُحَجَّ* [Marrow, &c.] (K.) — *هَذَا مِنْ نَحَجِ قَلْبِي*, and *مُحَجَّتِهِ*, q.v. *نَحَاخَة* قَلْبِي (TA.)

نَحَجَ or *نَحَاخَة* or *نَحَاخَة*, as occurring in the following words of a trad., *لَيْسَ فِي النَحَاخَةِ صَدَقَة*, [No alms are required by the law in the case of . . .], is variously explained. (TA.) It is said that *نَحَاخَة* signifies *Slaves*, (AO, Az, S, K,) *men and women*: (AO, Az:) also, a [single] *male slave*: (ISh:) also, *working bulls or cows*; (S, K;) and so *نَحَاخَة*: (K:) Th says that this is the correct meaning, because it is from *نَحَجَ*, signifying the “act of driving vehemently;” and Ks says that this is its meaning, but that it is only *نَحَاخَة*, with damm: (S:) also, *asses*, *خُمَر*, [in the CK, *خُمَر*,] (IAar, L, K,) collectively; (L;) and so *نَحَاخَة* (L, K) and *نَحَاخَة*: (K:) also, [animals] *reared in houses or tents*: (K:) also, *whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves*; as also *نَحَاخَة*: (Aboo-Sa'eed:) also, *pastors*; and so *نَحَاخَة*: also, *drivers, leaders, or attendants, of camels*: (K:) also, the *taking of a deenár for himself by the collector of the alms required by the law, called صَدَقَة*, (S, K,) after he has finished receiving those alms: (S:) also, the *deenár itself so taken is thus called*. (K.) In all these senses the word *نَحَاخَة* is explained in the above trad. (TA.)

نَحَاخَة and *نَحَاخَة*: see *نَحَاخَة* throughout.

نَحَجَ: see *نَحَاخَة*.

نَحَب

1. *نَحَبَ*, (S, K,) aor. ٢, (S,) or ٤, (K,) inf. n. *نَحَبَ*; (S, K;) and *نَحَبَ*; (S;) *He drew, or took, out, or forth*: (S, K:) syn. of the latter verb *انْتَزَعَ*, (S,) in a trans. sense. (TA.) — *نَحَبَ الصَّيْدَ* He (a hawk) tore out the heart of the game. (TA.) — *نَحَبَ*, aor. ٤ and ٢, (K,) inf. n. *نَحَبَ*, (S, K,) *Inivit feminam*: (S, K:) so

accord. to some, in an absolute sense: (ISd:) or *inivit feminam peculiari quodam modo*. (ISd, K.) — *نَحَبَ*, aor. ٢, inf. n. *نَحَبَ*, It (an ant, or a louse, TA) bit. (K.) — *نَحَبَ* He was cowardly, and his intellect quitted him; syn. *هَبَّتْ*. (S, art. هَبَّتْ) — *كَلَّمْتُهُ فَنَحَبَ عَنِّي* I spoke to him, and he was unable to reply to me: syn. *كَلَّ عَنْ جَوَابِي*. (TA.)

4. *نَحَبَ* (as also *انْحَبَ*, TA) *He begot a cowardly son*: (K:) from *مَنْحُوبٌ*. (TA.) — *نَحَبَ* He begot a brave, or courageous, son: (K:) from *نَحَاخَة*. (TA.) Thus the verb bears two contr. significations. (K.) See also *انْحَبَ*.

5: see 8.

8. See 1. — *انْتَحَبَهُ* [and *نَحَبَهُ*, as is shown by a verse cited in art. سَقَب, conj. 4.] *He chose, selected, or preferred, him, or it*. (S, K.) Ex. *انْتَحَبَ مِنْ الْقَوْمِ مِائَةَ رَجُلٍ* He chose, or selected, from the people a hundred men. (TA, from a trad.)

10. *استنَحَبَتْ* *Congressum viri concupivit femina*. (El-Umawee, S, K.)

نَحَبَ, (K,) or *نَحَاخَة*, (L, confirmed by the citation of two examples in verse,) and *نَحَاخَة* (K) and *يَنْحُوبَة* (L) *The pudex*: syn. *إِسْت*. (L, K.) — *نَحَبَ* *Foramen vulvæ feræ*: syn. *خَرَقَ الشَّفَر*. (TA.) — *نَحَبَ* *Foramen pudendi*: syn. *خَرَقَ الجِلْد*. (Nh.) — *نَحَبَ* *Cowardice; weakness of heart*. (TA.) See *نَحَبَ*. — *نَحَبَ* *A large draught*; i.q. Pers. *دُوسْتَكَانِي* [dóst-kánee]. (K.)

نَحَبَ: see *نَحَبَ*.

نَحَبَ (S, K) and *نَحَبَ* and *نَحَاخَة* (so accord. to the TA: in the CK *نَحَاخَة*: and *نَحَاخَة* (in the CK *نَحَاخَة*) and *نَحَبَ* and *نَحَبَ* (S, K) and *مَنْحُوبٌ* and *مَنْحُوبٌ* and *نَحَبَ* (S, K) and *نَحَبَ* (K,) to which the CK adds *نَحَبَ*, A cowardly man; a coward; as though his heart were drawn out; (S;) i.e., *having no heart*. (TA.) *قَلْبٌ نَحَبٌ* [A cowardly heart]: *نَحَبٌ* signifies a coward, who has no heart: or, accord. to some, one who acts corruptly. (TA.) Pl. of *نَحَبٌ*, *مَنْحُوبُونَ*, *مَنْحُوبٌ*, (K:) of *نَحَبَ*, (TA,) *نَحَبَ*, and sometimes, in poetry, accord. to IAth, *مَنْحَابٌ*: and Aboo-Bekr mentions *نَحَابَات* as a pl. of *نَحَاخَة*. (TA.)

نَحَاخَة *نَحَاخَة* and *نَحَبَ*: see *نَحَبَ* and *نَحَاخَة*. — *نَحَاخَة* *نَحَاخَة*, q. v., *A bite of an ant*. Both these modes of writing the word are mentioned by IAth on the authority of Z.

نَحَاخَة: see *نَحَبَ* and *نَحَاخَة*.

نَحَاخَة (As, S, K) and *نَحَاخَة* (AM, K), the

former the more approved word, (TA,) *Chosen; choice; select; preferred; excellent; best: or what is chosen, &c.*: (K:) i.q. *نَحَاخَة*, q. v.: (S:) pl. of the former *نَحَبَ*. (S.) Ex. *جَاءَ فِي نَحَبِ أَصْحَابِهِ* He came with the best of his companions. (S.) *نَحَاخَة* *The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them*. (TA.) — *أَصْحَابُ* *A company, or troop, chosen, or selected, and drawn out, from the men*. Ex., from a trad., *خَرَجْنَا فِي النَّحَاخَةِ* We went forth with the chosen band. (TA.) — See *نَحَبَ*.

نَحَبَ and *نَحَبَ* and *نَحَبَ*: see *نَحَبَ*.

نَحَابَ *The skin of the heart*. (TA.)

نَحَاخَة: see *نَحَبَ*.

مَنْحَابٌ syn. with *مَنْحَابٌ*; (TA;) *A weak man, in whom is no good*: (K:) pl. *مَنْحَابِي*, and sometimes, in poetry, *مَنْحَابِ*. (TA.)

مَنْحُوبٌ *Lean; meagre; emaciated*. (K.) — See *نَحَبَ*.

مَنْحُوبٌ: see *نَحَبَ*.

يَنْحُوبٌ: see *نَحَبَ*.

يَنْحُوبَة: see *نَحَبَ*.

نَحَت

1. *نَحَتَ*, inf. n. *نَحْتٌ*, *He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak*; syn. *نَقَرَ* and *نَتَجَ*, (K,) formed by transposition. (TA.) — *نَحَتَ*, [aor. ٢,] inf. n. *نَحْتٌ*, *He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c.* (K.) — *نَحَتَ*, [aor. ٢,] inf. n. *نَحْتٌ*, *He plucked out*; syn. *نَتَفَ*. (IAth, L.) — See 2.

2. *نَحَتَ* *لِفَالَانِ*, as also *سَخَتَ لَهُ*, *He went to the utmost length (استقصى) in speaking to such a one*. So in the Nawádir. (Az, L.) [Accord. to the K, *نَحَتَ*, inf. n. *نَحْتٌ*.]

نَحْتَة *A bite of an ant*. So in a trad., accord. to one reading: accord. to another reading, it is *نَحْبَة* [q. v.]. (L.)

نَحَج

1. *نَحَجَ* *بِهَا*, (S, K,) and *نَحَجَ الدَّلْوُ*, (TA,) aor. ٢, inf. n. *نَحَجَ*, (K,) *He agitated, or moved about, the bucket*; (S, K;) a dial. form of *مَنْحَجَ*; (S;) or, accord. to Yaakoob, its ن is substituted for م: *he moved about the bucket in the well in order that it might fill*. (TA.) — *نَحَجَ*, (S, K,) aor. ٢ (K) and ٢, (L,) inf. n. *نَحَجَ*, (K,) *Inivit feminam*. (S, K.)

نَجِيجٌ, (ISk, S, K,) or, accord. to some, نَجِيجٌ, without *é*, (TA,) or, as some say, نَجِيجَةٌ, and (says J) I know not which is right, (S,) *Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth.* (S, K.)

نخر

1. نَخَرَ, (S, A, Mgh, K,) aor. *نَخَرَ* (S, Mgh, K) and *نَخَرَ*, (S, K,) inf. n. نَخِيرُ, (S, A, Mgh, K,) and نَخَرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (Aq, TA,) and of an ass, (A, TA,) and of a man, (TA,) [*He snorted; and he snored; he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خِيَاشِيمُ [or air-passages of the nose]; (Mgh;) he made a sound, or noise, from his خِيَاشِيمُ, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خِيَاشِيمُ: (A, K:) the sound which horses make, termed نَخِيرٌ, is from the nostrils; that termed شَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (Aq, in TA, art. شَخِرَ.) You also say of a woman نَخَرَتْ, aor. *نَخَرَتْ* and *نَخَرَ*, (L,) or *نَخَرَ*, (so in the TA,) meaning, *She made the same noise, [i.e., she snorted,] in the act of concubitus, as though she were possessed.* (L, TA.) — نَخِرَ, (S, Mgh, K,) aor. *نَخَرَ*, (Mgh, K,) inf. n. نَخِرُ, (Mgh,) *It (a thing, S, or a bone, Mgh, TA, and wood, TA) became old and wasted and crumbling; (S, Mgh, K;) it became old and wasted and soft, crumbling when touched.* (TA.)*

نَخِرَ (S, Mgh, K) and نَخِرَ (Mgh, K) A bone, (S, Mgh,) and wood, (TA,) *old and wasted and crumbling; (S, Mgh, K;) old and wasted and soft, crumbling when touched: (TA:) fem. of each with *é*: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخِيرٌ; [see نَخَرَ;] (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the K, [lxix. 11,] عِظَامًا نَخِرَةً and عِظَامًا نَخِرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَخِرَةً and نَخِرَةً are the same in meaning, like طَمِعَ and طَمِعَ. (TA.)*

نَخْرَةٌ: A vehement blowing of the wind. (S, A, K.) — Also, (S, A, K,) and نَخْرَةٌ, (S,) The fore part of the nose, (S, K,) i.e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,)

and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i.e. نَخْرٌ: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, (TA,) هَشَرَ نَخْرَتَهُ *He broke his nose.* (S, TA.)

نَخْرَةٌ: see نَخْرَةٌ.

نَخِيرٌ Making the sound termed نَخِيرٌ: see 1. (TA.) — مَا بِهَا نَخِيرٌ, (S, K,) i.e., بِالْدَّارِ, (A,) *There is not any one in it, (El-Báhlilec, Yaqkoob, S, K,) i.e., in the house.* (A.) — See also نَخِرَ.

مَنْخَرٌ, مَنْخَرٌ, and مَنْخَرٌ: see مَنْخَرٌ.

مَنْخَرٌ, [the most common form,] originally, The place of the sound termed نَخِيرٌ. See 1. (Mgh.) — And hence, (Mgh,) The hole of the nose; the nostril; (S, Mgh, K;) as also مَنْخَرٌ, (T, S, Mgh, K,) with *kesr* to the *م* to agree with the vowel of the *خ*, like as they say مَنَتِنَ [for مَنَتِنَ], (S, Mgh,) both of which words are extr., as مَفْعَلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Mgh,) or مَنْخَرٌ is for مَنْخَرٌ, and in like manner مَنَتِنَ is for مَنَتِنَ, which is the original form, (T, TA,) and مَنْخَرٌ and مَنْخَرٌ (K) and مَنْخَرٌ, (S, Mgh, K,) like عَصْفُورٌ (Mgh) and مَلْمُولٌ (K, [in the CK, erroneously, مَلْمُولٌ]) which last is [said to be] of the dial. of Teiyi, (Mgh,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْخُورٌ, with *seg*, syn. with نَخَرَ: (Sgh, in art. نَحَرَ; and L, in the present art.) pl. مَنْخَرٌ and مَنْخَرٌ; (Mgh;) [the latter irreg., unless pl. of مَنْخَرٌ or مَنْخُورٌ.]

نَخِيرٌ A man who makes the sound termed نَخِيرٌ [see نَخَرَ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.)

مَنْخُورٌ } see مَنْخَرٌ.
مَنْخَرٌ }

نخرب

Q. 1. نَخَرَبَ *It (a canker-worm) pierced holes in, or eroded, a tree.* (K.) IJ derives this verb from نَخَرَابٌ, (TA,) q. v.

نَخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its *ن* to be augmentative, so that its measure is نَفْعُولٌ, as IAAr holds, asserting it to be derived from نَخْرَابٌ; (TA;) A fissure, or cleft, in a stone. (S, K.) — Also, [so in the

TA: in the CK and a MS. copy, or,] A hole, perforation, or bore, in anything. (K.) Pl. نَخَارِبٌ. (S.) — Also, the pl., The holes, or cells, prepared with waw for the bees to deposit their honey therein: (K:) holes like the cells of wasps. (L.)

نَخْرُوبٌ [i. q. نَخْرُوبٌ] An excellent, nimble, or agile, she-camel. Some say that its *ن* is augmentative, and its radical letters are *خرب*; but its derivation from نَخْرَابٌ is not apparent; therefore its *ن* should be considered as radical. (AHei.)

مَنْخَرَةٌ, and مَنْخَرَةٌ, A tree that is old and pierced with holes. (K.)

نخس

1. نَخَسَ, aor. *نَخَسَ*, (S, A, Mgh, K,) and *نَخَسَ*, (Lh, S, A, Mgh, K,) and *نَخَسَ*, (Lh, TA,) inf. n. نَخْسٌ, (S, Mgh, Mgh,) *He goaded, or pricked, him, namely, a beast, (A, Mgh, Mgh, K,) with a stick (S, Mgh, Mgh, K,) or the like, (A, Mgh, Mgh, K,) in the hinder part, or the side, (A, K,) so that he became excited.* (Mgh.) — نَخَسَ بِهِ *He goaded his beast.* (Mgh.) — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوا, (K,) *They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him.* (K.) — And نَخَسَ بِالرَّجُلِ *He excited, or roused, the man, and disquieted, or disturbed, him.* (L, TA.) — You say also, بِهِ, أَنَخَسَ, meaning, أَبْعَدَهُ *[He put him, or sent him, away, or far away].* (A, TA.) [Or perhaps the right reading is إِنَخَسَ بِهِ, meaning, أَبْعَدَهُ *[Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.]* And أَنَخَسَ بِهِ *[app. meaning, He spoke, and they put him away].* (A, TA.)

4: see 1.

نَخَاسَةٌ and نَخَاسَةٌ The trade of selling beasts: and the trade of selling slaves. (K.)

نَخَّاسٌ A goader of beasts. (Mgh.) — And hence, (S, A, Mgh,) A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Mgh) and the like: (Mgh;) and a seller of slaves: (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.)

[نخس, &c.]

See Supplement.]

ند

1. نَدَّ, aor. *نَدَّ*, inf. n. نَدُّ (S, M, A, &c.,) and نَدَاؤٌ and نَدَوٌ (S, M, L, K,) and نَدِيدٌ; (M, L, Mgh, K;) and نَدَاؤٌ; (M, L;) *He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random;*

or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Mḡb, K.) See also 6, below. — Also **نَدَّ**, contr., *It (a people) assembled.* ('Ináyeḥ, MF.) — **نَدَّ** *It (a word) deviated from the constant course of speech; like شَدَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.)*

2: see 4. — **نَدَّدَ**, inf. n. **تَنَدَّدَ**, *He raised his voice.* (L.) — **نَدَّدَ** *He raised his voice in saying of another that which he (the latter) disliked.* (Lth, in L, art. شَدَّ.) See 4 in art. شَدَّ. — **نَدَّدَ بِهِ**, (inf. n. **تَنَدَّدَ**, L.) *He declared, or exposed, his vices, or faults; (M, L, K;) in verse or prose; (M, L;) he rendered him notorious, or infamous. (AZ, S, L.) — He made him to hear what was bad, evil, abominable, or foul: (AZ, T, M, L, K.) he reviled him. (AZ, T, L.)*

3. **نَادَّ** *He opposed him, oppugned him.* (L, K.)

4. **نَدَّدَ** and **نَدَّدَ** *He dispersed camels.* (M, L, K.)

6. **تَنَادَّوْا** *They dispersed themselves, and betook themselves away.* (K.) [See also 1.] Hence, **يَوْمُ التَّنَادِّ** (S, M, L, K,) [The day of men's dispersing themselves, and betaking themselves in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xl. 34,] accord. to the reading of some; (S, M, L, K;) namely El-'Abbás and others: (K:) Az says, accord. to the reading of Eḡ-Ḍaḥḥák only: (L:) others read **التَّنَادِّ**; which may also be from **نَدَّ**; one of the dāls being changed into **ي**, and being then elided: (T, L:) or this may be from **التَّبَادُّ**: (M:) or **يَوْمُ التَّنَادِّ** may mean *the day of men's assembling themselves together*, from **نَدَّدَ** signifying "it (a people) assembled." ('Ináyeḥ MF.)

نَدَّ (and **نَدَّ**, M, L,) *A certain kind of perfume, (S, M, L, K,) well known, (K,) with which one fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Mḡb:) or, as some say, i. g. غَالِيَّةُ: or, as Z says, in the Rabeeḥ el-Abrár, a compound of aloes-wood aromatized with musk and ambergris and نان: (TA:) or (accord. to Abou-Amr Ibn-El-'Alá, T, L) ambergris, عَنَبَر: (T, L:) or عَنَبَر [i. e., either saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — **نَدَّ** *A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill (أَكْبَرُ) of clay or loam. (K.)**

نَدَّ and **نَدَّدَ** and **نَدَّدَ** *A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of substance; a more special term than مِثْلُ, which signifies "a like by participation of anything: (the ḥáḍee Zekereeyā, MF:) or a thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Mḡb;) that opposes it (يُنَادِّهِ, i. e., يَنْجَالِفُهُ, in its circumstances; (L;) syn. with ضَدُّ and شَبَّة: (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: (L:) pl. of the first, أَنْدَادُ; (L, Mḡb, K;) and of the second, نَدَدَاءُ; and of the third, نَدَائِدُ. (K.) You say, هُوَ نَدَّ فَلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, He is the like of such a one: (L:) and هِيَ نَدَّ فَلَانَةٍ, (ISh, L, K,) She is the like of such a female; (ISh, L;) but not نَدَّ فَلَانٍ. (ISh, L, K.) You also say هُوَ نَدِّي, and نَدِيدِي, meaning He is my opponent with respect to the course that I would pursue, contending with me for a different course. (AHeyth, T, L.) — See نَدَّ.*

نَدَّوْا *A she-camel went to take fright, or shy, and run away, at random; &c.: see 1. (M, L.)*

نَدَّ and **نَدِيدُهُ**: see نَدَّ.

نَادَّ, act. part. n. of **نَدَّ**, *A camel taking fright, or shying, and running away, at random; &c.: pl. نَدَادُ; (Mḡb, TA:) and quasi pl. n. نَدَدُ; (L;) signifying camels in a state of dispersion. (L, K.) — هِيَ نَدَّ لَهُ نَادُّ He has not any means of subsistence: (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — [See also شَادَّ and أَشَدَّهُ.]*

نَادَّوْا, and **نَادَّوْا**, *Birds in a state of dispersion: (M, L:) [like نَادَّوْا and نَادَّوْا or نَادَّوْا: see an ex. in art. بَدَّ.] — نَادَّوْا نَادَّوْا, (L, and some copies of the K,) or نَادَّوْا, (as in other copies of the K,) They (a people, L) became dispersed in every direction. (L, K.)*

نَدَّ *A voice raised high in calling. (L.)*

نَدَّ

1. **نَدَّ**, aor. نَدَّ, *He hated a thing: or it is a mistake for نَدَّ. (Aḡ, S, K.) — نَدَّ*, (S, K,) aor. نَدَّ, inf. n. نَدَّ (TA) *He cast flesh-meat into the fire: (K:) or he buried it, (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) — نَدَّ*, (K,) inf. n. نَدَّ (TA,) *He frightened. (K.) — نَدَّ* *He cast a person upon the ground. (K.) — نَدَّ* *He came*

forth upon them. (K.) — نَدَّ *He made, or prepared, the kind of fire called مَلَّة. (K.)*

Q. Q. 1. **نَدَّوْا**, inf. n. **نَدَّوْا**, *He ran, with a slack pace: syn. عَدَا. (K.)*

نَدَّ: see نَدَّ.

نَدَّ and **نَدَّ** *Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نَدَّة and نَدَّة: (S:) by some explained as consisting of twenty sheep or goats. (MF.) — Also, both words, The rainbow: (S, K:) also called نَدِّي. (K.) — Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called نَدِّي. (K.) — Also, both words, A halo, or circle, round the sun or moon. (K.) — Also, the former word, نَدَّ, A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinery substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) — What is above the navel, in a horse. (K.) — A woollen thing, (TA,) also called دَرَجَة, which is stuffed into the tuel of a she-camel, [and into her vulva, as explained voce دَرَجَة,] and which is afterwards taken out when she has taken a liking for another camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAḡr.) [See دَرَجَة for a more full explanation.] — One of several parts or portions of scattered herbage: (like نَدَّة: (TA:) also called نَدَّة: pl. نَدَّ. (K.)*

نَدَّ: see preceding sentence.

نَدِّي, a subst., like طَبِيخ, [or rather an epithet in which the quality of a substantive predominates,] *Flesh-meat, or bread, cooked, or baked, by being buried in hot ashes. (IAth, S.) — نَدِّي* *Flesh-meat cooked, or baked, &c. (TA.) — [See also نَدَّة, in two places.]*

نَدَّ

نَدَّ, aor. نَدَّ, (S,) or **نَدَّ**, aor. نَدَّ, (Mḡb, K,) inf. n. **نَدَّ**; (Mḡb, TA;) and **نَدَّ** *He, or it, called, summoned, or invited, him to the thing; (S, Mḡb, K;) and instigated, incited, or urged, him to it: (K.) i. e., to war, succour, &c. (TA.) — [You say,] مَا نَدَّنِي إِلَى مَا فَعَلْتُ إِلَّا التَّضَعُّ لَكَ* *Nothing incited me to do what I have done but sincerity towards thee. (TA.) — نَدَّ* *He sent him to do a thing. (K.) — نَدَّ* *He came*

wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (§, K.) نَدَبَتِ الْمَيِّتَ † She (a wailing woman) called upon the dead man, praising him, and saying وَأَفْلَاتَانِ and وَأَهَانَهُ, Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Mṣb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, "he called him" to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدَبٌ, "lightness, or activity." (MF.) — نَدَبٌ, aor. ٤, (inf. n. نَدَبٌ, TA;) and † اندب; It (a wound) had a hardened scar, such as is termed نَدَبَةٌ. (K.) — نَدَبٌ, aor. ٤, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, نَدَبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبٌ;] and نَدَبَةٌ and نُدُوبٌ, It (the back) had upon it scars, such as are termed نُدُوبٌ. (K.) — نَدَبٌ, aor. ٤, inf. n. نَدَبَةٌ, TA,) He was light, or active, (and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.)

2. نَدَبَ He took, got, or won, a bet, wager, or stake. (L.) — See 1.

4. اندبهُ It (a wound) made, or left, a scar upon him. (K.) — He made a scar upon his skin. (TA.) — See نَدَبٌ. — اندب بظهوره, and اندب في ظهره, He, or it, left scars (نُدُوبٌ) upon his back. (TA.) — † أَنْدَبْتُهُ الْحَاجَةَ إِنْدَابًا شَدِيدًا † The thing, or want, made a severe impression upon him. (TA.) — اندب نفسه, and بَنَفْسِهِ, He exposed himself to peril. (K.) — See 1.

8. انتدب له He answered, or complied with, or obeyed, his call, summons, or invitation, (§) and hastened to him, when called to war, succour, &c. (TA.) — انتدب الله لِمَنْ خَرَجَ فِي سَبِيلِهِ (occurring in a trad., TA,) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that [recompense] to him necessary and sure. (K.) — انتدبوا إليه They hastened to him, either at his call, or summons, or of their own accord. (TA.) — خُذْ مَا انتدب خُذْ مَا انتدب Take thou what is easily attainable; what offers itself without difficulty: (AA, K:) as also مَا انتدب. (TA.) — See 1. — انتدب له He opposed him in his speech. (K.) — انتدبوا لِمَنْ خَرَجَ فِي سَبِيلِهِ Beware of giving your children to a bad nurse; for it [that is the evil]

consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by 'Omar. (TA.)

نَدَبٌ A man who is light, or active, (and quick, TA,) in the accomplishment of an affair, or a want; (§, K;) as also † مَنْدَبِي (K) and † مَنْدَبِي: (TA:) a man who, when he is sent to accomplish a great, or an important, affair, finds it light to him: (A:) clever, ingenious, or acute in mind; excellent: pl. نُدُوبٌ and نَدَبَاءُ: (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدِيبٌ; like نَدِيبٌ, pl. of سَمْعٌ. (TA.) — نَدَبٌ, as applied to a horse, Sharp-spirited; (Lth, §;) contr. of بَلِيدٌ (Lth) excellent. (TA.) — نَدَبٌ Lightness, or activity. (MF.) — أَرَاكَ نَدَبًا فِي الْحَوَائِجِ [I see thee to be clever in accomplishing affairs, or wants. (A.) — See نَدَبٌ.

نَدَبٌ (§, K,) and, by poetical licence, † نَدَبٌ, (MF,) The scar, (§), or scars, (K,) of a wound, (§, K,) not rising above the surrounding skin: (§:) accord. to the K, pl. نَدَبَةٌ [which is written in several MS. copies of the K نَدَبَةٌ; and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أُنْدَابٌ and نُدُوبٌ: (K:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدَبٌ. (MF.) — نَدَبٌ is also applied, in a trad., to the † Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) — نَدَبٌ is also employed to signify † Scars upon men's reputation. A poet says,

• قَوْمٌ سَأَلْتُكَ فِي أَعْرَاضِهِمْ نَدَبًا •

A people upon whose reputation I will leave scars, the effects of my satires. (TA.) — نَدَبٌ The direction in which one shoots an arrow or arrows: syn. رَشْقٌ. (So in the § and the CK and several MS. copies of the K: in other copies, رَشْقٌ The act of shooting an arrow or arrows. Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ He shot an arrow or arrows in one direction or in two directions: syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — نَدَبًا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رَشْقٌ, as well as with رَشْقٌ. In the Turk. K, in the place of آتَدَانِيَا, we find يَوْمَ آتَدَانِيَا; and Freytag adopts the latter reading; but I find no other authority for it.] — نَدَبٌ A bet, wager, stake, or thing wagered;

what is staked at a shooting-match, or a rare, and taken by the winner: (§, K, L:) pl. أُنْدَابٌ. (Mṣb.) So in the following phrases. — بَيْنَهُمْ أَقَامَ نَدَبٌ [Between them is a bet, or wager]. — نَدَبٌ فَلَانٌ عَلَى نَدَبٍ [Such a one stood to a bet, wager, or stake]. (TA.) — 'Orweh says,

• أَتَيْهِلِكَ مُغْتَسِرٌ وَزَيْدٌ وَلَمْ أَقْمَرِ •
• عَلَى نَدَبٍ يَوْمًا وَلِي نَفْسٌ مُخْطِرِ •

[Shall Moqatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (§.) Or, accord. to Az, who reads أَتَيْهِلِكَ, they were two tribes. (TA.)

نَدِيبٌ: see نَدِيبٌ.

نَدَبَةٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.)

نَدَبَةٌ, a subst., A call; a summons; an invitation to do a thing. (Mṣb.) — نَدَبَةٌ: a subst., † The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَدَبُ الْمَيِّتِ, and نَدَبَتُهُ. (§, K, M, Mṣb.) — هَاءُ النَّدَبَةِ [The of lamentation]. — عَرَبِيٌّ نَدَبٌ An Arabian of chaste speech; (K;) eloquent. (TA.)

نَدِيبٌ (K,) or † نَدِيبٌ (L,) A back having upon it scars, such as are termed نُدُوبٌ: (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning that will be wailed for, or deplored; i.e., fatal].

نَادِبَةٌ † A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَدَبُ الْمَيِّتِ, and نَدَبَتُهُ. (M, Mṣb:) pl. نَوَادِبٌ. (Mṣb.)

النَّدَابَتَانِ a name given to Two bad marks in horses. (TA.)

مَنْدَبٌ A place to which one is called, summoned, or invited. Hence بابُ الْمَنْدَبِ [The Strait Báb el-Mendeb, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Kuṣeyr [&c.]. (Yaṣṣūṭ.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave

rise to this story, and thus to its name: but it is also probable that the name may signify *The Strait of the Place of Wailing for the Dead*; as many perish who go forth from it.]

ندر: see مَدْبِي and مَدْبِي.

مَدْبِي: see مَدْبِي.

مَدْبِي One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — مَدْبِي, فَلَان مَدْبِي لِأَمْرٍ عَظِيمٍ, and مَدْبِي لَهُ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — مَدْبِي an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — مَدْبِي Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدْب, as signifying "a pledge that is given on the occasion of a race." (L.) — مَدْبِي: see نَدْب المَيْتِ. A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَا (O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an l of prolongation and s annexed to it, or the l only.] — مَدْبِي, originally مَدْبِي إِلَيْهِ, A thing to the performance of which one is called, summoned, or invited: (Msb.) [hence,] approved: (K.) a signification verified by the doctors of practical law: (TA.) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فَعْلُهُ before رَاجِعًا.]

ندر

1. نَدَحَ, aor. ٤, (A, K,) inf. n. نَدَحَ; and نَدَحَ, (A,) inf. n. نَدَحَ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — Hence the saying of Umm-Selemeh to 'Aisheh, (when she desired to go forth to El-Bagrah, TA,) قَدْ جَمَعَ الْقُرْآنَ ذَيْلَكَ فَلَا تَنْدَحِيه, i.e., [The Qur-án hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Bagrah: (S, L, K:) the pronoun ٤ refers to the word ذَيْل: the speaker alluded to the words of the Qur-án, [xxxiii. 33.] وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. (L.) Accord. to one relation, the last words are لا تَنْدَحِيه, i.e., do not open it. (S.) — نَدَحَتِ The ostrich excavated and made wide a hollow place for her eggs. (A.) — أَثَرَبَ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.)

2: see 1.

3. نَادَحَهُ He rivied with him, or contended with him for superiority, in multitude, or abundance. (R.)

5. تَنَدَحَتِ الْفَتْرُ مِنْ مَرَابِطِهَا, (S, K,) or

انتداحت, (TA,) and نَدَحَ مَرَابِطُهَا, (A, L, &c.,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly resting-places, and became distended by repletion. (S, A, L, K.)

8: see 5.

9. اِنْدَحَ بَطْنُهُ, inf. n. اِنْدَحَ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دَح. (TA, art. دَح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning اِنْدَحَ بَطْنُهُ, inf. n. اِنْدَحَ, in the present art.; the proper place of the former being in art. دَح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.)

مَتَدَحَ and مَتَدُوحَةٌ and نَدَحَ and نَدَحَ (K) and نَدَحَ (S) Spaciousness; roominess; width; amplexity (L, K.) — Also, نَدَحَ (S, K) and نَدَحَ and مَتَدَحَ and مَتَدُوحَةٌ and نَدَحَ and نَدَحَ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also اَرْضٌ مَتَدُوحَةٌ (L:) and مَتَدَحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) اِنْدَحَ, (S, K;) and pl. of مَتَدُوحَةٌ, and by poetic licence مَتَدُوحَ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (مَتَدُوحَ) also signifies deserts; or waterless deserts. (S.) — Also, نَادَحَ and نَادَحَ (L) — اِنَّكَ فِي هَذِهِ الدَّارِ مَتَدَحٌ Thou hast ample space, or room, in this house. (A.) — مَتَدَحٌ, and لِي عَنْ هَذَا الْأَمْرِ مَتَدُوحَةٌ, I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — اِنَّ فِي الْمَقَارِضِ لَمَتَدُوحَةً عَنِ الْكَذِبِ, [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مَتَدُوحَةٌ, (TA,) nor مَتَدُوحَةٌ. (S.) — نَدَحَ and نَدَحَ also signify Multitude; copiousness; abundance. (L, K.) — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. اِنْدَحَ. (K.)

نَدَحَ A heavy thing; syn. ثَقُلَ. (K.) — Also, A thing that one sees from afar. (K.)

نَدَحَ: see مَتَدَحَ, مَتَدُوحَةٌ, نَادَحَ, نَدَحَ, نَدَحَ.

اِنْدُوحَةٌ A wide hollow place excavated by an ostrich for her eggs. (A.)

ندر

1. نَدَرَ, (T, S, M, &c.,) aor. ٤, (S, M, Msb,) inf. n. نَدَرَ, (S,) or نَدُورُ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, اُنْدِرِي [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — نَدَرَ الْعَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَتَدَرَ ثَنِيَّتُهُ [or, accord. to another relation, تَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — نَدَرَ نَادِرٌ مِنَ الْجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — أَصَابَ نَدَرَ الْبَطَرِ الْحَشِيشِ فَتَدَرَ الرُّطْبُ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ الثَّنَائَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And تَدَرَتِ الشَّجَرَةُ The tree produced its حُوصَةٌ [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — نَدَرَ فِي عِلْمِهِ, or فَضْلِهِ, (Msb,) † He outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — نَدَرَ الْكَلَامُ, † inf. n. نَدَرًا, (Msb, TA,) † The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.)

4. اِنْدَرَهُ, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing,

4. اُنْدَرْتَه الشَّيْءُ, (M, K,) and اُنْدَرْتَه بِالْأَمْرِ, (Msh,) inf. n. اِنْدَارٌ (T, S, M, Msh, K) and نَعْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نَعْرٌ, (T, K,) or this is pl. of نَعِيرٌ, (T,) and نَعْرٌ, (K,) accord. to Lh

and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjājee, (TA,) but this should rather be regarded as a simple subst., (T, M,) *I informed him, or advised him, of the thing*: (M, K, TA:) this is the primary signification: (TA:) and [*I warned him of the thing*;] *I cautioned him, or put him on his guard, against the thing, and put him in fear*, (M, K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or *I announced to him the thing*, (S, M, K,) generally in a case of putting in fear the person addressed, or frightening him, (M, K,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra, وَأَنْذَرَهُمْ يَوْمَ الْآزِمَةِ [*And warn them and put them in fear of the day of the approaching event, the day of resurrection*] meaning, put them in fear of its punishment: (M, K,) and أَنْذَرْتَهُ بِكَذَا *I informed him, or advised him, of such a thing*. (M, K.) أَنْذَرَهُ also signifies *He (a spy) informed him, or advised him, of the state of the enemy*: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ الْقَوْمَ مَسِيرَ الْعَدُوِّ, *I informed the people of the march of the enemy towards them, to put them on their guard*. (T.) And أَنْذَرْتُ الْقَوْمَ بِالْعَدُوِّ, and أَنْذَرْتُهُمْ الْعَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعَذَّرَ مَنْ أُنْذِرَ, meaning, *He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee*. (T.) See also أَعَذَّرَ, in two places: and see عَذَّرَ.

6. تَنَازَرُ الْقَوْمُ *The people warned, or cautioned, one another, or put one another in fear*, (M, K,) of a terrifying evil. (TA.) You say تَنَازَرُ الْقَوْمُ كَذَا *The people warned one another, (S,) and put one another in fear, of such a thing*. (S, A.) A poet says, (S,) namely, En-Nābighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noqāmān so that he passed the night as though he had been stung, turning over and over upon his bed, (TA.)

- تَنَازَرَهَا الرَّاقُونَ مِنْ سَوْءِ سَيِّئِهَا
- تُطَلِّقُهُ طَوْرًا وَطَوْرًا تُرَاجِعُ

[*Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back*]. (T, S, TA.)

8: see نَذَر, in two places.

10. اسْتَنْذَرُ إِلَيْهِ *He offered warning to him* (A, TA, art. عَذَر.) See اسْتَعْلَمَ.

نَذْرٌ *A vow, which a man makes to be binding, or obligatory, on himself*; (T, M, K, TA;) [either absolutely, or conditionally: (see نَذَر):] pl. نَذُورٌ. (S, M, K, TA;) and in the following

verse of Ibn-Aḥmar, some say that نَذْرٌ is pl. of نَذَرٌ, like as رَهْنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنذُورٌ:

- كَمْ دُونَ لَيْلَى مِنْ تَنْوِيَةٍ
- لَمَاعَةٍ تَنْذُرُ فِيهَا النُّذُرُ

[*How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylā!*]. (S.) — Also, † *The mulct for an intentional wound*; used in this sense by Esh-Shāfi'ee, (T, TA,) and of the dial. of El-Hijāz; (TA;) i. q. أَرَشَى, (T, A, K, TA,) which is of the dial. of the people of El-'Irāq: (T, TA:) pl. نَذُورٌ. (T, A, K, TA;) said by Abou-Nahshal to be only for wounds, small and great. (T, K, TA.) You say, عِنْدَ فُلَانٍ نَذْرٌ, (T, S, L,) or لِي قَبْلَ فُلَانٍ نَذْرٌ, (K,) † *A mulct for a wound is owed to me*. (T, K, TA.) And أُعْطِيَتْهُ نَذْرَ جُرْحِهِ † *I gave him the mulct for his wound*. (A.) Abou-Sa'eed Ed-Dareer says that it is thus called نَذْرٌ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِي. (T, TA.) — [*A votive offering*]. — See also نَذَر.

نَذَرٌ (M) and نَذَرٌ (T, S, K) [and نَذَرٌ (see 4)] and نَذِيرٌ (S, M) and نَذِيرَةٌ (M) and نَذَرِي (K) (Esh-Shāfi'ee, K) and نَذَارَةٌ (Esh-Shāfi'ee, K) are substs. in the sense of إِنْذَارٌ [meaning *An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.*: (see 4:)] (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) عَذَرًا عَذَرًا [For excusing and warning]. (Zj, T.) [See also art. عَذَر.] And in like manner, نَذَرٌ, in the Kur, liv. 16, &c., signifies إِنْذَارِي. (S, K.) And so نَذِيرٌ, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, لَا تُعَذِّرْ وَلَا تُنْذِرْ, meaning, *Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear*. (TA.)

نَذَرٌ: } see نَذَر.
نَذَرِي: }

نَذِيرٌ i. q. مَنذِيرٌ, (T, S, M, A, M, K,) as also نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner نَذِيرَةٌ, a spy

who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعِلٌ; (M, L:) or its verb was نَذَر, but this has become obsolete: (T:) its pl. is نَذَرٌ; (M, M, K,) occurring in the Kur, liv. 23, [&c.]. (TA.) — [Hence,] أَبُو مَنذِيرٍ *The cock* (Har. p. 644). — [And also,] النَّذِيرُ *The apostle*: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) *the prophet Moḥammad*: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — *Huairiness, or whiteness of the hair*: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — *The sound of a bow*: (AḤn, M, K:) because it warns, or frightens, (يُنْذِرُ) that which is shot at. (AḤn, M.) — *I. q. مَنذُورٌ* [i. e. *Vowed*]: pl. نَذَرٌ. (S.) See نَذَر. — See also نَذَر.

نَذَارَةٌ: see نَذَر.

نَذِيرَةٌ [*A votive gift*;] that which he gives who makes a vow. (M, K.) — *A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion*: (T:) pl. نَذَائِرٌ. (T.) — See also نَذِيرٌ, in two places. — And see نَذَر.

نَذِيرٌ: see نَذَر.

نَذِيرٌ: } see نَذِيرٌ.
نَذِيرَةٌ: }

نَازِرٌ, and نَازِرٌ إِلَى بَعْضِهِ, *Such a one is looking at me hard or intently, and making his eye prominent*. (T, in TA, art. زَر.)

مَنْذَارٌ [*A thing of which people warn or caution one another, or of which they put one another in fear*]: applied to a disease [&c.]. (TA, art. خَبَر.) — [Hence,] المَنْذَارُ † *The lion*. (Sgh, K.)

نذل

1. نَذَلَهُ, inf. n. نَذَالَةٌ, *He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible*, (S, K,) in all his circumstances. (K.)

نَذُلٌ *A man vile, or mean, and despised in all his circumstances*. (K.)

نرب

Q. Q. 1. الرِّيحُ تُنْزِبُ التُّرَابَ قَوْفَهُ, or عَلَى التُّرَابِ, (TA,) inf. n. نَزَبَةٌ, (TA,) *The wind lays the dust upon it, or upon the ground, in cross, wavy lines*: syn. تَنْسِبُهُ. (K.) Hence تَنْزِبُ الْكَلَامَ. (TA.) — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نَرَشٌ; [or rather he has there said that ر does not occur in an Arabic word with ن before it;

(meaning a radical ن;) yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ي is inserted to separate the ن and ر, as remarked in the L. (TA.) — **نَرَبْ** *He forged* [speech, or language]: syn. **نَسَجَ**. (K.) You say **هُوَ يَنْهَرِبُ** (TA.) — **نَرَبْ** *He mixed, or confounded, speech, [introducing what was false with that which was true].* (K.) — **نَرَبْ** *He uttered a malicious and mischievous misrepresentation, a calumny, or slander.* (K.)

نَرَبْ (S, K) and **نَرَبَةٌ** (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or **مَنْرَبَةٌ** (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) *Mischief; malicious and mischievous misrepresentation, calumny, or slander.* (S, K.) — **نَرَبْ**, fem. with ة; and **دُو نَرَبْ**; *A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders.* (TA.) — **نَرَبْ** *A strong man.* (K.)

نَرَبَى *A calamity; a misfortune.* (K.)

نَرَبْ and **مَنْرَبَةٌ**: see **نَرَبْ**.

نرج

1. **نَرَجَ** *He thrashed wheat, or corn, with a نَوْج.* (TA.)

نَوْج (L, K) and **نَرْج** and **نُورَج**, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L.) *A thrashing-instrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'adeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] نَوَارِج. (TA.) — Also, the first and second, A ploughshare.* (K.)

نَوْج and **نَرْج**: see **نَوْج**.

نَارَنْج *A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] an arabicized word, from [the Persian] نَارَنْج [also called نَارَنْج. (K.)*

نرجس

نَرْجِس and **نَرْجِس** [*The Narcissus*]: see art. **رَجَس**. The former is mentioned by ISd in art. **رَجَس**: the latter, in the present art. (TA.)

نرد

نَرْد [*The game of tricktrach, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K;) a Persian word, (M, L,) arabicized: (M, L:) also called **نَرْدَشِير**, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.)*

نروز

نَوْرُوز: see what follows.

نَوْرُوز, an arabicized word, (S, A, Mgh,) from **نَوْرُوز**, (A, K,) which in Persian; meaning "new day;" (TA;) and **نَوْرُوز**; but the former, which is of the measure **فَعُول**, is the better in repute, because **فَوْعُول** is not the measure of an Arabic word; (Mgh;) *The first day of the year; New-year's-day: (A, Mgh, K;) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Thoot [the ancient Thoth, or the tenth of September, N.S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Mgh, TA.) The word نَوْرُوز is said to have been first used in the time of the Abbásee Khaalēfeh; but it is related to have been used in the time of Aleē. (TA.)*

نر

1. **نَرَّتِ الْأَرْضُ**, (A, Mgh, K,) aor. -, inf. n. **نَرَّ**; (Mgh;) and **انَرَّتِ**, (S, A, Mgh,) *The ground, or land, had water exuding, or oozing, from it: (S, K;) or had much flowing moisture: (Mgh;) or became [abundant in] مَنَابِع [or places welling forth water], as in the TS and the K, or مَنَاقِع [or places of stagnant water] by reason of the نَر. (TA.) — **نَرَّتْ بِهِ الْبَطْنَةُ**: see **بَطْنَةٌ**. — **نَرَّ**, aor. -, inf. n. **نَرِي**, *He (an antelope, S,) ran: (S, K;) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.)**

4: see 1, first signification.

نَرَّ and **نَرِي** *Water that exudes, or oozes, from the ground: (S, K;) or flowing moisture: (Mgh;) the latter is the better word; and is [said to be] Persian, arabicized: (TA;) the*

former is an inf. n. used as a subst. (Mgh.) — [The pl. is **نُرُوز**, occurring in the TA in art. **عَذُو**.] — [The former is also used as an epithet: fem. with ة. You say,] **أَرْضٌ نَرَّةٌ** *Ground, or land, having water exuding, or oozing, from it; syn. ذَاتُ نَرٍ*; as also **نَارَّةٌ**. (Lh, TA.) — [Hence, perhaps,] **نَرَّ** also signifies + *liberal, bountiful, or munificent. (Sgh, K.) — Also, نَرَّ Much, or many. (K.) — A man (A'Obeid, S) light, or active, (A'Obeid, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeid, S, K,) clever, or ingenious, (A'Obeid, K,) and intelligent. (A'Obeid, TA.) — Light, inconstant, fickle, or unsteady: (K;) an epithet of dispraise. (TA.) — A man (TA) much, or often, in motion; as also **مَنْرٌ**: (K;) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K;) or that is quick, or swift, and does not remain still in one place: (TA;) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A;) and a light, or an active, camel; (TA;) and so **نَرَّةٌ**, applied to a she-camel. (S, TA.) — *Light dust. (TA.) — نَرَّ شَرَّ*, and **نَرَّ نَرَّ**, i. q. **نَرَّ** and **نَرَّ**. (TA, art. **لَر**.)*

نَرَّ: see **نَرَّ**.

نَرَّ: see **نَرَّ**, last sentence.

نَارَ: fem. with ة: see **نَرَّ**.

مَنْرٌ *A child's cradle: (A, K;) because of its frequent motion. (TA.) — See also نَرَّ.*

نرأ

1. **نَرَأَ بَيْنَهُمَ**, (S, K,) aor. -, inf. n. **نَرَّ** and **نَرَّو**, (S,) *He excited discord between them: (AZ, S, K;) like نَرَجَ. (TA.) — نَرَأَهُ عَلَى صَاحِبِهِ* *He incited, or urged, him against his companion. (K, TA.) — مَا نَرَأَكَ عَلَى هَذَا* *What incited, urged, or induced, thee to this? (Ks, S.) — نَرَأَ عَلَيْهِ, (S, K,) inf. n. **نَرَّ**, (S,) *He made an attack, or assault, upon him; syn. حَمَلَ. (Ks, S, K.) — نَرَأَهُ عَنْ قَوْلِهِ* *He turned him back from what he had said. (K, TA.) — نَرِي بِهِ*, like **عَنِي**, [i. e., pass. in form, but neut. in signification,] *He was addicted, or devoted, to it; desirous of it. (TA.) — أَنْتَ لَا تَدْرِي عَلَامَ يَنْزَأُ* *thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, بِرَ instead of عَلَامَ, [which is for مَا عَلَى]; (TA;) Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K;) i. e., to what thy state will come. (K.) In one copy of the K, هَرَمَكَ thine old age, is put instead of هَرَمَكَ. (TA.)**

نَزْرِي. *An inciter, instigator, or exciter.* (TA.)

رَجُلٌ نَزْرًا [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نَزْرِي.]

مَزْرُوءٌ بِهِ Addicted, or devoted, to it; desirous of it. (S, K.)

نَزَبَ

1. نَزَبَ, aor. -, inf. n. نَزِبَ (S, K) and نَزَبَ and نَزَابَ (K) *He (an antelope) uttered a cry, or sound, (S, K,) at rutting-time. (S.)* Used with reference to the buck and the doe; (K:) or the buck only. (S, K.)

6. تَنَزَّبُوا i.q. تَنَزَّبُوا. (K.) Accord. to IHsh and others, this verb has not been heard [from the Arabs of the classical ages], but only the subst. نَزْبٌ, which is therefore decided to be a transp. form of نَزَرَ. (TA.)

نَزْبٌ *A surname; a nickname; a name of reproach; an opprobrious appellation: syn. نَقَبٌ: (K:) i.q. نَبَزَ. (TA.)* See 6.

نَزْبٌ *A buck-antelope; and a bull. (K.)* [By the latter is probably meant the kind of antelope called بَقَرُ الْوَحْشِ.]

نَزَحَ

1. نَزَحَ, aor. - and -, inf. n. نَزَحَ and نَزَّحَ (K:) and نَزَّحَ (TA;) *He, or it, (a thing, TA,) became distant, or remote. (K.)* — نَزَحَتِ الدَّارُ, inf. n. نَزَّحَ, *The house, or dwelling, became distant, or remote. (S.)* — نَزَحَ بَغْلَانٌ, (S, K,) a verb like غَبَى, [pass. in form, but neut. in signification,] (K,) *Such a one became far removed from his dwelling-place. (S, K.)* — نَزَحَ الْبَيْتُ, (S, Mqb, K,) aor. - (Mqb) and -, (TA,) inf. n. نَزَّحَ (S, Mqb) and نَزَّحَ; (Mqb;) and نَزَّحَهَا; (K;) *He drew forth all the water of the well; exhausted it entirely: (S, Mqb, K:) or he drew from it until little water remained in it; nearly exhausted it. (K.)* — نَزَحَتِ الْبَيْتُ, (A, Mqb, K,) aor. -, (TA,) inf. n. نَزَّحَ (K) and نَزَّحَ, (TA,) *The well became entirely exhausted: (A, Mqb, K:) or, became nearly exhausted. (K.)* See 4. — قَدْ نَزَّحْتَنِي + *Thou hast exhausted me of what I had, or possessed. (L, from a trad.)*

4. أَنْزَحَ الْقَوْمَ, (L, and so in some copies of the K, [agreeable with analogy,]) or نَزَّحَ, (so in other copies of the K,) *The people had the water of their wells entirely, or nearly, exhausted. (L, K.)* See 1.

8: see 1.

نَزَحَ شَرُّكَ وَسَخَّ وَخَيْرُكَ نَزَحَ [Thy wickedness ranges abroad unrestrained, and] thy goodness is little. (A.)

نَزَحَ: see نَارِجَ. — Also, Turbid water. (K.)

نَارِجَ and نَزَّحَ and نَزَّحَ: see نَارِجَ.

نَارِجَ and نَزَّحَ and نَزَّحَ A thing, (K,) or dwelling, (TA,) distant, or remote. (K.) — بَلَدٌ نَارِجٌ A distant, or remote, town, or country: (S:) and دَارٌ نَارِجَةٌ a distant, or remote, house, or dwelling. (Mqb.) — قَوْمٌ مَنَارِجٌ A distant, or remote, people. (S, K.) And إِبِلٌ مَنَارِجٌ Camels from distant regions. (A.) ISd says, that it is pl. of نَزَّحَ, meaning *That comes to the water from a distant place. (L.)* — نَزَّحَ and نَزَّحَ A well entirely exhausted: or nearly exhausted: (K:) or نَزَّحَ بَيْتٌ signifies a well containing little water: pl. نَزَّحَ: (S:) and نَزَّحَ being of the measure فَعَلَ in the sense of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنَزَّوْحَةٌ (Mqb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مَدَارَةٌ, art. دَوَّرَ.

مِنَزَّوْحَةٌ A bucket (K) with which water is drawn; (TA;) and the like thereof. (K.)

نَارِجَ and مَنَارِجَ: see نَارِجَ.

أَنْتَ بَمَنْتَزَجٍ مِنْ كَذَا Thou art far removed from such a thing; (S, K:) and, by poetic licence, أَلِفٌ إِشْبَاعٍ بِمَنْتَزَجٍ, (S.) Ex. أَنْتَ مِنَ الدَّمْرِ بِمَنْتَزَجٍ Thou art far removed from blame. (A.)

نَزَرَ

1. نَزَرَ, aor. -, inf. n. نَزَّرَ (S, A, Mqb, K) and نَزَّرَ (Mqb, K) and نَزَّرَ, (K,) or نَزَّرَ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) *It was, or became, little, or small, in quantity or number; (S, A, Mqb, K;) paltry, mean, contemptible, or inconsiderable. (S, TA.)* See also 5. — Also, inf. n. نَزَّرَ, *He (a man) was, or became, possessed of little good, or little wealth. (AZ.)* — نَزَّرَتْ, inf. n. نَزَّرَ, *She (a camel) had little milk. (TA.)* — نَزَّرَهُ, aor. -, (TA,) inf. n. نَزَّرَ, (K,) *He despised, and deemed little, him, or it. (K, TA.)* See also 2. — *He smote him with the [evil] eye. (Fr, in TA, art. شَرَّرَ.)* — نَزَّرَهُ, (Aq, A,) aor. -, (Aq,) inf. n. نَزَّرَ, (Aq, K,) *He drew forth, or got out, what he had, by little and little: (Aq:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift. (A.)* You say also,

فُلَانٌ لَا يُعْطِي حَتَّى يَنْزَرَ (A, K,) or يَنْزُرُ, (so in two copies of the S,) *Such a one will not give until he is importuned, or pressed, (A, K,) and despised. (S, K, TA.)*

2. نَزَّرَهُ, inf. n. نَزَّرَ; (K;) or نَزَّرَهُ, aor. -, inf. n. نَزَّرَ; (Mqb;) *He made it little, or small, in quantity; (Mqb, K;) namely, a gift; as also نَزَّرَهُ. (K.)* — Also نَزَّرَهُ *He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift. (TA.)* [It seems to be implied in the TA, that نَزَّرَهُ also has this signification.] — See also 1, last signification.

4. انْزَرَهُ: see 2, in two places. — Also, *He (God) caused him to be possessed of little good, or little wealth. (AZ.)*

5. تَقَلَّلَ i.q. تَنَزَّرَ, (K,) i.e., *It became diminished, or rendered little or small in quantity. (TK.)* See also تَنَزَّرَ. — *He asserted himself to be related to the tribe of Nizâr: (K:) or he made himself like that tribe: or he introduced himself among them, (S, K,) not being one of them. (TA.)*

نَزَّرَ, applied to anything, (TA,) little, or small, in quantity or number; (S, A, Mqb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also نَزَّرَ (Mqb, K) and نَزَّرَ (Mqb) and نَزَّرَ: (K:) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Mqb:) and نَزَّرَ and نَزَّرَ a gift obtained by importunity or pressing: and نَزَّرَ غَيْرَ مَزْرُورٍ a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Moḥammad is described as فَصْلٌ لَا نَزَرَ وَلَا هَذَرَ [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K:) or not little nor much. (TA, art. هَذَرَ.) — A man possessing little, or no, good, or goodness; little, or no, wealth; and so نَزَّرَ; as also مَنَزَّرَ. (AZ.) — مَا جِئْتَ إِلَّا نَزْرًا Thou hast not come otherwise than slowly, tardily, or late. (K.)

نَزَّرَ: see نَزَّرَ.

نَزَارَ The quality, in a she-camel, of scarcely ever conceiving except against her will. (TA.)

نَزَّرَ Any thing little, or small, in quantity or number. (K.) See also نَزَّرَ. — A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also نَزَّرَ, with kear to the ز, applied to a woman: (K:) pl. of the former, نَزَّرَ: (TA:) — or the former epithet signifies having little milk; (K:) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce فَتُوح.) — Of little speech; that speaks not until importuned, or pressed. (En-Naḍr.) — A she-camel whose young one has died, and that affects the young one of another, (K,

(IAar;) *drink that dispels the reason.* (K.) — *Fatness: or its commencement;* (K;) its completeness, (consequent upon eating dry food, being called *اِقْتِرَارُ* (S.) — *جَرَى النَّسَبُ فِي* (S.) — *الِدَوَابِّ* (S.) (TA,) [*Fatness, or its commencement, ran through the beasts of carriage*].

نَسَبُ One who mixes, or converses, with others: ex. *هُوَ نَسَبُ نِسَاءٍ* He is one who mixes, or converses, with women. (K.) — See *نَسَبُ*.

نِسْبَةُ and *نِسْبَةُ* and *نِسْبَةُ* and *نِسْبَةُ*: see *نَسَبُ*.

نَسَاءُ Length of life. (Akh, S, K.) — The Fakēh of the Arabs [El-Hārith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, *مَنْ سَوَّ النَّسَاءَ وَلَا نَسَاءَ فَلْيَخَفِ الرِّدَاءَ وَيَبْأَكِرِ الْغَدَاءَ وَلْيُؤَخِّرِ الْعَشَاءَ* [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in mornen]: (S, TA:) *الرداء* here means debt. (T, M, TA, in art. *ردى*, where this saying is cited with some variations.)

نَسْبُ, of the measure *فَعِيل* in the sense of the measure *مَفْعُول*, (S,) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the Kur, ix. 37. (S.) — Also, as an inf. n. of *نَسَا*, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kināneh to arise and say, *أَنَا الَّذِي لَا يَرُدُّ لِي قَضَاءٌ* ["I am he whose decree is not to be rejected"]; (S;) or *وَلَا يَرُدُّ لِي أَحَابٌ وَلَا أَعَابٌ وَلَا يَرُدُّ قَوْلِي* ["Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected;"] (TA;) whereupon they would say, *أُنَسِّنَا شَهْرًا* ["Postpone for us a month"]; i. e., "Postpone for us the sacredness of El-Moharram, and transfer it to Safar:" for they disliked that three months during which they might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made El-Moharram free from restriction to them. (S.) [But this, as appears from what is said in the Kur, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the *نَاسِبِ* (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — [The term *نَسْبُ* appears also to have been applied to The postponement of the time of the pilgrimage; which

was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eighth of every eight years. See Kur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.] — See *نَسَبُ*. — *نَسَاءُ* and *نِسْبَةُ* (S, TA) and *نَسْبَةُ* (S, K,) like *كَلَاءُ*, (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — *بَاعَهُ بِنِسْبَةٍ*, and *بَنَسَاءُ*, (as also *بِكَلَاءٍ*, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.)

نِسْبَةُ: see *نَسْبُ*. — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.)

نَاسِبٌ, pl. *نَسَائٍ* (S) and *نَاسِبُونَ* (TA,) One whose office it was to perform the act called *نَسْبُ*; i. e., the postponing of a month: (S, TA:) he was also called *قَلَامِسٌ*, pl. *قَلَامِسٌ*. (TA.) — *نَاسِبٌ* Anything fat: or beginning to grow fat: in the K it is said, *كُلُّ نَاسِبٍ سَمِينٌ*: in the L, *كُلُّ سَمِينٍ نَاسِبٌ*, which is more proper. (TA.)

صِلَةُ الرَّحِمِ مُرَوَّةٌ فِي الْحَالِ — see 1. — *مَنْسَاءُ* [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) — See *مَنْسَاءُ*.

مَنْسَاءُ (S, K) and *مَنْسَاءُ* (K,) and also without *ء*, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For *مَنْسَاءُهُ*, in the Kur, xxxiv. 13, some read *مِنْ سَائِهِ*; i. e., "from, or of, the end of his staff;" *سَاءٌ* originally signifying the "bent part at each end of a bow;" (Fr, TA, &c.) and being here used tropically. (TA.) This reading is disapproved by the author of the K, but is supported by good authorities. (TA.)

مَنْسَاءٌ An interval; a distance; a space. *إِنْ لِي عِنْدَكَ لَمَنْسَاءٌ* (S.) Verily I am far from thee. (S.)

نسب

1. *نِسْبَةُ*, aor. *نَسَبَ*, (S, K,) inf. n. *نَسَبٌ* and *نِسْبَةٌ*; (S;) and aor. *نَسَبَ*, inf. n. *نَسَبٌ* and *نِسْبَةٌ*; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, *He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like.* (Lb. T.) — *نَسَبَ*, aor. *نَسَبَ*, inf. n. *نَسَبٌ*, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — *نَسَبَ*, [aor. *نَسَبَ*,] He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) — *جَلَسْتُ إِلَيْهِ فَنَسَبَنِي قَائِمًا* [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — *نَسَبْنَا فَأَنْتَسَبْنَا لَهَا* (A.) [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — *نَسَبَهُ إِلَى فُلَانٍ* He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — He referred the origin or derivation of his name to such a one. — He attributed, or ascribed, it to such a one. See, for ex. *كَذَبَ* and *صَدَّقَ* in the Mgb. — *نَسَبَهُ إِلَى كَذَا* † He referred its origin, or the origin or derivation of its name, to such a thing. — He attributed, or ascribed, it to such a thing. — *نَسَبَهُ إِلَى فُلَانٍ* He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See *نِسْبَةُ*. — *نَسَبَهُ إِلَى كَذَا* † He named it, or called it, in relation, or reference, to such a thing. — *نَسَبَهُ إِلَى كَذَا*, and, by inversion, *نَسَبَ إِلَيْهِ كَذَا*, (see S and K, in art. *جهل*, &c.) † He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day. — *نَسَبَ بِالْمَرْأَةِ*, (S, K,) aor. *نَسَبَ*, (S,) and *نَسَبَ*, (L,) inf. n. *نَسِبٌ* (S, K) and *نَسَبٌ* and *نِسْبَةٌ*; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce *شَبَّ*;) he mentioned the woman in amatory language, in the beginning of a *قَصِيدَةٍ*, and then turned to the object of praise: [for it is a general rule to commence a *قَصِيدَةٍ* in praise of a king, or hero, or the like, with *نَسِبٌ*; the transition from this is termed *التَّخْلُصُ*: see also *التَّخْصُّبُ*]; (IKh;) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and *نَسَبَ الرَّجُلَ* both signify description; the latter signifying "he described the man with relation to his father, or his city or country, or

نَسَبٌ and نَسَبَةٌ and نَسَبَةٌ (S, K) Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy;

نَسِيبٌ i.q. مُنَاسِبٌ ♀, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. أَنْسِبَاءُ and نُسَبَاءُ. (TA.) — نَسِيبٌ (S, K) and مُنَسُوبٌ (K) One related; a relation; a kinsman. (S, K, TA.) You say فُلَانٌ نَسِيبِي [Such a one is my relation]: and هُمُ أَنْسِبَائِي [They are my relations]. (TA.) نَسَبٌ, also, is used for ذُو نَسَبٍ [A relation, or kinsman]; and means a male, or female, relation; (Jel, xxv. 56;) and for ذَوُو نَسَبٍ [relations, or kinsmen]. (Bd, ibid.) [See also صِهْرٌ.] — نَسِيبٌ — صِهْرٌ A man of rank, or quality, or the like, and of family, or lineage. (TA.) — نَسِيبٌ نَاسِبٌ [An elegant amatory mentioning of

1. نَجَّ, aor. ٸ, inf. n. نَجِّ, *He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another. This is the primary signification. (L.)* — نَسَبَتْ

الرِّيحُ الْوَرَقُ وَالْهَيْمَ *The wind gathered together the leaves and the dry fragments of plants.* Hence, accord. to some, نَسَجَ الثَّوْبُ, because the weaver adjoins the warp to the woof. (TA.) — نَسَجَتِ الرِّيحُ الثَّرَابَ *The wind drew the dust together.* (TA.) — نَسَجَتِ الرِّيحُ الْهَاءَ, and الرَّمْلَ, and الثَّرَابَ, and رَسَمَ الدَّارَ, *The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling.* (A.) [And so] رِجْلُكَ كَالْحَبْدِ *Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A.), and the sand, and the dust, and the traces of the dwelling.* (A.) — نَسَجَتِ الرِّيحُ *The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K.) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — نَسَجَ It (a spider) wove, or spun, its web.* (A.) — نَسَجَ الثَّوْبَ, aor. ٢, and ٤, (S, K.) inf. n. نَسَجَ, (S.) *He wove the piece of cloth, or the garment.* (TA, &c.) And نَسَجَ سَبْرًا *He plaited a thong.* (TA, in art. نَسَجَ) — نَسَجَ الشَّعْرَ *He wove, or composed verses.* (TA.) — نَسَجَ الْكَلَامَ *He (a liar, TA.) forged speech.* (K.) — Also, *He explained, or expounded, language; syn. لَخَّصَهُ.* (K.) — نَسَجَتِ النَّاقَةُ فِي سَهْرٍ *The she-camel moved her legs quickly in going along.* (TA.)

8. انتسج *It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing.* (L.) See 1. — انتسج *It (a piece of cloth, or a garment,) became woven.* (TA.)

نَسَجَ الْعَنْكَبُوتُ *The spider's web.* (A.) — See نَسَجَ.

نَسَجَ *Prayer-carpet; carpets upon which prayer is performed; syn. سَجَادَاتُ.* (IAqr, Th, K.)

نَسَجَ *A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISH, K.)*

نَسَجَ and نَسَجَ [the latter originally an inf. n.] مَنَسُوجٌ, *Woven.* (Msb, TA.) [And hence both, as subst., signify *A web.*] So نَسِجَةٌ

a web, a thing woven. (S, K. art. طرق.) — هُوَ نَسِجٌ وَحْدِهِ (an indeterminate expression, Hishām and Fr, in L, art. وحد, q. v.) *He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to غَيْرِ نَسِجٍ] ثَوْبٌ نَسِجٌ *A garment, or piece of cloth, the texture of El-Yemen.* (Msb.) — نَسِجٌ *The texture of the rain;* meaning the plants, or herbage. (TA.)*

نَسَاجَةٌ *A kind of ملحفَة, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.)*

نَسَاجَةُ *The art of weaving.* (S, K.)

نَسِجَةٌ: see نَسِجٌ.

نَسَاجٌ [in some copies of the K, نَسَاجٌ, the act. part. n. of نَسَجَ,] *A weaver.* (K.) — نَسَاجٌ also, *A manufacturer of coats of mail.* (K.) — نَسَاجٌ also, *A liar; (K;) a forger of lies.* (TA.)

نَسَاجٌ: see نَسَاجٌ.

مَنْسَجٌ and مَنْسَجٌ *A place where the art of weaving is practised.* (S, K.) — See مَنْسَجٌ.

مَنْسَجٌ (S, K) and مَنْسَجٌ (TA) [*A weaver's loom;*] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:) or, specially, the حَقْف; (TA;) i.e. the stay of a weaver's loom; syn. حَقْف: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — مَنْسَجٌ (S, K,) and مَنْسَجٌ (TA) [*The withers of a horse: or the lower part thereof: or the part below the withers:*] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارَكُ: behind it is the كَاهِل: (A'Obeid:) or in a horse, the same as the كَاهِل in a man, and the حَارَك in a camel: (TA:) or the part of a horse below the حَارَك [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the كَاتِبَة [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the

mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنْسَاجٌ. (TA.)

نَسَج

1. نَسَجَ, aor. ٤, (inf. n. نَسَجَ, S,) *He dispersed and removed dust; syn. أَذْرَى.* (K, and some copies of the S.) — نَسَجَ, aor. ٤, (inf. n. نَسَجَ, S,) *He coveted; syn. طَمِعَ.* (K, and some copies of the S.)

مَنْسَاجٌ *A thing with which dust is dispersed and removed.* (K.)

نَسَخَ

1. نَسَخَ, aor. ٤, (L, K,) inf. n. نَسَخَ; and انتسخ; (L;) *He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, or superseded, a thing, and took the place of it. (L.) It annulled, by another thing. (L.) It annulled, or superseded, a thing, and took the place of it. (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and انتسخته, *The sun annulled, or superseded, the shade, (S, L,) and took the place of it. (L.)* نَسَخَ الشَّيْبُ الشَّبَابَ *Hoariness took the place of youth. (A, Msb.)* Also, *He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (K.)* Ex. نَسَخَ آيَةً *He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) by the [i.e. another] verse: (S:) or he changed it by substituting for it another: نَسَخَ signifying he changed a thing by substituting for it another thing. (IAqr, L.) [See also 4.] Legal نَسَخَ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — Also, نَسَخَ *He, or it, changed, or altered, a thing. (K.)* Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ *The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (S.)* — نَسَخَهُ *He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i.q. مَنَسَخَهُ: (K:) ex. نَسَخَهُ اللَّهُ قَرْدًا *God transformed him into an ape. (Fr, Abou-Sa'eed.)* — [Also, as used in post-classical, and perhaps in classical, times, *He (God) caused his soul to pass into the body of another man.*] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسَجٌ; with the body of***

a beast, **نَسَجَ**; with a plant, **فَسَجَ**; and with an inanimate and not-increasing body, **رَسَجَ**. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. **فَسَجَ**. See also 6.] — **نَسَجَ** *He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.)* — **نَسَجَ الْكِتَابَ**, (S, M, A, M, K,) aor. **نَسَجَ**, inf. n. **نَسَجَ**; (M, K,) and **نَسَجَهُ**, (S, M, A, K,) and **نَسَجَتْهُ**, (S, K;) are syn., (S,) signifying *He copied, or transcribed, the writing, or book, (T, M, A, K,) letter for letter. (T.)* — **مَا نَسَجَهُ وَإِنَّمَا مَسَخَهُ** [*He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings*]. (A.) — **نَسَجْنَا**, in the *Kur*, xlv. 28, signifies *We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.)*

3: see 6.

4. **انسخ** *He (God) made a verse of the *Kur-án* to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like أَحْمَدُهُ "he found him, or it, to be praised, or praiseworthy."* (AAF.) In the *Kur*, ii. 100, Ibn-'Amir reads **مَا نُنَسِّخُ** for **مَا نُنَسِّجُ**. (TA.) [See also 1.]

6. **تَنَاسَخَتِ الْأَشْيَاءُ** *The things succeeded one another, one taking the place of another. (L.)* — **تَنَاسَخَتِ الْقُرُونُ**, (A, M, K,) and **الْأَزْمَنَةُ**, (M, K,) † *The times succeeded, one in the place of another; (M, K;) one passing away after another. (K.)* — **تَنَاسَخَتِ الْوَرَثَةُ**, † *The heirs died, one after another, and so cancelled their rights to inheritance.* (A.) **تَنَاسَخَ** (S, K,) and **مَنَاسَخَةٌ** (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the *Kur-án*, is *The dying of heirs after other heirs while the original inheritance remains undivided.* (S, K.) — **تَنَاسَخَ** *It became changed from one state to another. (L.)* — **تَنَاسَخَتِ الْأَرْوَاحُ** [*The souls transmigrated*]. (MF.) **تَنَاسَخَ**, [The transmigration of the soul from one human body to another, is thus explained:] the connexion of the soul with the body after its separation from another body, without the intervention (تَخَلُّلٌ) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which **تَحَلُّلٌ** is put for **تَخَلُّلٌ**.) [See also 1.]

نُسْخَةٌ *A copy, or transcript: (S, L, M, K,) so called because it supplies the place of the original: (L:) pl. نُسُجٌ. (M, K.)* — Also, *A copy, or an original, from which a transcript is made: (L:) [pl. as above].*

نَسِجَةٌ: see **نَسِجَةٌ**.

بَلَدَةٌ نَسِجَةٌ, and **نَسِجَةٌ**, *A distant town, or district, or country. (K.)* — [*A transverse or cross wind. See نَسِجَةٌ in art. نَوْح.*]

نَاسِجٌ and **مُنَسِّجٌ** *A copier, or transcriber, of a writing or writings, or of a book or books. (L.)* — **آيَةٌ نَاسِجَةٌ** *A verse of the *Kur-án* that abrogates, annuls, or supersedes, another verse. (S.)* [See 1.] [And so,] **آيَةٌ مَنُوسَخَةٌ** *A verse of the *Kur-án* that is abrogated, annulled, or superseded, by another verse. (S.)* — **نَاسِجٌ** *An epithet applied to a particle, (namely, **إِن** and the like, and **مَا** and **لَا**), or a verb, (namely, the abstract **كَانَ** and the like, and **كَادَ** and the like, and **فَلَنَ** and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. annul the quality of the inchoative.]*

الْتَنَاسُخَةُ (K) † *The sect which holds the doctrine of تَنَاسُخُ الْأَرْوَاحِ [or the transmigration of souls], and denies the resurrection. (MF.)*

مُنَسَّجٌ and **مُنَسَّجٌ** *A writing, or book, copied, or transcribed. (M, K.)* — See **نَاسِجٌ**.

مُنَسَّجٌ: see **مُنَسَّجٌ**.

نَاسِجٌ: see **نَاسِجٌ**.

نسر

1. **نَسَرَ**, aor. **نَسَرَ** (S, M, K,) and **نَسَرَ**, (M, K,) inf. n. **نَسَرَ**, (S, M, K,) *He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَسَرَ below,]) plucked flesh (S, M, K) with his beak. (S, TA.)* You say also, **نَسَرَهُ بِمَسْرِهِ**, meaning, *He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.)* — [Hence,] **نَسَرَهُ** † *He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.)*

10. **استنسر** *He (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) became a نَسْر [or vulture]: (M:) or became like the نَسْر (S, K) in strength. (K.)* Hence the proverb, **إِنَّ الْبَغَاثَ بِأَرْضِنَا يَسْتَنَسِرُ** [*Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures*]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. **بَغَاث**.

نَسْرٌ (S, M, M, K, &c.) and sometimes **نَسْرٌ** [agreeably with the modern general pronunciation] and **نَسْرٌ**, (Sheykh-el-Islám Zekereyya, in his Comm. on the Expos. of Bq,) but this is very strange, (MF.) [The vulture; app. any vulture,

whatever be its species or variety, known to the Arabs, except the رَحْمَر, or aquiline vulture; and said to be applied by some of the Arabs to the eagle; (see also نَسْرِيَّة;) agreeing with the Hebrew נָסֵר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, M, K,) well known; (A, M, K;) so called because it plucks (يَنْسِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَنْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that it has no مَخْلَبٌ [or talon], but only the ظُفْر [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَحْمَةُ [or aquiline vulture]: (S:) the bird called in Persian كَرَكَش, which eats carcases until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نسر is a bird of the description called عِتَاق; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) **أَنْسَرٌ** and (of mult., S) **نُسُورٌ**. (S, M, M, K.) — **النَّسْرُ الْوَاقِعُ** † [*The Falling, or Alighting, Vulture,*] and **النَّسْرُ الطَّائِرُ** † [*The Flying Vulture,*] are two stars or asterisms, (S, M, A, M, K,) well-known, (M,) which together are called **النَّسْرَانِ** [the Two Vultures], (M, A,) and each of which alone is called **النَّسْرُ** (M, M, K,) and **نَسْرٌ**; (M;) being likened to the bird so named: (M:) the former is the bright star [α] in the constellation الشَّيْطَانُ [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [α and β and γ] in the constellation الْعُقَابُ [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O.S., with the Eighteenth Mansion of the Moon, which is α of Scorpio; and the latter, on the 28th of December, O.S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O.S. See نَوْزٌ, and نَسْرٌ, and نَسْرٌ (S, M, M, K,) and النَّسْرُ (S, M, K,) the latter occurring in a verse cited in art. عَز, (S.) A certain idol, (S, M, M, K,) belonging to Dhu-l-Kelaa, (S, M, K,) in the land of Himyer, (S, K,) as يَعْقُوتٌ did to Medhij, and يَعْقُوتٌ to Hemdan, of the idols of the people of Noah, (S,) all of which are mentioned in the *Kur*, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌ and سَوَاعِدٌ and يَعْقُوتٌ, mentioned therewith in the *Kur*,

ubi supra. (Bd.) — Also, نَسْر [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بَطْن [or sole] of the solid hoof, as though it were a date-stone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K:) or of hard flesh, (M,) in the بَاطِن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the بَاطِن of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the بَاطِن itself of the solid hoof: (M:) pl. نُسُور, (M, K,) which Abou-Sa'eed explains as signifying the prominences in the بَطْن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبٌ الثُّسُور [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.)

نَسْرُ : } see نَسْرُ, first signification.
نَسْرُ :

نَسْرِين [The mild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K:) a well-known sweet-smelling flower; (Mgh;) a species of sweet-smelling flower; (M;) a Persian word, (M, Mgh,) arabicized: (Mgh:) of the measure فَعْلِيل; and, if so, the [final] ن is radical: or of the measure فَعْلِيل; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Mgh.)

نَسْرِيَّة The eagle; syn. عَقَاب: (IAqr, K:) likened to the نَسْر. (IAqr, TA.) [Hence it appears that, accord. to IAqr, the نَسْر is not the eagle.]

نَاسُور (also written with ص, S, Mgh,) A certain disease that happens in the inner angles of the eyes, (S, Mgh, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Mgh:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Mgh:) نَوَاصِير, pl. of نَاصُور, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Mgh, art. نَصْر.) — Also, A vein constantly becoming recrudescant, (عَرَقٌ غَيْرٌ) with an incessant defluxion; (S, K:) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرَب.

مَنْسَر (S, A, Mgh, K) and مَنْسَرٌ, (Mgh, K,) or the former only, (AZ,) The beak of a bird (S, A, Mgh, K) of prey; (S, Mgh;) or of a hawk or falcon; (A;) that of any other bird being called مَنْقَار. (S, Mgh.) — [Hence,] † both words also signify + A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Mgh, K:) or a troop of horse or horsemen: (El-Farabee, Mgh:) or an army that does not pass by anything without snatching it away. (Mgh.)

مَنْسَر: see مَنْسَر, throughout.

[نسط, &c.]

See Supplement.]

نش

1. نَشَّ, aor. ٔ, (A, TA,) inf. n. نَشِيش (S, A, Mgh, Mgh, K) and نَشَّ, (TA,) It (said of water, S, Mgh, Mgh, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Mgh, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ الْقَدْرُ, (TA,) inf. n. نَشِيش; (IDrd, K;) and نَشَّتَتْ, (TA,) inf. n. نَشِيشَة; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ الْمَاءُ فِي كُؤُرٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الْكُؤُرُ الْجَدِيدُ فِي الْمَاءِ The new [earthen] mug made a sound in the water. (Mgh.) And نَشَّتِ الدَّرْعُ نَشْشٌ The coat of mail made a sound, (K,) or clinking. (Fr.) — Also, It (wine, A, Mgh, or the beverage called نَبِيد, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيش signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — نَشَّتِ اللَّحْمَةُ, inf. n. نَشَّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) — Also نَشَّ, aor. ٔ, inf. n. نَشِيش (S, K,) and نَشَّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) — نَشَّ الْعُهْنُ نَشَّ, (S, TA,) He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in

boiling. (TA.) [See also سَلِخَة.] — نَشَّ الدَّبَابَ [aor., accord. to analogy, ٔ, but vulgarly, in the present day, ٔ,] He drove [or whished] away the flies. (TA.)

R. Q. 1. نَشَّش, see 1, in two places. See also نَشِيشَة.

نَشَّ The half of an أَوْقِيَّة [or ounce]; (S, A, Mgh, Mgh, K;) i. e., twenty dirhems; (S, Mgh, K;) the أَوْقِيَّة being forty dirhems; (S, Mgh;) and five dirhems being called نَوَاق: (S:) or the weight of a date-stone (نَوَاق) of gold: or the weight of five dirhems: or the quarter of an أَوْقِيَّة: (TA:) and the half of anything; (IAqr, Sh, Az, Mgh, Mgh;) as, for instance, of a dirhem, and of a cake of bread. (IAqr, Sh, Az, Mgh.)

نَشَّاشَة: see نَشَّاشَة.

نَشَّاشَة and نَشَّاشَة † Salt land that produces no herbage. (IDrd, K.)

نَشَّاشَة, (S, A, K,) and نَشَّاشَة † (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.)

نَشَّاشَة: see نَشَّاشَة.

مَنْشُ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.)

مِنْشَة [A fly-whisk;] a thing with which the flies are driven away. (TA.)

دُهْنٌ مَنَشُوشٌ Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweet-smelling plants until it makes a sound in boiling. (TA) [See also سَلِخَة.]

نشأ

1. نَشَأَ, aor. ٔ; and نَشُو, aor. ٔ; inf. n. نَشُوءٌ and نَشَاءٌ and نَشَاءٌ and نَشَاءٌ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — [It rose.] — النَشَاءُ, or النَشَاءُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — النَشَاءُ, or النَشَاءُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشَأَ below.] — نَشُوءٌ, (S, K,) inf. n. نَشُوءٌ and نَشَاءٌ (TA) and نَشُوءٌ; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَاشِئٌ.] — نَشَأْتُ فِي بَنِي فلان, (TA.) I grew up, and became a young man, among the sons of such a one. (S, TA.) — نَشَأَ, (S, K,) inf. n. نَشُوءٌ and نَشُوءٌ, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin-

ming. (TA.) — **نَشَأَ** *He arose*. (TA.) — [It became produced; it originated; **عَن** from another thing. See 4.] — *It happened, occurred, or came to pass.* (TA.) — **نَشَأَ لَهُ رَأْيٌ** [An opinion occurred to him, or arose in his mind]. (S, K, art. **بَدُو**.)

2. **نَشَأَ** and **أَنْشَأَ** are syn., (S, K,) [signifying *He was reared, made to grow, or grow up, and to become a young man.*] See 4.

4. **أَنشَأَ** *He (i.e. God) raised the clouds.* (S, K.) — **أَنشَأَ عَلْبًا** *He set up a beacon, or sign of the way, in a desert or highway:* (TA:) and so **أَنشَأَ عَلْبًا** *He set up a beacon, or sign of the way.* (A.) — **أَنشَأَ**, inf. n. **أَنْشَأَ**, *He (i.e. God) caused him to attain the age of manhood, or nearly that age.* (TA.) See 2. — **أَنشَأَ** and **نَشَأَ** [so TA: app. **نَشَأَ**:] *He (i.e. God) created; produced; originated.* (S.) — **أَنشَأَ اللَّهُ الْخَلْقَ** *God originated the creation.* (TA.) — **أَنشَأَهُ** *I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before.* (Msb.) — **أَنشَأَ** *He founded or began to build, a house [&c.].* (K.) — *He framed or constructed, a proverb, or phrase.* (TA.) — *He composed language [such as an ode or the like].* (TA.) — *He recited poetry, or a **خُطْبَةٌ**, well.* (IAqr.) — *He forged a tradition, (S, K,) and attributed it [to the Prophet].* (Lth.) — **أَنشَأَ**, followed by an aor., *He began* (S, K) to relate, (K,) or say, (TA,) or do. (S.) — **أَنشَأَ مِنْهُ** *He went forth from it.* (K.) Ex. **أَنْشَأَتْ مِنْ أَيْنَ أَنْشَأَتْ** *Whence hast thou come forth?* (TA.) — **أَنْشَأَتْ النَّاقَةُ** *The she-camel conceived:* (K:) of the dial. of Hudheyl. (TA.) — **أَنشَأَ عَلَيْهِ** *He came to, advanced to, or approached him or it.* (TA.)

5. **تَنَشَأَ** *He rose and went to accomplish his affair, or business.* (AA, K.) — **تَنَشَأَ** *He arose and went running to accomplish his affair.* (AA.)

10: see 4. — **يَنْتَشِئُ الرِّيحَ** *He scents the wind:* said of a wolf: (ISK, S:) and **اسْتَنْشَأَ الْأَخْبَارَ** *He sought, or searched after, news:* (K, TA:) in both instances, with and without **;** (S, * L:) being derived from **نَشِئَ الرِّيحَ** (S, L) and **مُسْتَنْشِئَةً**: [see also **نَشِئَ** and **رَجُلٌ نَشِئَانٌ لِلْخَبَرِ**:] **اسْتَنْشَأَهُ قَصِيدَةً** [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.)

نَشِئَ and **نَشِئَتْ** *Risen clouds:* (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. **لَهُذَا السَّحَابِ نَشِئَ حَسَنٌ** *These clouds have a good first appearance:*) or clouds when they appear like a piece of drapery (**مَلَاةٌ**) **نَشِئَتْ** (TA.) — **نَشِئَتْ** *The emulation, or*

odour, of wine. (IAqr.) [See 10.] — See **نَاشِئٌ**. — Also, *The young ones of camels:* (K, K:) pl. [or rather quasi-pl. n.] **نَشَأٌ**. (K.)

نَشَأٌ and **نَشَأَةٌ** *A creation; an original production.* (Abou-Amr Ibn-El-'Ala, S) [See also 1.] — See **نَشِئَةٌ**.

نَشَأَ: see what precedes.

نَشِئَ: see **نَشِئَ**.

نَشِئَةٌ *The first part that is made of a tank, or cistern.* (ISK, S, K.) — **بَادِي النَّشِئَةِ** *A tank, or cistern, of which the water is dried up, and the bottom apparent.* (S.) — Also, **نَشِئَةٌ** *The stone that is placed in the bottom of a tank, or cistern.* (A'Obeyd, S, K.) — *The earth that is behind the **نَصَابِ**, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay:* (TA:) or it is said to signify what is constructed round the tank; also called **أَعْضَادٌ**. (TA.) — **نَشِئَةُ الْبُيْرِ** *The earth that is taken forth from the well.* (TA.) — **نَشِئَةٌ** *What is fresh and green of the plant which is called, when dry, **طَرِيفَةٌ**.* (K, * TA.) — And (which is nearly as above, L,) *The plants **نَصِي** and **صَلْبَان**: (L, K:) or accord. to AHn, the plant called **قَفْرَةٌ**, when it has become a little thick, and high, and is yet fresh and green:* (TA:) or, (as he says on another occasion, TA,) *what has sprung, or sprouted up, of any plant, and not yet become thick; as also **نَشَأَةٌ**.* (K.) See **نَاشِئٌ**, at the end.

نَاشِئٌ *A young person past the age of puberty:* (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAqr:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA:) and they also say, **جَارِيَةٌ نَاشِئَةٌ**. (AA.) Pl. **نَشِئَةٌ** and **نَشَأٌ** (S, K) [or these two are rather quasi-pl. ns.,] or the **نَشِئَةُ** former is an inf. n. used as an epithet, (Abou-Moosa,) and **نَاشِئُونَ** (AHeyth) and **نَاشِئَةٌ**: (TA:) or the last is a pl. of **نَاشِئٌ** as applied to a girl. (MF.) Lth says that **نَشِئٌ** signifies *Young people; or youths;* and is used in the sing. also: ex. **هُوَ نَشِئٌ سَوِيٌّ** *He is a bad youth:* and he says that he had never heard **نَاشِئٌ** used as an epithet for a girl. Fr says that the **نَشِئَةُ** of the pl. **نَشِئَةٌ** is sometimes suppressed, and they say, in the nom. **نَشِئُ صَدَقٍ** [Excellent youths]; acc., **نَشِئَا صَدَقٍ**; gen. **نَشِئِي**. (TA.) — **نَاشِئٌ** *Clouds not completely collected together.* Hence, it is said, is derived the expression **نَشِئَا السَّحَابِ**; which is therefore tropical. (TA.) — **نَاشِئٌ** *Whatever happens (and,*

perhaps, *appears* TA,) in the night: pl. **نَاشِئَةٌ**; (K;) a strange form of pl. of a word of the measure **فَاعِلٌ**: (M, F:) or **نَاشِئَةٌ** [see K, lxxiii. 6.] is an inf. n. (K) in the sense of **قِيَامٌ**: (TA:) AM says, that **نَاشِئَةُ اللَّيْلِ** signifies *قيام the rising in the night:* (TA:) or **نَاشِئَةٌ** signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i.e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA:) as also **نَشِئَةٌ**. (K.)

مَنْشَأٌ *The place of origination of anything, properly and tropically; its source.]*

مَنْشَأٌ and **مُسْتَنْشَأٌ** *A beacon, or sign of the way, raised and pointed.* (K.) [See the verbs.] — Also, the former, *An elevated hill.* — **الْجَوَارِي الْمُنَشَّاتُ** [K, lv. 24.] *The ships with elevated sails:* (Mujáhid, S, K:) or, accord. to one reading, **الْمُنَشَّاتُ**, *The ships elevating their sails:* (TA:) or, *advancing and retiring; or coming and going:* (Fr:) or, *commencing their courses.* (TA.)

نَاقَةٌ مَنِئِي *A she-camel that has conceived:* (K:) of the dial. of Hudheyl. (TA.) — See **مَنْشَأٌ**.

مُسْتَنْشَأٌ: see **مَنْشَأٌ**.

مُسْتَنْشِئَةٌ, (K,) also without **;**, (TA,) *A female diviner:* (K:) so called because she seeks, or searches after, news: see the verb: or from **أَنشَأَ** "he originated:" (TA:) or **مُسْتَنْشِئَةٌ**, without tenween, is the proper name of a certain female diviner, (T,) one of the *Muwalledéhs* (**مَوْلِدَاتُ**) of Kureysh, in the time of *Moḥammad*. (TA.)

نشب

1. **نَشِبَ** *في الشيء*, aor. **نَشَبَ**, inf. n. **نَشُوبٌ** (S) and **نَشَبَ** (K, accord. to TA, &c: in the CK **نَشَبَ**:) and **نَشِبَتْ**; (K:) and **نَشِبَ** and **نَشِبَتْ**, q. v.; *The thing stuck fast in the thing.* (S.) **نَشِبَ الْعَظْمُ فِيهِ** *The bone stuck fast in him, or it;* (TA:) *would not pass through.* (K.) — **نَشِبَ**, aor. **نَشَبَ**, inf. n. **نَشُوبٌ**, *It became caught, or entangled, في شيء in a thing; as game in a net, or snare.* (Lth.) — **اِشْتَرَيْتُ سَمِيحًا فَنَشِبَ فِيهِ رَجُلٌ** [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — **نَشِبَتِ الْحَرْبُ بَيْنَهُمَا** (S, A,) inf. n. **نَشُوبٌ**, (A,) *The war, or fight, became intricate and entangled (اِشْتَبَكَتْ), between them.* (TA.) — **مَا نَشِبْتُ أَفْعَلًا كَذَا** *I ceased not*

to do so. (K.) — مَا عَلِقْتُ مَا نَشَبْتُ أَوْلَاهُ like عَلِقْتُ مَا نَشَبْتُ أَنْ : I did not cease saying it. (A.) — نَرَى يَنْشَبُ أَنْ : He did not delay to do so; [he did so without delay]. (A.) — نَرَى يَنْشَبُ وَرَقَةً أَنْ مَاتَ : Warakāh delayed not to die; [died without delay, or immediately;] lit., did not cling to anything else. Occurring in a trad. (IAth.) — نَشَبَ الْأَمْرُ : The thing was incumbent upon him : syn. لَزِمَهُ. (K.)

2. نَشَبُوا فِي قَتْلِ عُثْمَانَ [They set about, or commenced, the slaughter of 'Othmān]. (TA, from a trad.) — نَشَبَ فِي الشَّيْءِ : q. نَشَبَ : (K.) mentioned by Lh, but as being of weak authority. (TA.) — See 4.

3. نَاشَبَ الْحَرْبَ + He waged open war with him; contended with him therein; [app., with pertinacity]. (S.) — نَاشَبَ عَدُوَّهُ : inf. n. نَاشَبَةٌ : [He contended with his enemy with pertinacity]. (A.)

4. نَشَبَتْهُ فِيهِ (S, K.) and نَشَبَتْهُ (K.) I made it to stick fast in it, (S,) so that it would not pass through. (K.) — انْشَبَ He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K.) — He (a hawk) fixed his talons into his prey. (TA.) — انْشَبَتِ : انْشَبَتْ i. q. انْشَبَتْ, The wind was violent, and drove along the dust and pebbles. (K.)

5. تَنَشَّبَ الشَّوْكُ بِالتَّوْبِ The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علق.) — تَنَشَّبَ فِي قَلْبِهِ حُبًّا : [Love of her took fast hold upon, or became fixed in, his heart]. (A.) — See 1.

6. تَنَاشَبُوا حَوْلَهُ They drew themselves together, cleaving one to another, around him. (K, TA.)

8. See 1. — Also, He collected fire-wood. (K.) — انْتَشَبَ طَعَامًا He collected together corn, and made for himself property (نَشَب) thereof. (K.)

Moveable and immoveable property; syn. مَالٌ and عَقَارٌ : (A'Obeyd, S, Msb.) or the latter only : (Msb.) or fixed property, consisting of animate and inanimate things; [or live stock and land &c.; or land &c. with its live stock;] lit. vocal and mute, نَاطِقٌ and صَامِتٌ : (K.) or نشب is a term mostly applied to immoveable property, such as houses and land; whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُمْ نَشَبٌ وَمَا لَكُمْ نَشَبٌ : [Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the O.K., with the pron. of the third pers., and

with إِنَّ in place of the latter مَا.) — نَشَبٌ A certain tree, of which bows are made, (K,) one of the trees of the desert. (TA.)

I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAqr, K.) [See also art. عقب.] A proverb. Said by El-Hārith Ibn-Bedr El-Ghudānee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نَشَبَةٌ as syn. with عَلِقٌ is properly written نَشَبَةٌ; and that it is altered here to assimilate it to عَقَبَةٌ: but it will be seen that نَشَبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — نَشَبَةٌ [A holdfast. And hence,] † A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عَصَب.] — نَشَبَةٌ a proper name of The wolf. (K.) Imperfectly declinable. (TA.)

نَشَبَةٌ : see نَشَبٌ, and نَشَبَةٌ.

نَاشَبٌ A maker of arrows. (K.) See نَاشَبٌ.

نَاشَبٌ coll. gen. n., Arrows: syn. سِهَامٌ, (S,) or نَاشِبٌ : (K:) n. un. with ة : (S, K:) pl. نَاشِبٌ : (TA:) from نَشَبٌ “it stuck fast” in a thing. (Msb.)

نَاشِبٌ Sticking fast in a thing. (Msb.) — Possessing arrows. (S, K.) A word of the same kind as تَامِرٌ and لَابِنٌ : (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) — قَوْمٌ نَاشِبَةٌ [A people, or party, possessing arrows]. (S.) — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and نَاشِبَةٌ (K,) A people shooting, or who shoot, arrows. (K, TA.) — نَاشِبَةُ الْحَالِ The pulley that sticks fast, or will not run. A poet says,

• وَتِلْكَ بَنُو عَدِيٍّ قَدْ تَالَوْا

• فَبَا عَجَبًا لِنَاشِبَةِ الْحَالِ

[And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. الو.] to the pulley that will not run. So explained by IAqr, and the L. In the K explained imperfectly. (TA.)

نَشَبٌ A place whence one cannot extricate himself. Ex. نَشَبٌ مَنَشَبٌ سَوًى † He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.)

مَنَشَبٌ [An instrument by which a thing is made to catch, or stick fast: pl. مَنَاشِبٌ]. [Hence,] مَنَاشِبٌ قُفْلٌ [The catches of a lock]. (A'Obeyd, in TA, voce قُرَافِي, q. v.) — مَنَشَبٌ Tough, or dry, bad, unripe dates; syn. بُسْرُ الْخَشْوِ : pl. أَتُونَا بِخَشْوٍ مَنَشَبٍ بِأَعْدٍ بِالْحَلْقِ (K.) — مَنَاشِبٌ [They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat]. (IAqr.)

نَشَبٌ : see مَنَشَبَةٌ.

مَنَشَبٌ A garment of the kind called بُرْدٌ figured with the forms of arrows: (K:) or figured with a pattern resembling the notches of arrows. (A.)

نشع

1. نَشَعَ, aor. نَشَعُ, inf. n. نَشِيعٌ and نَشُوعٌ, It (water) made a sound [in running] upon the ground. (L.) — نَشَعَ, aor. نَشَعُ, inf. n. نَشِيعٌ (S, K) and نَشَعٌ (S,) He sobbed: (L:) he became choked with weeping, without raining, or prolonging, his voice therein: (S, K:) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest: (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.) — نَشَعَ, (S,) † He (an ass) made his voice to reciprocate (S, K) in his chest: (S:) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.) — † It (a cooking-pot, and a skin, S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.) — نَشَعَ, (aor. نَشَعُ, inf. n. نَشِيعٌ, TA.) He (a singer) made a distinction, or an interval, (فَصْلٌ,) between two sounds, and prolonged [the same]. (K.) — † It (a frog) made a reciprocating croaking. (K.) — † نَشَبَتِ الطُّعْنَةُ † The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.) — نَشَعَ, aor. نَشَعُ, inf. n. نَشِيعٌ, He, or it, uttered, or made, a sound, or noise. (L.)

أَنْشَاعٌ A channel in which water flows: pl. أَنْشَاعٌ (S, K.)

عَبْرَةٌ نَشَعٌ A weeping that reciprocates in the throat, with sobbing. (L.)

أَنْشَاعٌ The channel of a torrent: pl. أَنْشَاعٌ (L.)

نشع

1. نَشَعَ, aor. نَشَعُ, inf. n. نَشِيعٌ and نَشُوعٌ, He drank a little, (L,) less than what would satisfy him: (S, L, K:) or, contr., he drank until he was full: (L, K:) as also † انتَشَعَ (L.) — † انتَشَعَ He gave his camel a little water to drink: (L:) he watered horses so as to allay the vehemence of their thirst. (T, L, K.)

S: see 1.

نَشْوَحٌ *A little water.* (S, K.) Abu-n-Nejm says, describing asses,

• حَتَّى إِذَا مَا هَبَّتْ نَشْوَحًا •

(S, L,) meaning *Until, when they had taken into their bellies a little water*: or نَشْوَحٌ signifies *a drink less than suffices to satisfy.* (L.)

نشد

1. نَشَدَ, (S, K, &c.,) aor. ٤, (S, Mgh, &c.,) inf. n. نَشْدُ (L, Mgh, K) and نَشْدَةٌ and نَشْدَانٌ, (S, M, L, K,) or these two are simple subst., (Mgh,) *He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it*: (L:) or *he sought for, or after, it*: (Lh, A'Obeyd, S, M, L, Mgh, K:) and [in like manner] نَشَدَ he asked, or desired, to be directed to it. (M, L, K.) — Also, *He made known, or gave information of, a stray-beast, or beast that had been lost*; (Lh, A'Obeyd, M, L, Mgh, K;) and so نَشَدَ: (Lh, S, M, IKt, L, Mgh, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَشَدَ. — نَشَدَ + *He sought, sought for or after, or desired, a thing.* (L.) — نَشَدَ + *He asked, begged, or besought, him.* (L.) — نَشَدَ + *He was asked, begged, or besought.* (S, L.) See 6: and 4. — نَشَدَ, (aor. ٤, L,) inf. n. نَشْدُ [and نَشْدَةٌ (see below)] and نَشْدَانٌ; (L;) and نَشَدَهُ, inf. n. نَشْدُهُ; (M, L, K;) + *He adjured him.* (M, L, K.) — نَشَدَهُ بِاللَّهِ; *He adjured him by God*; (L, K;) accord. to most of the grammarians and lexicologists, *with a desire of conciliating him.* (MF.) — نَشَدَهُ, (aor. ٤, T, S,) inf. n. نَشْدُ, + *He said to him* نَشَدْتُكَ, (S, L, K,) which signifies *I conjure, beg, or beseech, thee by God*; (S, A, Mgh, L, Mgh, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also نَشَدْتُكَ بِاللَّهِ, and نَشَدْتُكَ بِاللَّهِ, (A, Mgh, L,) and نَشَدْتُكَ بِاللَّهِ: (Mgh, L, Mgh:) originally, *I conjure thee by God, raising my voice*: (Et-Towsheeh:) or it signifies *I remind thee of God, conjuring*; and originally, *I beseech of thee by God*; the thing for which one conjures being preceded by نَشْدُ or what is syn. therewith, [as نَشْدُ], or by an interrogative or imperative or prohibitive: (MF:) or it signifies *I remind thee of God, desiring to conciliate thee*; as also نَشَدْتُكَ بِاللَّهِ: (Mgh:) or نَشَدْتُكَ, inf. n. نَشْدُ and نَشْدَةٌ, signifies *I adjure thee by God*; as also نَشَدْتُكَ بِاللَّهِ: (M, L,) or this latter is erroneous: (Mgh, L,) and so signifies نَشَدْتُكَ بِاللَّهِ; (M, L, K;) in

which نَشَدَ is said to be originally نَشْدَةٌ, an inf. n. put in the place of the verb, or نَشَدَ الله is a phrase of unpremeditated formation, like عَمَرَكَ الله and قَعَدَكَ الله; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be أَتَشَدُّكَ الله: (IAth, L:) or نَشَدْتُكَ signifies *he said to him* نَشَدْتُكَ بِاللَّهِ [I conjure thee, or adjure thee, by God and relationship; &c.]: (Lth, T, L:) I beg, or beseech, thee by God, and by relationship, raising my voice. (L.) — نَشَدَ He remembered God. (S, L.) — He knew, or was acquainted with, a person. (L, K.) — نَشَدَهُ, aor. ٤, He reminded him of his compact, covenant, engagement, or promise. (Mgh.)

3. نَشَدَهُ الْأَمْرُ, and فِي الْأَمْرِ, + *He desired and asked of him the thing.* (L.) — See 1.

4. انشده, and انشد له, + *He answered him; gave him his assent, or consent, to that which he asked, begged, or besought.* The 1 in this case is called الْإِزَالَةُ: as though the verb meant he caused his raising of his voice (نَشْدُهُ) to cease. (L.) See also 6: and 1. — انشد, (inf. n. انشاد, A, Mgh,) + *He recited poetry*; (S, A, L, Mgh, K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting: (A:) he raised it in fame; as also انشد. (L.) — انشدني شعره *He recited to me his poetry.* (S, A.) — انشد + *He cited, or quoted, a verse, or verses.* (The lexicons, &c., passim.) — انشد بهم *He satirized them.* (L, K.) — انشد + *He gave.* (S, L.) See 6.

5. تنشد الأخبار *He sought to learn news* (A, K) without others knowing the same. (A.)

6. تنشدوا *They recited [poetry] one to another.* (L, Mgh, K.) — El-Aashà, in the following verse,

• رَبِّي كَرِيمٌ لَا يُخَدِّرُ نِعْمَةً •

• وَإِذَا تَوَشَّدَ فِي الْمَهَارِقِ أَتَشَدَّا •

[My lord is generous; he does not sully a favour: and when he is asked, or begged, or besought, in papers, he gives], means, accord. to AO, that En-Noqman Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِز), gave, تَوَشَّدَ is here for تَوَشَّدَ, meaning سَبَّلَ. (S, L.)

10. استنشد الشعر (S, A, L, K) + *He asked or desired him to recite the poetry.* (K.)

نَشْدُ and نَشْدَانٌ *Search for, or after, a stray-beast.* See also 1. (Mgh.) Also, *A making known, or informing respecting, a stray beast.* See also 1. (Mgh.) — نَشْدَةُ *A voice; a cry; a sound.* (K.)

نَشْدَانٌ: see نَشْدَةٌ.

نَشِيدٌ *Elevation of the voice*: (L, K:) or the voice itself. (L.) — Poetry recited (S, A, L, Mgh, K) by people, one to another: (S, A, L, K:) as also نَشِيدَةٌ: (K:) pl. of the former, نَشَائِدٌ; (TA;) and of the latter, أَنَاشِيدٌ. (A, K.)

نَشِيدٌ [act. part. n. of نَشَدَ] in the following verse of Abou-Du-ád,

• وَتَصْبَحُ أَخْبَانًا كَمَا آتَ •

• تَخْمُغُ الْخَيْلُ بِصَوْتِ نَشِيدِ •

[And she listens sometimes like as he who has lost a beast gives ear to the voice of a نَشِيدٌ], signifies a man making known, or giving information of, a stray-beast: or, as some say, one seeking for, or after, a stray-beast; for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صَوخ. — نَشِيدُونَ *Men who seek after stray-camels, and take them, and confine them from their owners.* (L.)

نَشِيدَةٌ: see أَنَشُودَةٌ.

مَتَنَشَدٌ + *Poetry recited by people, one to another.* (S, L, K.)

نشر

1. نَشَرَ, (S, A, Mgh,) aor. ٤, (S, TA,) inf. n. نَشْرٌ, (S, A, Mgh, K,) *He spread, spread out, or open, expanded, or unfolded,* (S, TA,) a garment or piece of cloth (A, Mgh, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) contr. of نَشَرٌ; (A, K;) as also نَشَرَ, inf. n. نَشِيرٌ. (K, TA:) [or the latter is with tesheed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence نَشَرَ وَنَشَرٌ: see art. لَف.] — [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نَشَرَ لِدَلِكِ الْأَمْرِ أَذُنَيْهِ, lit., *He spread out his ears at that thing*: meaning, *he was covetous of that thing, or eager for it.* (Har. p. 206.) [See نَشَرَ, below.] — نَشَرَ الْخَبَرَ, (S, A, K,) aor. ٤ and ٦, (S, K,) inf. n. نَشْرٌ, (K,) + *He spread, or published, the news.* (S, A, K.) — Also نَشَرَ, aor. ٤, (Mgh,) inf. n. نَشْرٌ; (Mgh, K;) [and نَشَرَ, or this is with tesheed for the purpose mentioned above;] *He scattered, or dispersed,* (Mgh, K, TA,) [people, &c.; or] sheep or goats, (Mgh, TA,) and camels, (TA,) after confining them in the nightly resting-places. (Mgh.) — He sprinkled water. (A.) — نَشَرَتِ الرِّيحُ *The wind blew in a misty or cloudy day [so as to disperse the mist or clouds].* (IAqr, K.) — نَشَرَ عَنْهُ, (A, K,) inf. n. نَشْرٌ; (A;) and نَشَرٌ عَنْهُ, (A, L, TA,) inf. n. نَشِيرٌ; (S, A, L, TA;) and in like manner نَشَرَهُ; (S, TA;) + *He charmed away*

from him sickness, (§, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (§, A, L, K;) as though he dispersed it from him: (A:) and in like manner نُشْرَهُ he wrote for him a نُشْرَة. (§) El-Kilabee says, فَإِذَا نُشِرَ الْمَسْفُوعُ كَانَ كَأَنَّهَا أُنْشِطَ [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (§ [in two copies of which I find نُشِرَ, as above; but in the TA, نُشِرَ.]) And in a trad. it is said, نُشْرَهُ بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ نُشْرَهُ † He charmed away the effect of enchantment from him [by the words "Say I seek refuge in the Lord of men:"] the commencement of the last chap. of the Kur-ân. (§.) — نُشِرَ, (El-Hasan, Zj, A, K,) aor. ٢, (TA,) inf. n. نُشِرَ and نُشُورُ; (K, TA;) or نُشِرَ; (IAb, Fr, S, A, Mgh, Msh;) or both; (A, K;) † He (God, S, A, &c.) raised the dead to life; quickened them; revived, or revived, them. (Zj, S, A, Mgh, Msh, K, &c.) IAb reads [in the Kur, ii. 261,] كَيْفَ نُنْشِرُهُا [How we will raise them to life], and adduces in his favour the words [in the Kur, lxxx. 22,] ثُمَّ إِذَا شَاءَ أَنْشُرَهُ † [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نُشْرُهُا: [and others read نُشْرُهُا, with záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نُشِرَ intransitively. (§, TA.) [See also طَوَّى, which has the contr. meaning.] — Hence, أَنْشَرَ الرِّضَاعَ الْعَظْمَ: i. q. أَنْشَرَ, with záy: (Msh;) or † The sucking strengthened the bone. (Mgh.) — نُشِرَ, (§, A, Msh, K,) aor. ٢, (§,) inf. n. نُشِرَ (§, A, Msh, TA) and نُشِرَ, (Msh,) agreeably with what Fr says, (§,) signifies † He (a dead person) lived after death; came to life again; revived; (§, TA;) or lived; came to life; (A, Msh;) as also نُشِرَ. (A.) Hence نُشُورُ النَّشْرِ † The day of resurrection. (§.) — نُشِرَ, (TA,) inf. n. نُشِرَ, (K, TA,) † It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — † It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نُشْرَهُا † How good is its first growth! (TA.) — † It (a tree) put forth its leaves. (K.) — † It (foliage) spread. (K.) — نُشِرَتِ الْأَرْضُ, (§, A, K,) aor. ٢, (TA,) inf. n. نُشِرَ, (K,) † The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (§, TA;) or the land, being watered by the rain called الرِّبْع, put forth its herbage. (A, K.) See نُشِرَ, (§, A, Msh,) aor. ٢, (§,) inf. n. نُشِرَ, (K,) † [He sawed wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Msh, K,) with a مُنْشَار. (§, A, Msh.)

2: see 1, in five places, throughout the former half of the paragraph.

3. نَاشَرَهُ الْيَتَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.)

4: see 1, after the middle of the paragraph.

5: see 3, in two places.

6. تَنَاشَرُوا [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.)

8. انتشر [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also نُشِرَ: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — انتشرت The branches of the palm-tree spread forth. (K.) [And انتشرت الأغصان The branches spread forth: and the branches straggled.] — انتشر الخبر † The news spread, or became published, (§, A, K,) † انتشرت among the people. (A.) — And انتشرت الرائحة † [The odour spread, or diffused itself.] (K in art. فوح; &c.) — انتشر النهار † The day became long and extended: (K:) and so one says of other things. (TA.) — انتشر العصب † The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) انتشَارٌ is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (§:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عَجَايَة, (§, * TA,) and that what is termed تَحْرُكُ الشَّطَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — انتشر ذكره † His penis became erect. (TA.) [And hence,] انتشر الرجل † The man became excited by lust. (S, K.) — انتشر الماء [In my copy of the A, انتشر, but this I regard as a mistranscription,] The water became sprinkled; as also نُشِرَ: (A:) [or the latter signifies it became much sprinkled.] — انتشروا فى الأرض They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — انتشرت الغنم, (Msh, TA,) and الإبِل, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Msh;) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — انتشر الأمر † The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَشَتَّت. (TA, art. شت.) — See also 1, latter part of the paragraph. — انتشر also signifies He put himself in motion, and went on a journey. (TA, in art. بسر.) — انتشر الذئب فى الغنم The wolf made an incursion among the sheep or goats. (TA in art. شع.)

10. استنشره He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.)

نَاشِرٌ used in the sense of an act. part. n.: see نُشِرَ. — And in the sense of a pass. or quasi-pass. part. n.: see نُشِرَ. — A sweet odour: (§, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeid:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَاف), after sleep. (ADk, A, K.) — † Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see بِسَاك): (§, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (§, TA;) which it affects with the [disease called] سَهَام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بَيْض, voce بَاض: and see another verse in art. جَرَب, voce أَجْرَب:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جَرَب, voce أَجْرَب:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الرِّبْع: (A:) and what has come forth, of plants, or herbage. (TA.) — Life. (K.)

نَشْرٌ is of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msh, TA,) syn. with مَنُشُورٌ, like as قَبَضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُنْشَرٌ, (§, Msh, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce اِكْتَسَى الْبَايِرَ يَنْشُرُ نَشْرًا — You say يَنْشُرُ نَشْرًا The hawk, or falcon, became clad in spreading and long feathers. (§, TA.) — And hence نُشْرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Msh, K;) as also نُشِرَ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Msh;) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say, رَأَيْتُ الْقَوْمَ نَشْرًا I saw the people in a scattered, or dispersed, state. (§.) And جَاءَ الْقَوْمُ نَشْرًا The people came in a scattered, or dispersed, state. (TA.) — Hence also, نُشِرَ الماء What is sprinkled, of water, (Mgh, TA,) in the performance of the ablation termed الْوُضُوء. (TA.) It is said in a trad., نُشِرَ الْوُضُوءُ.

النَّارِ [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشْرَ الْمَاءِ [Who possesseth what is sprinkled of water?] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — And hence, اللَّهُمَّ أَفْضِمِ نَشْرِي + O God, compose what is discomposed, or disorganized, of my affairs: (K,* TA:) a phrase like لَمْ شَعْنِي (TA.) 'Aisheh says, in a trad., describing her father, فَرَدَّ نَشْرَ الْإِسْلَامِ عَلَى غَيْرِهِ, meaning, + And he restored what was discomposed, or disorganized, [lit., what was unfolded,] of El-Islām, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat them. (TA.) — See also نَشْرٌ.

نَشْرَةٌ † A charm, or an amulet, (رُقِيَّةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A,* L, K;) by which the malady is [as it were] dispersed from him. (L.) Mohāmad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Husan asserted it to be a kind of enchantment. (TA.)

نَاشِرٌ: see نَشْرٌ.

مَنْشَارٌ † [San-dunt;] what falls from the [or saw]; (S;) what falls in نَشْرٌ [or sawing]. (K.)

كَانَ يُكَبِّرُ نَاشِرَ الْأَصَابِعِ — نَشْرٌ act. part. n. of نَشَرَ. — He (Mohammad) used to say اللَّهُ أَكْبَرُ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — جَاءَ نَاشِرًا أذُنِيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] † he came in a state of covetousness, or eagerness. (IAqr, L.) [In a copy of the A, طَائِعًا is erroneously put for طَائِعًا.] — وَأَلْثَمَاتِ نَشْرًا, in the Kur., [lxxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And رِيحٌ نَشْرٌ, of which the pl. is رِيَّاحٌ نَشْرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) نَشْرٌ being syn. with نَاشِرٌ (Bd:) or it signifies in a scattered state. (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَّاحَ نَشْرًا, and نَشْرًا, and نَشْرًا, and نَشْرًا, [Sendeth the winds, &c.,] (K,* TA,) all these being various readings, (TA,) نَشْرًا is pl. of نَشْرٌ, (Bd, K,) in the sense of نَاشِرٌ (Bd;) or the meaning is, in a state of dispersion before the rain; (Jel;) and نَشْرًا is a contraction; (Bd, K;) and the third reading means † quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) نَشْرًا being an inf. n. used as a denotative of rain, in the sense of نَشْرٌ, or as an absolute

objective complement [of يُرْسِلُ], for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean † مُنْشَرَةٌ نَشْرًا [which is virtually the same as the third]: [Zj, K:] another reading is بُشْرًا, pl. of بُشِيرَةٌ, (TA,) or of بُشُورٌ; (TA, in art. بَشَرٌ;) or بُشْرًا, (Bd, Jel,) a contraction of بُشْرًا, (Bd,) pl. of بُشِيرٌ. (Bd, Jel.) — أَرْضٌ نَاشِرَةٌ † Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S;) or having herbage produced by the rain called الرَّبِيعُ. (A.) See نَشْرٌ.

الْمَنْشَرُ † The place of resurrection. (TA.)

صُحُفٌ مَنَشْرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.)

مَنْشَارٌ † [A saw;] a certain instrument for cutting wood. (S, Mgh, K.) — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are minnowed. (K.)

مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultān [or of a viceroy]; (K;) i. e., what is now commonly known by the name of قُرْآنٌ pl. مَنْشُورٌ. (TA.) — † A man whose state of affairs is disorganised, or disordered. (K.)

نشر

1. نَشْرٌ, aor. ʾ and ʾ, (S, Mgh, K,) inf. n. نَشْرٌ, (S, K,) or نَشُورٌ, (Mgh,) He rose, or raised himself, (S, A, Mgh, K,) in the place, (S,) and in his sitting-place, (TA,) and from his place: (A, Mgh:) or he rose a little in his sitting-place: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijāz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] قَامُوا نَشْرًا, (Mgh, TA,) meaning, accord. to Abou-Is-hāk, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IKt, نَشَرَ الْقَوْمُ فِي مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-places, and stood up. (TA.) You say also, نَشَرَ بِالْقَوْمِ فِي الْخُصُومَةِ, inf. n. نَشُورٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.)

— [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — نَشْرَتْ نَفْسُهُ † His soul, or spirit, or stomach, heaved, (A, K,) by reason of fright. (A, TA.) — Hence, from نَشْرٌ in the first of the senses explained above, (Mgh,) or from نَشْرٌ, signifying “high, or elevated, ground.” (Abou-Is-hāk, TA,) نَشْرَتْ عَلَى زَوْجِهَا, (S, K,) or نَشْرَتْ الْمَرْأَةُ, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Mgh,) and بِزَوْجِهَا, (TA,) aor. - and -, inf. n. نَشُورٌ, (S, Mgh, K,) † The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Mgh, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Mgh,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشْرَتْ بَعْلَهَا, (S, A, K,) or مِنْهَا, aor. ʾ and -, (Mgh,) inf. n. نَشُورٌ, (TA,) † Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Mgh:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.)

4. انْشَرَهُ He raised it, (A, Mgh, K,) namely, a place, (Mgh,) or a thing, (K,) from its place. (A, K.) — [Hence,] انْشَرَ عِظَامَ الْمَيِّتِ He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَأَنْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِرُهَا ثُمَّ نَكْسُوها لَحْمًا [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thābit; (Fr, S,* TA:) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — Hence also, انْشَرَ الرِّضَاعُ الْعَظْمُ † The sucking of the breast increased, or augmented, the bone: as also انْشَرَهُ, with rá. (Mgh.)

نَشْرٌ and نَشْرٌ † A high, or an elevated, place; (S, A, Mgh, K;) as also نَشَارٌ: (S, K:) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Mgh) نَشَارٌ, (S, Mgh, K,) and (of the second, S, TA, or of the first, Mgh) نَشَارٌ, (S, Mgh, K,) and (of the second, S, Mgh,) أَنْشَارٌ. (S, Mgh, Mgh, K.) You say, قَعَدَ عَلَى نَشْرٍ مِنَ الْأَرْضِ, and نَشْرٌ, [He sat upon a high piece of ground.] (Mgh.) And أَقْعَدَ عَلَى ذَلِكَ النَّشَارِ Sit thou upon that high place. (S.)

نَشْرٌ: }
نَشْرٌ: } see نَشْرٌ.

نشط *Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding.* (K, TA.) You say, قَلْبٌ نَشِطٌ *A heart rising from its place by reason of fright.* (K, TA.) And تَلٌّ نَشِطٌ *A high, or an elevated, mound, or hill: pl. [reg. of نَشِطَةٌ and irreg. of نَشِطٌ] نَوَاشِطٌ.* (TA.) And رَحْبٌ نَشِطٌ *A protuberant, high, pubes, or mons Veneris.* (TA.) And نَحْمَةٌ نَشِطَةٌ *A piece of flesh elevated, or protuberant, upon the body.* (TA.) And عَرَقٌ نَشِطٌ *A vein constantly swollen and pulsating (A, K*) in consequence of disease (K, TA) or from some other cause. (TA.)* And رَجُلٌ نَشِطٌ *A man having a high, or prominent, forehead.* (TA.) And امْرَأَةٌ نَشِطَةٌ *A woman large in the sides, having the القَصِيرَى [or lowest of the ribs] with the flesh upon it, prominent.* (IAqr, TA.) — Also, (A, TA,) or نَشِطَةٌ, (Mgh,) [but the former is the more common,] † *A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him. (TA.)* See 1. [The former epithet is also applied in like manner to a husband.]

نشط

1. نَشِطٌ, aor. -, inf. n. نَشِطٌ (S, Mgh, K) and مَنَشِطٌ, (TA.) *He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. مَخَفٌ, (Mgh, TA,) and أُسْرِعَ; (Mgh;) contr. of مَخِلٌ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Mgh;) as also نَشِطٌ, (S, K, TA.)* [to do, or on account of, such a thing, or such an affair]. (S, TA.) You say also, نَشِطَ إِلَيْهِ *[He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like].* (TA.) — [Hence, app.,] نَشِطَتِ الدَّابَّةُ *The beast of carriage became fat.* (K.) — نَشِطٌ, aor. -, inf. n. نَشِطٌ, (S, K, TA.) *He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.)* And انْشَطَتِ الإِبِلُ, aor. -, inf. n. نَشِطٌ, *The camels went, either in a right direction or otherwise.* (TA.) — [Hence,] انْشَطَتِ الْهَوْمُورُ *انْشَطَتِ الْهَوْمُورُ تَنْشِطٌ بِصَاحِبِهَا* (S, TA) † *Griefs, or disquietudes of mind, lead forth him who has them [from place to place].* (TA.) Himyān Ibn-Kohāfeh says,

- أَمَسَتْ هَوْمُورِي تَنْشِطُ الْمَنَاشِطَا
 - أَلْشَامُ بِي طَوْرًا وَطَوْرًا وَابِطًا
- [meaning تَنْشِطُ بِي إِلَى الْمَنَاشِطِ, i. e., † *My griefs,*

or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wānif]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ *It goes forth from the main road, to the right, and to the left.* (Lth, K, TA.) And نَشِطَ بِهِمْ *[A road led them forth, and they took it].* (TA.) — نَشِطَ الدَّلْوُ, (S, K, TA.) aor. -, (K, TA) and -, (TA,) [inf. n. نَشِطٌ,] *He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley. (S, K.)* — And hence, الْمَلَائِكَةُ تَنْشِطُ الْأَرْوَاحَ *The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and تَنْشِطُ نَفْسًا [تَنْشِطُهَا] (Fr, L, K [in the CK تَنْشِطُهَا]) which means, (K,) accord. to Ibn-'Arāfeh, (TA,) † they loose the soul of the believer gently. (K, TA.) — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسَنَ مَا نَشِطَتِ الشِّمْرُ, meaning † *Good was her wide stretching out of her fore legs (Aq, S, TA) in her going along. (TA.)* — نَشِطَ الْحَبْلُ, (S, Mgh, K,) aor. -, (K, TA) and so in a copy of the S, or -, (Mgh, TA) and so in a copy of the S, inf. n. نَشِطٌ, (S, Mgh, TA) *He tied the cord, or rope so as to form a knot; (K, TA;) as also نَشِطَهُ, (K,) inf. n. تَنْشِطٌ: (TA:) or he tied it in a knot such as is termed الْاَنْشُوطَةُ; (AZ, S, Mgh;) as also † the latter verb: (Ham, p. vrr:) and نَشِطَ الْعُقْدَةَ he tied the knot so as to form what is thus termed: (Mgh:) and نَشِطَ الْاَنْشُوطَةَ he tied the knot thus termed. (TA.) [See also 4.] — نَشِطٌ, and نَشِطٌ مِنْ عِقَالٍ: see 4.**

2. نَشِطَهُ, inf. n. تَنْشِطٌ, *He, or it, rendered him [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also † انْشَطَهُ. (Yaakoob, K.)* — See also 1, last sentence but one, in two places; and see 4.

4. انْشَطَ, said of a man, (K, TA,) or of a company of men, (S,) *His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشِطٌ [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1].* (S, K.) — As a trans. v.: see 2. — [Hence, app.,] *It (herbage) rendered a beast fat. (S, TA.)* — *He loosed, untied, or undid, (S, Mgh, Mgh, K,) a cord, or rope, (S, K,) or a knot such as is termed الْاَنْشُوطَةُ; (Mgh, Mgh,) as also † انْشَطَ; and † نَشِطَ; (Mgh;) and in like manner, the bond termed عِقَالٌ; (Mgh;) and so, perhaps, † نَشِطَ: (Ham, p. vrr:) he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also † انْشَطَ: (S, K, TA,) he caused the عِقَالُ to become loosed, untied, or undone, by pulling its الْاَنْشُوطَةَ: (K, TA.)*

TA:) *he loosed, untied, or undid, a knot by a single pull. (TA.)* You say also, انْشَطَ الْبَحِيرُ *He loosed, untied, or undid, the الشُّوْطَةُ [of the عِقَالُ] of the camel. (TA.)* And انْشَطَ الْبَحِيرُ مِنْ عِقَالِهِ *He loosed the camel from his عِقَالُ. (Mgh.)* [And hence the saying,] انْشَطَ مِنْ عِقَالٍ *as though he were loosed [from a bond such as is called عِقَالُ]: (S, TA, Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, عِقَالًا مِنْ عِقَالٍ; but this is not correct. (IAth, TA.)* [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] — *He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.)* — See also 8.

5: see 1, first sentence. — تَنْشِطَتْ فِي سَبِيلِهَا *She (a camel) hastened, or was quick, in her going, or pace. (S, K.)* — تَنْشِطُ الْهَفَازَةَ † *He passed through, or over, the desert, (K, TA,) with swift-ness, and with briskness, liveliness, sprightliness, or activity. (TA.)* And تَنْشِطُهُ † *He traversed it quickly, or swiftly. (IB, in TA, voce هَوَاجَبُ.)* And تَنْشِطَتِ الْأَرْضُ † *She (a camel) traversed, or crossed, the land, like the نَاشِطُ in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.)*

8. انْشَطَ *It (a cord, or rope,) became loosed, untied, or undone. (Har, p. rii.)* — † *He (a man) became loosed from the tie of silence, (Har, p. rii; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].)* — As a trans. v.: see 4, in two places. — *He pulled, or drew, a thing. (TA.)* — *He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to † انْشَطَ. (TA.)* You say also, انْشَطَ الْبَالُ, الْمَرْعَى, (Sh, K,) and الْكَلَاءُ, (Sh,) *The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K.)* — *He scaled a fish; (K;) as though meaning he pulled off the scales thereof. (TA.)*

نَشِطٌ [app. a pl. of نَشِطٌ] *Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAqr, K.)*

نَشِطَةٌ as used in the following saying, (Mgh,) الْاَنْشُوطَةُ الْمَنْشُوطَةُ *The right termed انْشَطَ as like the loosing of the bond called عِقَالُ, in respect*

of the speediness with which it becomes of no effect, (Mgh, Mgb,) by delay, (Mgb,) is of the measure *فَعْلَةٌ* from *أَنْشَطَ*, or from *نَشَطَ* in the sense of *انشط*; or the meaning is, *like the tying of theقال*; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.)

بئر نشوط A well from which the bucket does not come forth until it is much pulled, (Aq, S, TA,) by reason of the distance of its bottom; (TA;) *contr. of بئر أنشط*. (K.)

نَشِيطٌ (S, Mgb, K) *Brisk, lively, sprightly, active, agile, prompt, and quick*; (Mgb;) or *pleased, cheerful, happy, or willing*; to do work &c.; as also *نَاشِطٌ* (K); [*نَشِيطٌ*] applied to a man; (S, TA;) and to a beast of carriage; fem. with *ة*: (TA:) pl. *نَشَاطٌ* (Har, p. 591) [and *نَشَاطِي*]. — A man (TA) whose family, or beasts, are in a state of *نَشَاطٌ* [i. e. *briskness, liveliness, sprightliness, &c.*: see 1]; as also *نُشِيطٌ*. (K, TA.)

نَاشِطٌ: see *نَشِيطٌ*. — In a verse of Et-Tirmidh, [see *استطرب*] *شَوْقًا نَاشِطًا* is used for *نَاشِطًا* [By reason of yearning, or longing, desire]. (K, in art. *د. د.*) — A wild bull going forth from land to land, (S, K,) or from country to country. (TA.) — Hence, (S,) *النَّاشِطَاتُ*, as used in the K, lxix. 2, meaning *The stars [or planets] going forth from one sign of the zodiac to another*: (S, K:) or it means *the stars that rise, then set*: (A'Obeyd, TA:) or *the angels that draw forth the souls like as the bucket is drawn forth from the well*: (Zj, TA:) or *the angels that loose the soul of the believer gently*: (Fr,* Ibn-'Arafah, K:) or *the believing souls that are brisk, lively, sprightly, or active, at death*: (K,* TA:) or, as some say, [too fancifully,] *the angels that ratify events*; from *نَشَطَ الْعُقْدَةُ*, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — *أ road going forth from the main road, to the right, and to the left*: (Lth, K*) pl. *نَوَاشِطٌ*: (TA:) which latter word is applied in like manner to water-courses (K, TA) *going forth from the main water-course to the right and left*. (TA.) — See also *نُشِيطٌ*.

بئر أنشط, (K, and so in a copy of the S, as on the authority of Aq, but in another copy of the S the *ا* is without any vowel,) and *بئر أنشط*, (K, and, accord. to the TA, on the authority of Aq, and mentioned by IB on the authority of A'Obeyd,) *A well of little depth, from which the bucket comes forth by means of a single pull*: (Aq, S, K*) the latter may be defended on the ground of *نَشِيطٌ* as originally an inf. n., of

أَنْشَطَ signifying "he loosed, untied, or undid," a knot "by a single pull." (TA.)

أَنْشُوطَةٌ [A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, *عُقْدَةٌ وَشَنِيْطَةٌ*, applied to such a tie; and *شَنِيْطَةٌ*, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (S, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Mgb, TA.) You say, *مَا عَقَالَكَ*, meaning *† Thy love, or affection, is not weak, or frail*. (S.)

مَنْشُطٌ A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to *مَكْرُوهٌ*. (TA.)

[*مَنْشُطٌ* A place to which one goes forth: pl. *مَنْشَاطٌ*. See an ex. of the pl., voce *نَشَطَ*.]

نَشِيطٌ: see *نَشِيطٌ*.

مَنْشُطٌ Having much *نَشَاطٌ* [i. e. *briskness, liveliness, sprightliness, friskiness, &c.*: see 1]. (TA.)

&c. *نشع*.

See Supplement.]

نص

نَصَّ (S, TA,) aor. *نَصَّ*, (Mgh,) inf. n. *نَصٌّ*, (Mgh, TA,) *He raised the thing*; syn. *رَفَعَهُ* [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (S, Mgh, TA.) This is the primary signification: (TA:) or, accord. to Aq, it is from *نَصَّ النَّاقَةَ*, q. v. infra. (S.) You say, *نَصَّ الْعُرُوسَ*, (M, K,) or *نَصَّهَا*, (A, Mgh,) or *نَصَّهَا النِّسَاءَ*, (Mgb,) aor. as above, (A, Mgh,) and so the inf. n., (Mgb,) *He, or she, or the women, raised, (A, Mgb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the منصة*, (M, A, Mgb, K,) or upon the منصة. (Mgh.) And *نَصَّ الظَّبْيَةَ جِيدَهَا* *The doe-antelope raised, or elevated, her neck*. (M, TA.) And *نَصَّ فُلَانٌ* *Such a one was set up as a lord, or chief*. (A, TA.) And *نَصَّ الْبَتَّاعُ*, (M, K,) inf. n. as above, (M,) *He put the furniture, or goods, or utensils, one upon another*. (M, K.) Hence, (TA,) *نَصَّ الْحَدِيثَ*, (M, Mgb, TA,) or *نَصَّهُ إِلَى*, (A,) aor. and inf. n. as above, (M, Mgb, TA,) *† He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person in-*

tervened; syn. *رَفَعَهُ*; (M, TA;) [i. e.] *نَصَّ إِلَى* signifies *إِسْنَادَهُ* (Mgb:) I Aq says, (TA,) *نَصَّ* signifies *إِسْنَادُ إِلَى الرَّئِيسِ الْأَكْبَرِ* [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Mohammad, or the author of the tradition]; (K, TA;) [i. e.] *نَصَّ الْحَدِيثَ* signifies *إِسْنَادَهُ وَرَفَعَهُ إِلَى الرَّئِيسِ الْأَكْبَرِ*. (Mgh.) You also say, *نَصَّ الْحَدِيثَ إِلَيْهِ*, (K,) or *نَصَّ فُلَانٌ*, (S,) *† He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above*; syn. *رَفَعَهُ*. (S, K.) See also *أَنْصَحَ* — *نَصَّ الشَّيْءَ* *† He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it*. (M,* K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See *نَصَّ الْعُرُوسَ*, above.] — [Hence, *نَصَّ عَلَى شَيْءٍ*, aor. and inf. n. as above, *† He, or it, (generally said of a passage in the K, or a trad.) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying* *نَصَّ* also signifies *التَّوْقِيفَ وَالتَّعْيِينَ عَلَى شَيْءٍ* (K:) [for which I would rather read *مَا* *نَصَّ* *عَلَى شَيْءٍ* *نَصَّ* also signifies *التَّوْقِيفَ وَالتَّعْيِينَ*: adding the observation that *نَصَّ* as syn. with *نَصَّ* is restricted in art. *وقف* in the K to a special relation to the law: and that *نَصَّ عَلَى الشَّيْءِ* is often found explained as signifying *تَعْيِينُهُ*; as, for instance, in p. 377 of Han:] these significations of *نَصَّ* are tropical, from that word as denoting "elevation" and "appearance." (TA.) See also *نَصَّ* below. — [From *نَصَّ* signifying "he raised it," and consequently "he made it apparent," are derived several other significations, here following.] — *يَنْصُرُ* [app. for *عَنْدَهُ*] occurs in a trad. respecting Heraclius, meaning *† He elicits, and makes apparent, their opinion*: (TA:) or *نَصَّ الرَّجُلُ*, (S, M, &c.,) inf. n. as above, (M,) signifies *† he went to the utmost point in questioning, or asking, the man respecting a thing, (S, K,) so as to elicit what he possessed [of information respecting it]; (S;) i. e. (TA) † he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or † he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it]. (M.) [See also S.] — [In like manner you say,] *نَصَّ النَّاقَةَ*, (S, M, Mgh, K,) and *النَّاقَةَ*, (M, Mgb,) aor. as above, (M,) and so the inf. n., (S, M,) *He made the**

she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْقُوع; syn. رَفَعَهَا فِي السَّيْرِ: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّصُّ as signifying الرَّفْع; for the phrase رَفَعَهَا فِي السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity]: (Aq, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Mghb:) نَصَّ, alone, also occurs in a trad., (M, Mghb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and نَصَّ نَاقَتَهُ signifies the same as نَصَّهَا. (IKtt, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O,* TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِيصُ signify السَّيْرَ الشَّدِيدَ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, -, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with نَصِيصٌ for its inf. n., as signifying *valide incessit*: but see نَصَّ below.] — [Hence, app.,] النَّصُّ also signifies The urging or inciting [a beast]; syn. الْحَثُّ. (M.) — And نَصَّ, (M, K,) aor. -, inf. n. نَصَّ, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also نَصَّصَهُ. (S, M, K.) Hence the saying, فَلَانْ يَنْصُ أَنْفَهُ غَضَبًا (K, TA [in the CK, incorrectly, يَنْصُ,]) Such a one moves about his nose by reason of anger. (TA.) And نَصَّصَ نَاقَتَهُ He moved about his tongue; (S, M;) like نَصَّصَهُ; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the latter not being, as some assert it to be, substituted for the latter; for these two letters are not of the same kind so as to be commutable. (M.) — See also 8.

2: see 3.

3. نَصَاة (K,) inf. n. مَنَاصَاة (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also نَصَّصَهُ (K,) inf. n. نَصَّصَ. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.]

6. تَنَاصَى الْقَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.)

8. النَّصُّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K,* TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written

نَصَّ.] You say also, انْتَصَتِ الْعَرُوسُ (M, K,) or انتصت على البينة (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the مَنَصَّة. (M, A, K.) — He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.)

R. Q. 1. نَصَّصَ (S, M, K,) inf. n. نَصَّصَاة (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — [Also,] said of a camel, it is like خَصَّصَ; (S;) i.e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَصَّصَ.] — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) — نَصَّصَ used transitively, see 1, latter portion, in three places.

نَصَّ The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (S, M,) of 'Alee (S,) إِذَا بَلَغَ النِّسَاءَ نَصَّ الْحَقَاقِ (S,* M, K,*) or نَصَّ نَصَّصَ (S,* TA,) but the former is that which is commonly known; (TA;) i.e. When women attain the period of mature intellect, (Mbr, S, K, TA,) and know the real natures of things, (K, art. حق.) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الْحَقَاق (K,* TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الْحَقَاق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K,* TA;) and الْحَقَاق, also, in this case, accord. to some, properly signifies the same, being a pl. of حَقَّة; (TA in art. حق;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) — In the conventional language of men of science, it signifies † A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure فَعْلٌ in the sense of the measure مَفْعُول (Mghb:) or a نَصٌّ of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:)

so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خطبة of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-án, and of the Sunneh: from النَّصُّ as denoting "elevation" and "appearance:" or, as some say, from نَصَّه as signifying "he elicited, and made apparent, his opinion." (TA.) Hence, also, as used by the practical lawyers, it signifies † An evidence, or a proof: (TA:) [and particularly a text of the Kur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نَصُوصٌ. (Mghb.) — [Also, † The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] — Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) — سَيَّرَ نَصَّ, and نَصِيصٌ (S, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدُّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصَّ and نَصِيصٌ signify a vehement pace or going. (M.) See 1.

نَصِيصٌ: see نَصَّ, last sentence, in two places.

هُوَ نَصَّاصُ الْأَنْبِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.)

حَيَّةٌ نَصَّاصٌ A serpent that moves about much. (K.) [See also نَصَّاصٌ.]

أَنْصُ [a comparative and superlative epithet from نَصَّ الْحَدِيثِ q.v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنْصَ لِلْحَدِيثِ مِنَ الزُّهْرِيِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصَّ,) than Ez-Zuhree; i.q. أَسْنَدٌ أَرْفَعُ لَهُ. (TA.)

مَنَصَّة: see what next follows, throughout.

مَنَصَّة (S, M, A, Mghb, K,) or مَنَصَّة (Mghb,) The thing upon which a bride is raised (S,* A, K) and seated, (Mghb,) or shown or displayed, (M,) or upon which she stands (نَصَّ [but this is probably a mistake for تَقَعُد, i.e. sits,]) when displayed to the bridegroom, (Mghb,) in order that she may be seen (M, Mghb) [and distinguished] from among the women; (Mghb;) being a chair, (Mghb, Mghb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kees (Mghb, K) as being an instrument, (Mghb,) or with fet-h [as being a place]: (Mghb:) accord. to some authorities, مَنَصَّة and

نَصَبٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَةٌ [i.e. a kind of curtained canopy] (K, TA) over the مَنْصَةُ: (TA:) from مَنْصَأٌ, q. v. (K.) It is said in a proverb, وَضِعَ فُلَانٌ عَلَى الْبِنَةِ + Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.)

نَصَأَ

1. نَصَأَهُ, aor. ʾ, He took him by the نَاصِيَةِ [or forelock]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — نَصَأَ, aor. ʾ, (S, K,) inf. n. نَصِئُ, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — نَصَأَ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّ. (S.)

نَصَبَ

1. نَصَبَ, aor. ʾ, inf. n. نَصِبُ; (S, K;) and نَصَّبَ; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — He set up, a stone as a sign, or mark. (Msb.) — نَصَبَ رَأْسَهُ He raised his head. (TA.) — نَصَبَ, aor. ʾ, inf. n. نَصِبُ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — نَصَبْتُ فُلَانًا كَذَا I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عَرَضَ.) — نَصَبَ فُلَانٌ لِعِمَارَةِ الْبَلَدِ [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to buildings, culture, population, &c.]. (A.) — نَصَبَ, aor. ʾ, inf. n. نَصِبُ, (S, K,) or نَصَبَ نَصَبَ الْعَرَبِ, (S,) + He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.) of the description termed حُدَا, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصِبُ is The kind of singing, or chanting, above described: (S, K:) or a kind of حُدَا resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Páik.) — نَصَبَ, [aor. ʾ, (not ʾ), inf. n. نَصِبُ,] He wrote, or pronounced, the [final] letter with نَصِبُ; (S;) which is, in the case of the final inflection of a word, like نَصِبُ in the non-inflection: (S, K:) [i.e., he wrote it, or pronounced it, with

ʾ or ʾ:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَبَ الْكَلِمَةَ [He wrote, or pronounced, the word with نَصِبُ, i.e., making its vowel of inflection ʾ or ʾ &c., according to the rules of grammar:] he made the word to have fet-ḥah as its vowel of inflection. (Msb.) — نَصَبَ لَهُ الْحَرْبَ, (inf. n. نَصِبُ, TA,) He made war upon him: syn. وَضَعَ. (K.) — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نَصِبَ, and of the agent, نَصَبَ. (M, K.) — نَصَبَ لَهُ, aor. ʾ, inf. n. نَصِبُ, + He acted with hostility, or enmity, towards him. (S, K.) See also 3. — نَصَبْتُ لَهُ رَأْيًا + I gave him counsel from which he should not deviate. (A.) — نَصَبَ, aor. ʾ, (inf. n. نَصِبُ, TA,) He put down a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) — [He set, or put, absolutely: often used in this sense.] — نَصَبَهُ, aor. ʾ; and نَصَبَهُ, (inf. n. نَصَابُ, TA,) It (disease) pained him; occasioned him pain. (K.) — نَصَبَ الشَّيْرَ, aor. ʾ, (inf. n. نَصِبُ, TA,) + He strove, or exerted himself, unusually in his pace: (K:) or نَصَبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَصِبُ is the first pace; then, الدَّبَبُ, [but see وَجَعَ]; then, العَنَقُ; then, الرِّتْلُ; then, العَسَجُ; then, التَّزِيدُ; then, الِهْلَاجَةُ. (TA.) — نَصَبَ, aor. ʾ, inf. n. نَصِبُ, He was fatigued, tired, or wearied, (S, K.) — نَصَبَ, inf. n. نَصِبُ, He suffered difficulty, trouble, distress, or affliction. (TA.) — نَصَبَ He strove; laboured; or toiled. (K.) — نَصَبَ فَإِذَا فَرَّغْتَ فَاتَّصِبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Kāṭadeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ.

2. نَصَبَتِ الْخَيْلُ آذَانَهَا The horses erected their ears often, or exceedingly. The tesheed is to render the signification frequentative or intensive. (S.) — See 1, and 3.

3. نَاصَبَهُ الشَّرَّ, (inf. n. مَنَاصِبُهُ, TA,) + He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also نَصَبَهُ, (K,) unaugmented. (TA: in the CK, نَصَبَهُ.) See also نَصَبَ لَهُ.

4. نَاصَبَهُ He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied,

him; (CK, TA;) as also نَصَبَ لَهُ; (TA;) and perhaps نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — نَاصَبَ He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسْنَدَهُ إِلَيْهِ. (TA.) — نَاصَبَهُ He assigned him, or gave him, a نَصِيبٌ; i.e., a lot, or portion. (K.) — نَاصَبَ الْيَكِينَ He made, or put, a handle (نَاصَبٌ) to the knife. (S, K.)

5. تَنَصَّبَتِ الْأُتُنُ حَوْلَ الْحِمَارِ The she-asses stood round the he-ass. (S, K.) — See 8.

6. تَنَاصَبُوهُ They divided it into lots, or portions, among themselves. (TA.)

8. تَنَصَّبَ and تَنَصَّبَ, quasi-pass. of نَصَبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نَصَى.) — He stood erect, raising his head. (TA.) — [It was, or became, erect, vertical, or perpendicular.] — تَنَصَّبَ شَعْرُهُ His hair, being full-grown, stood out: see مَنَتَصَّبَ. — تَنَصَّبَ (TA) and تَنَصَّبَ (K) + It (dust) rose high. (K, TA.) — تَنَصَّبَ Set up thy cooking-pot [upon the مَنْصَبُ, or trivet,] to cook, said to a cook. (IAqr.) — تَنَصَّبَتْ [Its teeth stood out forwards: see مَنَتَصَّبَ:] said of a mouth. (TA, art. دَفَقَ.) — تَنَصَّبَ is often used absolutely as meaning An erection of the penis. — تَنَصَّبَ الْحَرْفُ The letter [meaning the final letter of a word] was written, or pronounced, with نَصِبُ: [see نَصَبَ]. (S.)

نَصِبُ: see نَصَبَ, (of which it is the inf. n.,) throughout. — نَصَبَ and نَصَّبَ and نَصَّبَ and نَصَّبَ A sign, or mark, set up to show the way; or a standard set up: syn. عَلَمٌ مَنُصُوبٌ. (K:) i.e., set up [as a sign] to a people: (TA:) or نَصِبُ is pl. of نَصِيبَةٌ, like as سُنُنٌ is of سُنَيْبَةٌ. (Lth, TA.) Also, نَصِبَةٌ, A pole, or mast; syn. سَارِيَةٌ. (K:) set up to show the way: (TA:) also, أَنْصَابٌ and تَنَاصِبٌ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. صُورٌ and أَعْلَامٌ. (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, تَنَاصِبٌ [pl. أَنْصَابٌ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصِبٌ, meaning as above: others نَصَبٌ, meaning “idols.” (Zj.) — نَصِبٌ also signifies A goal; or limit; syn. هَاقِيَةٌ. (K:) or rather, some say that

it has this signification [in the verse of the *Kur.* above referred to]; but the former meaning, of "a sign, &c.," is the more correct. (TA.) — See also *نَصَبٌ* and *نَصَبٌ*, below. — *نَصَبٌ*, with respect to rhyme in a verse, is *The being free from anything that would mar it*, (Akh, K,) *when the verse itself is not curtailed*; for when the verse is curtailed, the term *نَصَبٌ* is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from *النَّصَبُ*, as signifying "the standing erect; being tall; making one's self tall, by stretching the neck;" and therefore not applied to verse that is curtailed. (IJ, ISd.) — *نَصَبٌ* One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers. (TA, art. *عرض*.) See 1. — *نَصَبٌ* [A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.)

نَصَبٌ عَيْنِي, and *نَصَبٌ* عَيْنِي, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; *This is a conspicuous object of my eye; a thing in full view of my eye*: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — *نَصَبٌ* عَيْنِي *I made him, or it, a conspicuous object, or a thing in full view, of my eye.* (TA.) — Mtr says, that *نَصَبٌ*, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] *conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded.* (MF.) — *نَصَبٌ* (S, K) and *نَصَبٌ* (K) *Evil; (S;) trial; affliction; misfortune: (S, K;) so in the Kur, xxxviii, 40: (S;) disease: (K;) affliction occasioned by disease.* (Lth.) See also *نَصَبٌ*.

نَصَبٌ: see *نَصَبٌ*.

نَصَبٌ [as a subst.] *Fatigue; weariness; toil. — Difficulty; trouble; distress; affliction.* (TA.) See the verb: and see *نَصَبٌ*.

نَصَبٌ *Diseased; sick; and in pain.* (K.)

نَصَبٌ: see *نَصَبٌ*. — *نَصَبٌ* (K, Mqb) and *نَصَبٌ* (K: accord. to the S, the latter is sometimes written *نَصَبٌ*: [but it seems that *نَصَبٌ* is the more common of the two words:]) and *نَصَبٌ* (S, Mqb) *What is set up and worshipped to the exclusion of, or in preference to, the true God: (S;) or anything that is so worshipped: (K;) or a stone that is set up and so worshipped: (Mqb:) the pl. of *نَصَبٌ* is *أَنْصَابٌ* (S, Mqb:) or *نَصَبٌ* is a pl. of *نَصَبٌ*, like as *سَقَفٌ* is of *سَقْفٌ* (Mqb:) or it is a pl. of which the sing. is *نَصَابٌ*; and it may be a sing., the pl. of which is *أَنْصَابٌ* (Zj:)*

which last word, accord. to some, is syn. with *أَنْصَابٌ*: but others deny this; because *أَنْصَابٌ* are figured and sculptured or painted; whereas *نَصَابٌ* are of an opposite description. (Mqb.) [See a verse cited in art. *مور*.] — Also, *أَنْصَابٌ* Certain stones which were set up around the Kaabah, over which it was customary for the name of some deity to be pronounced in the killing of animals (*يَهْتَلُ عَلَيْهِمْ*), and upon which victims were slain in sacrifice to another, or others, than the true God: (ISd, K:) pl. of *نَصَبٌ*, as *عَنْقٌ* is of *عَنْقٌ*; or of *نَصَبٌ*, as *أَقْفَالٌ* is of *قَفْلٌ*. (TA.) — *نَصَبٌ*, as occurring in the *Kur*, v. 4, signifies *An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood: (Kt:) or pl. of *نَصَابٌ*, and signifying idols.* (Jel.) — *أَنْصَابُ الْحَرَمِ* The limits of the sacred territory [of Mekkeh]; (K;) i. e., signs, or marks, set up there, whereby it might be known. (TA.) See also *نَصَبٌ*.

نَصَبَةٌ A laying of a snare; meaning a plot, a stratagem, or an artifice. (TA.)

نَصَبَةٌ: see *نَصَبٌ*.

مَغِيبُ الشَّمْسِ *نَصَابٌ* The place of sun-set; (K;) the place to which it returns. (TA.) — See *مَنْصَبٌ*: and *نَصَابٌ* The handle of a knife; (S, K;) in which the *سِيلَانٌ* is set: (TA:) pl. *نَصَبٌ*. (K.) — *نَصَابٌ*, of property, † *The amount which renders it incumbent on the possessor to pay the alms, or tax, called الزَّكَاةُ: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenars, or forty sheep or goats. (IbrD.)] So called as being the "source" whence the tax comes.* (Mqb.)

نَصِيبٌ (S, K) and *نَصِيبٌ* (K) † *A share, or portion, or lot, syn. حَظٌّ: (S, K;) of a thing; (S;) or of anything; (TA;) a set portion: (A:) [hence it appears to be in the sense of *أَنْصَابٌ* what is set:] pl. of the former *أَنْصَابٌ* and *أَنْصَابَةٌ* (K, Mqb) [the latter a pl. of pauc.], and *نَصِيبٌ*. (Mqb.) — *نَصِيبٌ* A tank, or cistern. (S, K.) — *A snare, or fowler's net, set, or set up: (S, K:) thus in the sense of *مَنْصُوبٌ*. (TA.) See also *مَنْصُوبَةٌ*.**

نَصَابَةٌ (S,) or *نَصَابٌ* (K,) which latter is the pl. of the former, (TA,) *Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay.* (S, K.) Dhu-r-Rummeh says,

• هَوَّلَانَا فِي بَادِي التَّيْمَةِ دَائِرَ
• قَدِيرٍ يَغْدِرُ الْهَاءُ بُلُجَ نَصَابَتِهِ

[We poured it out into an old cistern of which the water was dried up and the bottom apparent,

which for a long time had contained no water, the stones set up around which, having their interstices filled up with kneaded clay, were black and white]. (S.) The pron. in *هَوَّلَانَا* refers to a large bucket mentioned before. (TA.) — *نَصَابٌ* is also explained by A'Obeid as signifying *Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied.* (TA.) See *نَصَبٌ*.

نَصَبٌ هَرٌّ *نَصَبٌ* i. q. *مَنْصَبٌ*, Grief, or anxiety, that fatigues, tires, or wearies: (K:) after the manner of a rel. n.: (Sb, K:) meaning *نَصَبٌ*; like *تَامِرٌ* and *لَابِنٌ*: or *نَصَبٌ* is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by *فِيهِ*; i. e. *يُنْصَبُ فِيهِ*, in which one is fatigued, tired, or wearied; like *يَتَامَرُ فِيهِ*, meaning *يَتَلَبَّسُ فِيهِ*, &c.: (S:) or the phrase *نَصَبُ السَّيْرِ*, in the sense of *أَتَعَبُهُ*, has been heard; (K;) and *نَصَبٌ* is its act. part. n. (TA.) — *نَصَبٌ* *نَصَبٌ* is also said to be a phrase of the same kind as *مَوْتُ مَائِتٌ*, and *شَعْرٌ شَاعِرٌ*; [therefore meaning *Severe fatigue, or difficulty, or trouble, and the like*]. (TA.) — Also *نَصَبٌ* *دَوٌّ* *مَنْصَبَةٌ* † *A fatiguing, laborious, or troublesome, life.* (K.) — *النَّوَصِبُ*, and *أَهْلُ النَّصَبِ*, and *النَّاصِبِيَّةُ*, Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Abou-Talib: (TA:) [so called] because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawarij, الخوارج. (TA.)

نَاصِبَةُ الشَّجَاعِ The eye of the serpent called *شَجَاع*, which it raises to look. (TA in art. *شَجَاع*.) — By the expression *نَاصِبَةُ الشَّجَاعِ* in the following words of the poet,

* بَصَرَ كَنَاصِبَةِ الشَّجَاعِ الْمُرِيدِ *

is meant *Like the eye of the brave man, which he raises (يَنْصِبُهَا) to look at, or see, something.* (TA.)

نَاصِبَةٌ: see *نَاصِبَةٌ*.

أَنْصَبٌ A goat having erect horns: (S, K:) fem. *نَصَبَاءٌ*. (S.) — *أَنْصَبَاءٌ* A she-camel having an elevated breast. (S, K.) — *أَنْصَبَاءٌ* An ear that is erect, and approaches the other ear. (TA.)

مَنْصَبٌ [so accord. to the copies of the S and K in my hands, and the Mqb, which states it to be of the same measure as *مَنْسَجِدٌ*, and the TA: written by Golius and Freytag *مَنْصَبٌ*:] and *نَصَابٌ* † *Origin; source: (S, K, Mqb:) of anything; (TA:) that to which a person or thing is referred, as his or its mother, &c.*

مَرْجِعٌ (K); place where, or whence, a thing grows; (Msb); place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نُصُبٌ and أَثْبَابٌ. (Az, Msb.) — He has an excellent origin. (Msb.) —

نَصَابٌ and هُوَ يَرْجِعُ إِلَى مَنْصَبٍ صِدْقٍ, He traces back his lineage to an excellent origin. (TA.) — مَنْصَبٌ + Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. شَرَفٌ and حَسَبٌ: from the same word as signifying "origin, source, &c." (Esh-Shiháb.) — لِفُلَانٍ مَنْصَبٌ To such a one pertains eminence of rank or station. (Msb.) — امْرَأَةٌ ذَاتُ مَنْصَبٍ A woman of rank or quality &c., (حَسَبٌ) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — مَنْصَبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ], + A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifā el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — [أَرْبَابُ الْمَنَاصِبِ] + Functionaries; magistrates. — See مَنْصَبٌ.

مَنْصَبٌ An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAar, K:) as also مَنْصَبٌ. (MF.)

مَنْصَبَةٌ Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ.

مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَةٌ or حَبَالَةٌ (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, + An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَّى فُلَانٌ مَنْصُوبَةً [Such a one framed a stratagem, or plot]. (Z.)

مَنْصَبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — صَفِيعٌ مَنْصَبٌ [Broad and thin stones] set up, one upon another. (S.) — نَفَرٌ مَنْصَبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَتَبٌ.] — مُجَعَّدٌ مَنْصَبٌ, accord. to the K, i. q. مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ, Soft moist earth; as in other books. (TA.)

مَنْصَبٌ Dust rising high. (S.) — + Hair full grown, and standing out. (TA, art. سَبَر.) — أَتَانٌ مَنْصَبٌ إِلَى خَارِجٍ (S in art. دَقِ) or (JK in that art.) Teeth standing out or forward.

يَنْصُوبُ: }
أَنَاصِبُ: } see نَصَبٌ.
تَنَاصِبُ: }

نصت

1. نَصَتَ, aor. ٢, (L, K,) inf. n. نَصْتُ; (L;) and ٢ انصت, inf. n. انصَاتَ, (S, L, K) which latter is the more approved; (L;) and ٢ انصتت; (L, K;) He was silent: (L, K;) or he was silent and listened: (S;) or he was silent to listen: (L;) or he was silent as one listening: (Er-Rághib;) or he listened: (Msb:) or انصت signifies he stood, or paused, listening. (Msb.) — ٢ انصته, and ٢ نَصَتَ لَهُ, (S, K,) and ٢ انصته, (Z,) and ٢ نَصَتَ لَهُ, (L,) He was silent, and listened to his speech. (S, K, &c.)

4. انصته He made him silent; silenced him. (Sh, K.) — انصته عَنِي He made him to be silent, [and to abstain] from [speaking of, or to,] me. (Aq.) — See 1. — انصت لَلْبَوِ He inclined to play, or sport. (IAar, K.)

8: see 1.

10. استنصته He asked him, or desired him, to be silent: (K;) or, to be silent and to listen to him. (TA.)

نُصَّةٌ Silence: [or silence and listening, &c.] (K.)

نصح

1. نَصَحَ, and نَصَحَهُ, (S, K, &c.) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. ٢, inf. n. نَصَحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نَصَاحَةٌ and نَصَحٌ (L) and ناصحه ٢ and نَصَاحَةٌ (K); and نَصَحَ (TA) and نَصُوحٌ, inf. n. مَنَاصِحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — نَصَحْتُ لَهُ نَصِيحَتِي, inf. n. نَصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — نَصَحْتُ قَوْمَهُ, inf. n. نَصُوحٌ; His repentance was, or became, true, or sincere, [&c.]: see نَصُوحٌ.

(A.) — جِئْنَاكَ لِلنَّصَاحَةِ نَرْتَأِي لِبُرْقَانِكَ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رَقَعَ]. (S, art. رَقَعَ.) — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) — نَصَحَ, (S, K,) aor. ٢, inf. n. نَصَحٌ; (S;) and ٢ نَصَحَ; (K;) † He served a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) — نَصَحَ الرَّيُّ, (inf. n. نَصَحٌ, TA,) † He (a man, TA,) drank until he was satisfied. (K.) — نَصَحَتِ الْإِبِلُ الشَّرْبَ, aor. ٢, inf. n. نَصُوحٌ, † The camels drank in good earnest. (IAar, S.) — نَصَحَ الْغَيْثُ الْبَلَدَ, (inf. n. نَصَحٌ, TA,) † The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) — نَصَحَ, aor. ٢, inf. n. نَصَحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáir. (TA.)

3. مَنَاصِحَةٌ, inf. n. نَاصِحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.)

4. انصح He watered camels so as to satisfy them with drink. (IAar, S, K.)

5. نَصَحَ He was prodigal of نَصَحٌ [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee, أَبَاكَرٌ وَكَفَرَةٌ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — نَصَحَ He affected to be like, or imitated, نَصَحَةٌ [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.]: see نَاصِحٌ. (S, K.) — See 1.

6. تَنَاصَحُوا [They advised or counselled one another sincerely or faithfully, &c.]: see 1. (A, art. فَضَحَ.)

8. نَصِيحَةٌ انتصح He accepted نَصِيحَةٌ (S, K,*) or نَصَحٌ, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited

يَقُولُ أَتَنْصِيحِي إِثْنِي لَكَ نَاصِحٌ [He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and اِتَّنَصَحْ اَللَّهُ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيحٌ [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نَصِيحَةً

لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِي، i. e. نَصَحًا وَلَا أَنْتَصَحَا
[I do not desire of thee sincere or faithful advice, nor thy taking me as a
sincere or faithful adviser]. (L.) — See 10.

10. انتصحه، (S, L,) and نصحه، (S, L,) *He reckoned him, or deemed him, نصيح،* (S, L,) i. e., a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.)

نَصَاحٌ † Thread (S, K) with which one sews: (S:) pl. نَصَاحٌ (K, TA; in the CK نَصَاحٌ) and نَصَاحَةٌ: (K:) the kesreh and l in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also نَصِيطٌ.]

نَصَاحَاتٌ Skins. (S, K.) Aṣ cites as an ex. this verse of El-Aṣṣha,

* فَتَرَى الْقَوْمَ نَشَاوَى كَلْبِهِمُ *
* مِثْلَمَا مَدَّتْ نَصَاحَاتُ الرَّبْحِ *

(S, &c.) رِبْع here signifies, accord. to some, a young camel such as is called رِبْعٌ: (Az:) or a lamb, or kid: (ISd:) or the bird called in Persian زَاغ. (TA.) [But see what follows.] — Also, (accord. to El-Muḥriḡ, TA.) Snares, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops (حَلَقٌ) made to them, which are set, and with which apes (قُرُودٌ) are caught; (K;) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aṣṣha cited above; رِبْعٌ, originally رِبَاحٌ, signifying apes. (TA.)

نُوبَةٌ † True, or sincere, repentance: (S, K:) from نَصَحَتِ الْإِبِلُ الشَّرْبُ: (IAṣr, S:) or [repentance that mends one's life:] from نَصَحَ الثَّوْبُ, agreeably with the saying of Moḥammad, "He who traduces the absent mends, and he who begs forgiveness of God mends:" [see رَقَا:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Moḥammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) نَصَحٌ being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeenah read [in the K, lxi., 8,] نَصُوحًا: but some read نَصُوحًا, which is an inf. n. (Fr.)

نَصِيعٌ: see نَاصِحٌ.

نَصِيحَةٌ, an inf. n., (L, Mṣb,) or a simple

subst., (S, K.) Sincere, honest, or faithful, advice, or counsel, and conduct: (Mṣb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نَصَائِحُ].

نَاصِحٌ: see نَاصِحٌ.

نَاصِحٌ (act. part. n. of نَصَحَ) and نَصِيحٌ are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts: (Mṣb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نَصَحَ لَهُ:] pl. of the former نَصَائِحُ and نَصَائِحُ: (K;) and of the latter, نَصَائِحُ. (S.) — رَجُلٌ نَاصِحٌ الْجَنِبِ † A man pure, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طَاهِرُ الثَّوْبِ [q. v.]. (TA.) [See also art. جَب.] — نَاصِحٌ (S, K) and نَاصِغٌ and نَاصِغِي † A sewer; a worker with the needle; a tailor. (S, K.) — نَاصِغٌ † Pure, or clear, honey, (Aṣ, S, K,) &c., like نَاصِغٌ (Aṣ, S). — سَقَانِي نَاصِغَ الْعَسَلِ † He gave me to drink white honey; or fine, or thin, white honey. (A.) — غِيُوثٌ نَوَاصِغٌ † Rains succeeding one another. (A.)

مِنْصَحَةٌ and مَنَصَحٌ † A needle, with which one sews. (L, K.) If thick, it is called شَخِيرَةٌ. (L.)

مَنْصُوحٌ: see مَنْصُوحٌ.

مَنْصُوحٌ (A, L,) and مَنْصَاحٌ (A,) † A shirt that is rent (A) and sewed. (L.) [See also مَنْصُوحَةٌ.] — أَرْضٌ مَنْصُوحَةٌ † A land plentifully watered by rain, (K,) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.)

مَنْصُوحٌ † Well sewed. (AA, K.) [See also مَنْصُوحٌ.] — Also † A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مَتَرَقِعٌ, q. v. (TA in art. مَتَرَقِعٌ.)

نصر

نَصَرَ، (M, A, K,) aor. ٢, (M,) inf. n. نَصْرٌ (M, A, K) and نَصْرَةٌ, (A,) or this is a simple subst., (S, Mṣb,) and نَصُورٌ, (K,) [but see the verse of Khidāsh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M, A, K,) against his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:)] he supplied his want, or somewhat thereof. (TA.) Kidāsh Ibn-Zuheyr says,

* فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً *
* فَبِتِلْكَ الْجَوَارِي عَقَبَهَا وَنُصُورَهَا *

[And if thou complain of treachery from a friend, those requitals are its result and its avengers, or avengement]: here نَصُورٌ may be a pl. of نَاصِرٌ, like نَصُورٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَ، (S, A, Mṣb,) and مِنْ عَدُوِّهِ، (S, A, Mṣb,) aor. ٢, (S, Mṣb,) inf. n. نَصْرٌ (S, A, Mṣb) and نَصْرَةٌ, (A,) or this, as remarked above, is a simple subst., (S, Mṣb,) He (namely, God, S, A, or a man, Mṣb,) aided or assisted him, and strengthened him, against his enemy: (Mṣb:) [he avenged him of his enemy. (See 8.)] And نَصَرَ اللَّهُ God made him to be victorious, to conquer, or to overcome: so in the K, xxii. 15, where the pronoun relates to Moḥammad. (TA.) In the K, xlvii. 8, إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bḍ, Jel:) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Baṣā'ir.) And the trad. أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نَصَرَ، (K,) inf. n. نَصْرٌ and نَصْرَةٌ, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] He served or preserved him from him or it. (K.) — نَصَرَ اللَّهُ God gave rain to the earth or land. (A.) And نَصَرَ الْغَيْثُ الْأَرْضَ، (S, M, K,) [aor. ٢,] inf. n. نَصْرٌ, (M,) † The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نَصَرَ الْبَلَدَ † it assisted the country to produce abundance of herbage: (TA:) and نَصَرَتِ الْأَرْضُ † the earth or land was watered by rain. (S.) — Hence, نَصَرَ، aor. ٢, inf. n. نَصْرٌ, † He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أَنْصُرُونِي نَصْرَ كَهْمِ اللَّهِ, meaning, † Give ye to me: may God give to you.

(M, A.) — **نَصْرَهُ** **الله** also signifies † *God bestowed upon him the means of subsistence, or the like*; syn. **رَزَقَهُ**. (IKtt.)

2. **نَصْرَهُ**, (inf. n. **نَصَّرَهُ**, K,) *He made him a Christian*. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] **فَأَبَوَاهُ يُهَوِّدَانِهِ وَيَنْصَرَانِهِ** [But his two parents make him a Jew or make him a Christian]. (S.)

3. **نَصْرَهُ** *He rendered reciprocal aid to him*. See an ex. voce **عَاصَرَ**.

5. **تَنْصُرُ** *He laboured, or strove, to aid, or assist*; syn. **عَالَجَ النَّصْرَ**: (M, K:) not of the same category as **تَحَلَّمَ** [he endeavoured to acquire **حِلْمٌ**] and **تَبَرَّرَ** [he endeavoured to characterize himself by **بِرٌّ**]. (M.) — *He became a Christian*. (M, K.)

6. **تَنَاصَرُوا** *They aided or assisted one another*: (S, Mgh, TA:) *they assisted one another to aid*. (M, A, K, TA.) — **تَنَاصَرَتِ الْأَخْبَارُ** † *The accounts, or tidings, confirmed, or verified, one another*. (M, K, TA.)

8. **انْتَصَرَ** *He defended himself*: (Bd, Jel, lv. 35:) *he defended himself against his wronger, or injurer*. (TA.) — **انْتَصَرَ مِنْهُ** *He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other*: (Az, TA:) *he revenged himself upon him*. (Az, S, M, * Mgh, K.)

10. **اسْتَنْصَرَ** *He asked, sought, or desired, aid, or assistance*. (M, K.) And **اسْتَنْصَرَهُ** *He asked him to aid him*, (S, Mgh, K,) **عَلَيْهِ** *against him*, (S, K,) i.e. against his enemy. (S, TA.) — † *He begged*; (K;) as though he asked for a gift, which is termed **نَصْرٌ**. (TA.)

نَصْرٌ [used a subst.,] *Aid or assistance, rendered to another, especially against an enemy*: [avengement of another:] *victory or conquest*: (Bd, xxix. 9:) and **نَصْرَةٌ** is a subst. from **نَصْرٌ** [and therefore signifies the same]: (S, Mgh:) or the **نَصْرٌ** latter signifies *good aid, or assistance*: (M, K:) and this **نَصْرٌ** same word, when the object is God, signifies *aid of God's servants*; &c.; as explained above: see 1. (El-Baṣā'ir.) — **سَبِيلُ النَّصْرِ** *Spoil; plunder; booty*. (Bd, ubi supra.) — † **رَيْحَانَةُ النَّصْرِ** *Rain*: (A, TA:) as also **نَصْرَةٌ**: (TA:) in like manner as it is called **فَتْحٌ**: (A, TA:) or the **نَصْرٌ** latter signifies *a complete rain*. (IAqr.) — [Hence,] † **أَتَتْهُ النَّصْرُ** *A gift*: (S, TA:) and **نَصَائِرُ** *gifts*. (M.) — See also **نَاصِرٌ**.

نَصْرٌ: see **نَاصِرٌ**.

نَصْرَةٌ: see **نَصْرٌ**, in five places.

نَصْرِيٌّ: } see **نَصْرَانِيٌّ**.
نَصْرَان:

نَصْرَانِيٌّ, (S, A, Mgh, K, &c.) and **نَصْرَانٌ**, (M, A,) or this latter has not been used without the addition of the relative **ي**, (S,) or it has been sometimes used, (M,) and **نَصْرِيٌّ**, (M, Mgh, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. **نَصْرَانِيَّةٌ**, (S, A, Mgh, K,) and **نَصْرَانَةٌ**, (S, A, K,) or the latter is used only by poetic licence: (IB:) **نَصْرَانِيٌّ** [applied to the Christians] is a rel. n. from **نَاصِرَةٌ**, [or Nazareth,] a town of Syria, (S, M, K,) also called **نَصْرَانَةٌ**, (Lth, IDrd, K,) or **نَصْرَانٌ**, (S, Mgh,) and **نَصْرِيَّةٌ**, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and **نَصْرِيٌّ** and **نَصْرِيٌّ**, (as in a copy of the M,) or **نَصْرِيٌّ** and **نَصْرِيَّةٌ**: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Mgh:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] **نَصْرَانِيٌّ** is pl. of **نَصْرِيٌّ**, (Kh, M, Mgh, K,) like as **مَهْرَانِيٌّ** is pl. of **مَهْرِيٌّ**, (Mgh, K;) or of **نَصْرَانٌ** (Kh, S, M) and **نَصْرَانَةٌ**, (S,) like as **نَدَامَانِيٌّ** is pl. of **نَدَامَانٌ** (Kh, S, M) and **نَدَامَانَةٌ**; (S;) but more probably of **نَصْرَانٌ**, because this word has been sometimes used, whereas we have not heard **نَصْرِيٌّ** used: (M:) and it is implied in the copies of the K, that **نَصْرَانِيٌّ** is pl. of **نَصْرَانِيٌّ**; but correctly, it is a pl. of **نَصْرَانٌ**, without **ي**, as is said in the TS, and the L, in both of which is mentioned the saying of the poet,

* **لَمَّا رَأَيْتُ نَبَطًا أَنْصَارًا** *
[When I saw Nabatheans, Christians], meaning **نَصْرَانِيٌّ**. (TA.)

النَّصْرَانِيَّةُ *The religion of the نَصْرَانِيٌّ [or Christians]*. (K, TA.)

نَصْرٌ *One who aids, or assists, much or well*. (TA in art. **عَقْرَب**.)

نَصِيرٌ: see **نَاصِرٌ**. It has the signification of the measure **فَاعِلٌ** or of the measure **مَفْعُولٌ**; for **أَخَوَانِ نَصِيرَانِ**, occurring in a trad., means *Two brothers, aiders of, and aided by, each other*. (TA.)

نَصْرَانِيٌّ: see **نَصْرَانِيٌّ**.

نَصَائِرُ: see **نَصْرٌ**.

نَاصِرٌ act. part. n. of **نَصَرَ**, *An aider or assister, especially against an enemy*; &c.; as also **نَصِيرٌ**,

(S, * M, A, Mgh, K,) and **نَصْرٌ**: (Sgh, K:) pl. (of **نَصِيرٌ**, (S, M, Mgh, and of **نَاصِرٌ**, M,) **أَنْصَارٌ** (S, M, A, Mgh, K) and (of **نَاصِرٌ**, M) **نُصَارٌ**, (M, K,) and **نُصُورٌ** may also be a pl. of the same, as occurring in the verse of Khidāsh, cited above: (M:) and **أَنْصَارِيٌّ** is a pl. pl., being pl. of **أَنْصَارٌ**: (TA:) and **نَصْرٌ** is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like **عَدْلٌ**. (M.) — **النَّصَارَةُ** also signifies *The Assistants of the Prophet*; (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA:) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. **أَنْصَارِيٌّ** [which is used as sing.] is formed from it. (M.)

نَاصُورٌ: see **نَاصُورٌ**.

أَنْصَارٌ: see **نَصْرَانِيٌّ** — and **نَاصِرٌ**.

أَنْصَارِيٌّ: see **نَاصِرٌ**.

مَنْصُورٌ [Aided or assisted, especially against an enemy, &c.]. — **أَرْضٌ مَنْصُورَةٌ** † *Land watered by rain; rained upon*. (S, A.)

مُسْتَنْصِرٌ [Asking, seeking, or desiring, aid, or assistance]. — † *A beggar*. (M.)

[نصع, &c.]

See Supplement.]

نض

1. **نَضٌّ**, aor. **نَضَّ**, inf. n. **نَضِيضٌ** (S, A, Mgh, Mgh, K) and **نَضٌّ**, (K,) *It (water) welled from a source, or spring*: (TA:) or *flowed*: (TA:) or *flowed*, (S, Mgh, K,) or *came forth*, (Mgh, Mgh,) *by little and little*, (S, A, Mgh, Mgh,) from stone or the like; (Mgh;) like **بَشٌّ**: (A:) or *exuded*; or *oozed forth*, (A, K,) [like **بَشٌّ**]; *like as it does from stone*. (TA.) You say also, **سَحَابَةٌ تَنْضِي بِالنَّاءِ** *A cloud flowing with water*. (TA.) And **رِيحٌ تَنْضِي بِالنَّاءِ** [app. *A wind bringing rain*]. (K.) And **نَضَّتِ الْقِرْبَةُ مِنْ شِدَّةِ الْمَلَّةِ**, (K,) aor. **نَضَّ**, inf. n. **نَضِيضٌ**, (TA,) *The water-skin slit, or burst*, (K, TA,) *and its water came forth*, (TA,) *in consequence of being very full*. (K, TA.) — [Hence,] **نَضٌّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَيْءٌ** † *Somewhat flowed to him from his bounty*: but the verb is mostly thus used in negative phrases. (TA.) You say also, **نَضٌّ مِنْ مَعْرُوفِكَ نَضَافَةً** † *A little of thy bounty [flowed forth]*. (TA.) And **نَضٌّ لَهُ بِشَيْءٍ** † *He did him a small benefit*; as also **بَشٌّ**. (Aq.) — Hence too, (Mgh,) **نَضٌّ**, (IKoot, S, A, &c.) aor. **نَضَّ**, inf. n. **نَضِيضٌ**, (K,) also signifies † *It (a thing, IKoot, Mgh, or an affair, K)*

was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. اَمَكَّنَ; (K, TA;) and تَسَّرَ; (S, A, Mgh, Msh, TA;) and حَصَلَ; (IKoot, Mgh, Msh, TA;) and ظَهَرَ. (Mgh.) You say, خَذَ مَا نَصَ † Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. تَسَّرَ; (S, A, Mgh, Msh, TA;) and حَصَلَ; (Mgh, TA;) and تَكَ to thee, or for thee; (S, A, Mgh, TA;) and مِنْ دَيْنٍ of a debt; (S;) or مِنَ الدَّيْنِ of the debt; (Msh;) or دَيْنَكَ مِنْ of thy debt; (A, Mgh;) or غَرِيْبِكَ from thy debtor. (TA.) And it is said in a trad., خَذُوا صَدَقَةَ مَا نَصَ مِنْ † Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also, نَصَ الثَّمَنُ † The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. حَصَلَ; and تَعَجَّلَ. (Msh.) And مَا نَصَ † [Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A'Obeyd, or Aq, (see نَصَ,) the verb in this instance seems to have the signification here next following]. (Msh) نَصَ مَالُهُ also signifies † His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh.)

2: see R.Q. 1, in two places.

4. اَنَصَ He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) — † He accomplished a want. (K.)

5: see 10, in two places. — تَنَضَّضْتُ فَلَانًا † I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, تَنَضَّضْتُ.]

8: see 10.

10. اسْتَنَصَ التَّهَادَ He sought repeatedly and perseveringly the [small quantities, or remains, termed] تَهَادَ, of water, and took of them little by little. (TA [in which, however, التَّهَادَ is erroneously put for التَّهَادَ].) — [Hence,] هُوَ يَسْتَنَصُ † He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. يَسْتَقْطِرُهُ; (K, TA;) or extracts, or elicits, it: (TA;) or seeks, or demands, its accomplishment. (A, TA.) And يَسْتَنَصُ حَقَّهُ, (S, K,) or حَقَّهُ † He seeks, or demands, the accomplishment of his right, or due, (S, Msh, K,) and takes, or receives, (S,) part after part,

(S, Msh,) مِنْ فَلَانٍ from such a one: (S;) or extracts, or elicits, it, part after part. (K.) And تَنَضَّضْتُ مِنْهُ حَقِّي † [in one copy of the K, تَنَضَّضْتُ] † I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA:) [as also تَبَضَّضْتُ مِنْهُ.] And تَنَضَّضْتُ الْحَاجَةَ † [in one copy of the K, تَنَضَّضْتُ] † I sought, or demanded, the accomplishment of the want. (K.)

R. Q. 1. نَضَضَ, (K, TA,) or نَضَّضَ, (so in the CK,) said of a man, (TA,) † His نَصَ, (K, TA,) i.e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) — He moved about his tongue; as also نَضَضَ; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA;) and of a serpent; (S*, A, K;) inf. n. نَضَضَ: (S, but in one copy نَضَضَ:) and accord. to Ibn-'Abbád, نَضَضَ [the inf. n.] signifies the making, or uttering, of a sound; or the sound itself; (صَوْتُ;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet نَضَضَ, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAqr,) نَضَضَ فَلَانًا, (IAqr, K,) † نَضَضَهُ, (so in the CK,) He put such a one in motion, (IAqr,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAqr, K.) [In one place, in the TA, اسْنَضَ مِنْهُ شَيْئًا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نَضَضَ البَعِيرُ ثَغَاتِهِ The camel moved about his ثَغَاتِ [q.v.], and made them to be in contact with the ground; or this is [نَضَضَ] with ص. (TA.)

R. Q. 2: see 5: — and see also 10, in two places.

نَضَّضَ (S, Msh, K) and نَضَّضَ (S, A, Mgh, Msh, K) † Gold and silver coin or money; or denárs and dirhems: (S, A, Mgh, Msh;) such are called النَّاضِ: (A, TA:) or the dirhem and denár: (K:) of the dial. of El-Hijáz: (Aq, S, Mgh, Msh;) but accord. to A'Obeyd, (S, Msh,) or Aq, (TA,) these are called نَضَّضَ only when converted into such after having been a commodity, or commodities; (S, Msh, K;) because one says, مَا نَصَ بِيَدِي مِنْهُ شَيْءٌ; (S, Msh,) i.e. مَا حَصَلَ: (Msh;) نَصَ also signifies what is apparent, or produced, or prepared, or ready; and so نَضَّضَ, particularly of property: (TA:) and † the latter, what has continuance, or endurance, of property. (Msh.) A man of much property is described as being أَكْثَرُ النَّاسِ نَضَّضًا † [The most abounding of men in gold and silver coin]. (TA.) — See also نَضَّضَ.

نَضَضَ Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken. (TA.)

بُئْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.)

نَضِضٌ Water little in quantity: (S, O, L, K;) pl. نَضَائِضُ; (S, O, L, TA; in the K, نَضَائِضُ, which is a mistake. TA.) Also, A small quantity of milk. (S, K.) — رَجُلٌ نَضِضُ اللَّحْمِ † A man having little flesh; (K;) as also † نَضِضُهُ, and † نَضَائِضُهُ. (TA.) — جَاءُوا بِأَقْصَى نَضِضِهِمْ † They came with the most remote of their company; (O, K;) from Ibn-'Abbád. (TA.)

نَضَاضَةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K;) the last thereof: pl. نَضَائِضُ and نَضَاضُ. (TA.) [Hence,] نَضَاضَةُ وَلَدِ الرَّجُلِ † The last of the children of the man: (AZ, S, A, K;) applied alike to the male and female and to two and more; (S, K;) like عَجَزَةٌ and كِبَرَةٌ. (S.) — † A small thing: (A:) what comes into one's hand, of a thing: a small benefit. (TA.)

نَضِضَةٌ A small quantity of rain: (AA, S, K;) or a weak rain: or a weak cloud: or one flowing with water: (TA:) pl. [of pauc.] أَنْضَ and [of mult.] نَضَائِضُ. (S, K.) — A wind that brings rain, (تَبَضُّضٌ بِالْمَاءِ,) so that it flows: or a weak wind. (A'Obeyd, K.) — لَقَدْ تَرَكَّتِ الْإِبِلُ الْهَاءَ † The camels have left the water, having thirst; (S, K;*) not having satisfied their thirst. (S.) — The sound of the roasting of flesh-meat upon heated stones: pl. نَضَائِضُ; (S, K;) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارٌ; but the sing. may be نَضِضَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may be a mis-transcription, for نَضَائِضُ, pl. of the inf. n. نَضَضَ used as a subst.] — See also نَضِضٌ.

نَضَاضٌ see نَضِضٌ. — نَضَاضٌ, (IAqr, S, K,) and نَضَاضَةٌ, (S, A, K,) A serpent that remains not still in a place, (IAqr, K,) by reason of its malignity and liveliness: (IAqr:) or that, when it bites, kills immediately: (K:) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with ص: [see نَضَائِضُ:] (TA:) or that utters a sound, or sounds. (TA.) It is said that Dhu-r-Rummeah, being asked respecting the meaning of نَضَائِضُ, did nothing more than move about his tongue in his mouth; (S;) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.)

نَضَجَانَةٌ: see نَضَاجَةٌ.

نَاضٍ † A thing, or an affair, *within one's power or reach* [&c.: see 1, of which it is the part. n.]. (K.) — See also نَضِج in six places.

نَضِب

1. نَضِبَ, aor. نَضَبَ (S, K, &c.) and also نَضَبَ (Msb.) which latter is strange, (MF.) inf. n. نَضُوبٌ; (S, K, &c.) and نَضِبَ; (K.) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.): and became low: (S:) became remote. (S, M.) — نَضِبَ الْحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — نَضِبَتْ عَيْنُ الطَّائِفِ [The sources of El-Tiāf became dried up]. (A.) — مَا نَضِبَ عَنْهُ الْبَحْرُ وَهُوَ حَيٌّ That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ وَفَدَّ نَضِبَ عَنْهُ الْمَاءُ [We were on the bank of the river in El-Ahwāz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — نَضِبَتْ عَيْنُهُ (aor. نَضَبَ, inf. n. نَضُوبٌ, TA.) † His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — نَضِبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — نَضِبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضِبَ عُمُرُهُ † His life passed away, or ended. (I. Ath.) This is what F means by saying نَضِبَ فَلَانٌ signifies مَاتَ, † Such a one died. (TA.) — نَضِبَ خَيْرُهُ, inf. n. نَضُوبٌ, † His goodness, or beneficence, became little. (AZ.) — نَضِبَ مَا وَجْهَهُ † He was not ashamed. (TA.) — نَضِبَ (inf. n. نَضُوبٌ, TA.) † It (a desert) was far-extending. (K.) — نَضِبَ, inf. n. نَضُوبٌ, † It (a people, or party,) was, or became, distant. (S.) — نَضِبَ † It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) — نَضِبَ, aor. نَضَبَ, It (a thing, TA.) flowed, and ran. (K.) By our saying “a thing,” we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — نَضِبَتْ الدَّبَرَةُ [in the copies of the K in my hands, written دَبَرَةُ] The sore on the back of a camel &c. became severe. (K.) نَضِبَ الدَّبَرُ † The scar of the sore became severe and deep in the back. (A.) — نَضِبَ الثَّوْبُ He pulled off the garment. (Msb.)

2: see 1 — نَضِبَتْ, inf. n. نَضُوبٌ, She (a camel)

had little milk; and her flow thereof became slow; (K:) and her milk was long in flowing again into her udder after each previous milking. (TA.)

4. انضَبَ الْقَوْسُ He pulled the string of the bow, in order that it might make a sound: like انْبَضَ: (K:) the former verb is [said to be] an original syn. of the latter; (TA:) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضَبَ is the same as انْبَضَ, of which it is a transp. syn. (S) AHn, gives to it the inf. n. انْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo-'Alce and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلَبَ.

غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — [So] عَيْنٌ مُنْضِبَةٌ A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — غُرُقٌ † [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — إِنَّ فَلَانًا لَنَاضِبٍ الْخَيْرِ Verily such a one is a person of little good, or beneficence. (AZ.) — نَاضِبٌ † Distant; remote: (As, S:) an epithet applied to water and anything. (TA.) — جَرَى نَاضِبٌ † A far-extending run. (TA.)

تَنْضُبُ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure تَفْعُلُ; whereas there are words of the measure تَفْعُلُ, as تَقْتُلُ and تَخْرُجُ n. un. تَنْضِبَةٌ: (S:) a certain tree of El-Hijāz: (K:) it grows large, in the form, or manner, of the سُرْح, having white and thick branches; and folds, such as are called حَظَائِرُ, are made of it: [this is the only meaning I can assign to the words مُحْتَظَرٌ وهو مُحْتَظَرٌ, supposing به to be omitted after مُحْتَظَرٌ, though مُحْتَظَرٌ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the مَغْدُ (K, TA:) and it has a fruit [called مَغْدُ (L, K, art. مَغْدُ)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many

branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Naṣr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حَرَبٌ, in art. حَرْب: and see an ex. in a verse cited voce سَاقُ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tent-poles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — نَوْقٌ كَقِدَاجِ التَّنْضِبِ [She-camels like arrows made of the wood of the tendub]. (TA.)

نَاصِبٌ: see مُنْضِبَةٌ.

نَضَج

1. نَضَجَ, aor. نَضَجَ, inf. n. نَضِجٌ (S, K, &c.) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Msb.) and the inf. n. is نَضِجٌ (Msb.) It (fruit, التَّمْرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see Kur iv. 50.] — It (an ulcer or the like) became ripe, or suppurated.]

2. نَضَجَتِ النَّاقَةُ بَوْلِدَهَا (S, K,) and نَضَجَتْ وَلَدَهَا (L,) † She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (As.) Th uses the expression نَضَجَتْ as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — نَضَجَتْ النَّاقَةُ بِلَبَنِهَا † The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نَضَجَتْ بَوْلِدَهَا. (L.) — See 4.

4. انضَجَ He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature; ripened, or matured it. (TA.) — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُورٌ by the words قَدْ أَلْدَى قَدْ أُنْضَجَ الْبَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because انْضَاجٌ is an effect

of heat; not of cold. (M.) [See أَحْرَقَ.] — أَنَضَحَ رَأْيُكَ † Mature thy judgment, or thine opinion. (A.) — لَا يَنْضَحُ الْكَرَاعُ (L,) or كَرَاعًا † لَا يَنْضَحُ † [He does not thoroughly cook the slender part of the leg of a sheep, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — [نَضَحَ also signifies It matured, or caused to suppurate, an ulcer or the like; as also نَضَحَ.]

10: see 4.

نَضَحَ: see نَضَحَ.

نَضَحَ and نَضَحَ: see 1. — As simple subst., in relation to fruit, or to flesh-meat, A perfect state of fitness for being used, or for being eaten: ripeness, or maturity: the state of being thoroughly cooked. (L, Msb.)

نَضَحَ and نَضَحَ (S, K) and نَضَحَ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c. :) pl. [of the first, and perhaps of the second also,] نَضَحَاتٍ. (TA.) — نَضَحَ الرَّأْيُ † A man of sound, [or mature] judgment. (S, K.) — † أَمْرٌ مَنُضَحٌ † [A matured affair; an affair soundly, or thoroughly, managed]. (A.)

نَضَحَ: see نَضَحَ.

نَضَحَ: see نَضَحَ.

نَضَحَ: see what follows.

نَضَحَ (S, L, K) and نَضَحَ and each with ة (L) † A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth: (S, K:) pl. مَنُضَحَاتٍ (S) and مَنُضَحَاتٍ. (L.) See an ex. voce قَرَابَ. — [Also both, but the latter the more common, A suppurative medicine.]

مِنُضَاحٌ An iron instrument for roasting flesh-meat; syn. سَفُودٌ. (K.)

نَضَح

1. نَضَحَ, aor. ʔ, (S, K,) and ʔ, (Msb, MF,) inf. n. نَضَحَ, (S,) He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) نَضَحَ is like نَضَحَ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAqr.) [See نَضَحَ.] — نَضَحْتُ عَلَيْهِ الْمَاءَ, inf. n. نَضَحَ, [I sprinkled

water, or the water, upon him]. (Aq.) — نَضَحَ, aor. ʔ, and ʔ, inf. n. نَضَحَ, He moistened, or sprinkled, a garment, or piece of cloth. (Msb.) — أَصَابَهُ نَضَحٌ مِنْ كَذَا [A sprinkling of such a thing came upon him]. (TA.) — نَضَحَتْ بِبَوْلِهَا She (a camel) sprinkled her urine. (TA.) — نَضَحَ, (S, K,) aor. ʔ, inf. n. نَضَحَ, (S,) † It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K, TA:) took it away: or almost took it away: (TA:) also (K) or نَضَحَ الرَّيُّ, (TA,) he satisfied his thirst with drink: (K:) or he drank less than what would satisfy his thirst. (S, K.) — نَضَحَ الْمَاءَ نَضَحًا The water took away the thirst of the camels &c.: or nearly did so. (T.) — نَضَحَ الْمَاءَ He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Msb.) — نَضَحَ He moistened a skin, in order that it might not break. — نَضَحَ الْجِلَّةَ, aor. ʔ, inf. n. نَضَحَ, He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) — نَضَحَ (inf. n. نَضَحَ, S,) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water. (K.) — سَقَى الزَّرْعَ نَضَحًا The standing corn &c. was watered by means of buckets, (and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — هَذِهِ نَحْلٌ تَنْضَحُ These are palm-trees that are watered [by the means above mentioned]. (S.) — فَلَانٌ يَسْقَى بِالنَّضَحِ [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — يَنْضَحُ عَلَى الْبَعِيرِ He drives the camel that carries the water for irrigation, watering palm-trees [&c.]. (S.) — نَضَحُوا بِالْمَنْبِلِ (inf. n. نَضَحَ, TA.) † They shot at them [or sprinkled them] with arrows: (S, K:) they scattered arrows among them, like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, اَنْضَحُوا عَنَّا الْخَيْلَ † Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S,* TA.) — اَنْضَحَ, aor. ʔ and ʔ; (TA;) and اَنْضَحَ and اَنْضَحَ [both of which are thus used as intrans.]; (K;) He sprinkled some water upon his pudendum after the ablution called الوُضُوءُ: (K:) as also اَنْتَضَحَ. (TA.) — اَنْضَحَ بِالْبَوْلِ He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., اَنْضَحَ مِنَ النَّضَحِ, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — نَضَحْنَا الْمَاءَ

The sky rained upon us. (L.) — نَضَحَ, [aor. ʔ,] He (a horse) sweated. (Msb.) — نَضَحَ بِالْعَرَقِ, inf. n. نَضَحَ and نَضَحَانِ, He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear; and the arm-pit or the like. (L.) [See an ex. in a verse cited in art. عَدُو, conj. 3.] — يَنْضَحُ طِبْيًا + He diffuses the odour of perfume: lit., sweats it. (L, from a trad.) — نَضَحَ It (sweat) exuded, or came forth. (Msb.) — نَضَحَتِ الْقَرْبَةُ, (S, K,) and النَّاجِيَةُ, (S,) aor. ʔ, inf. n. نَضَحَ and تَنْضَحُ, (S, K,) [the latter of an intensive form,] The water-skin, and the jar, (being thin, TA,) sweated, (Isk, S, K,) or exuded its water. (TA.) — نَضَحَ الْجَبَلُ The mountain sweated water between its masses of rock. (TA.) — نَضَحَ الشَّجَرُ, inf. n. نَضَحَ, TA,) † The trees began to break out with leaves. (Aq, S, K.) — نَضَحَ, and اَنْضَحَ, † The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K.) — نَضَحَتِ الْعَيْنُ, (L, K,) aor. ʔ, inf. n. نَضَحَ; (L;) and اَنْضَحَتِ, (L, K,) and نَضَحَتِ (K;) The eye overflowed with tears: (L, K:) the eye filled with tears and then overflowed without stopping. (L.) — نَضَحَ, aor. ʔ, It (a sea, or great river,) flowed. (TA, art. تَجَر.) — اَنْضَحُوا الرَّجْمَ بِيَلَالِهَا — نَضَحَ عَنْهُ, (S,) aor. ʔ; (S;) and نَضَحَ عَنْهُ, (S,) inf. n. نَضَحَ and نَضَاحٌ; (TA;) † He repelled from, and defended, such a one: (S, K:) as also مَضَحَ (Shujāʿ:) and نَضَحَ الرَّجُلُ he repelled from the man. (Kr.) — نَضَحَ عَنْ نَفْسِهِ † He defended himself with an argument, a plea, or an allegation. (S.)

3: see 1.

4: see 1 — اَنْضَحَ عِرْضَهُ † He aspersed his honour, or reputation: (K:) marred it; as also اَمْضَحَهُ (Shujāʿ Es-Sulamee:) made people to carp at it. (Khaleefeh.)

5: see 1 and 8. — اَنْضَحَ مِمَّا قَرَفَ بِهِ † I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected. (S, K,*) — تَنْضَحَ مِنْ أَمْرٍ † He pretended to be clear, or quit, of the thing. (TA.)

8. اَنْضَحَ عَلَيْهِمُ الْمَاءَ The water became sprinkled upon them. (S.) — اَنْضَحَ الْبَوْلُ عَلَى الثَّوْبِ The urine became sprinkled upon the garment. (Msb.) — اَنْضَحَ بِالنَّضُوحِ He sprinkled himself with the kind of perfume called نَضُوحٌ. (L.) [And نَضَحَ is used in similar sense in art. هَمَل in the K.] See 1.

10: see 1.

نَضَجَ *A rain between two rains; better than what is called طَلٌّ*; (L;) i.q. **نَضْجٌ**, with respect to rain. (Sh.) — **نَضَجَاتٌ** [or **نَضَجَاتٌ**?] *A slight, or scanty, scattered shower of rain.* (L.) — Also **نَضِجٌ** *Rain.* (L.) — **نَضْجٌ** + *Perfume that is thin, like water*: pl. **نَضُوجٌ** and **أَنْضَجَةٌ**: [see also **نَضُوجٌ**:] what is thick, like **خَلُوقٌ** and **غَالِيَةٌ**, is called **نَضْجٌ**. (L.) — *A mark left by water, or anything thin, such as vinegar and the like*: differing from **نَضْجٌ** [q.v.]. (AA, in TA, art. **نَضِجٌ**.)

نَضِجٌ and **نَضِجٌ** *A watering-trough or tank*; or so called because it moistens [or allays] the thirst of camels: (IAqr, S:) or *a small watering-trough or tank*: (TA:) or the latter *a watering-trough or tank that is near to the well, so as to be filled with the bucket*; and it may be large: (Lth:) pl. of the former **أَنْضَاجٌ**; and of the latter **نَضْجٌ**. (S.) — **نَضِجُ الْوُضُوءِ** *What is sprinkled in the performance of the ablution called الوضوء.* (L.) [See **فَرْجُهُ**.]

نَضِجَةٌ: see **نَضُوجٌ**.

مَزَادَةٌ نَضُوجٌ *A مزادة that sweats, or exudes its water.* (TA.) — **نَضُوجٌ** *A certain kind of perfume.* (S, K.) [See also **نَضْجٌ**.] — **قَوْسٌ نَضُوجٌ**, and **نَضِجَةٌ**, *A bow that impels the arrow with force, or sends it far, and that scatters the arrows much*; expl. by **نَضَاجَةٌ** *طَرُوحٌ نَضَاجَةٌ*; expl. by **نَضَاجَةٌ**. (AHn, K.) — **النَضُوجُ** One of the names of *The bow.* (TA.)

نَضِجٌ *Sweat.* (S.) — See **نَضْجٌ**.

نَضَاجٌ *He who drives the camel that carries water from a well &c., for irrigating land, (S, K,) and waters palm-trees [&c.].* (S.) — See **قَوْسٌ نَضُوجٌ**.

نَضَاجَةٌ: see **نَضِجَةٌ**.

نَضِجٌ *A camel (S) or an ass or a bull (TA) upon which water is drawn عَلَيْهِ* [from a well &c.]: (S, TA:) *a camel that carries water (يَحْمِلُ الْمَاءَ) from a river or canal or well to irrigate seed-produce*; so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Msb:) the female is called **نَضِجَةٌ** (S, Msb) and **سَانِيَةٌ** [q.v.]: (S:) pl. **نَوَاضِجٌ**. (Msb.) — Afterwards applied to *Any camel*: as in the following instance, occurring in a trad., **أَطْعِمُهُ نَضِجَكَ** *Give him thy camel to eat.* (Msb.) — See **نَضْجٌ**.

نَضِجَةٌ (L, K) as also **نَضِجَةٌ**, (IAqr, L,) vulg. **نَضَاجَةٌ**, (Az,) i.q. **زُرَّاقَةٌ**, (IAqr, L, [in

some copies of the K **زُرَّاقَةٌ**; in the CK **زُرَّاقَةٌ**] i.e. *An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories].* (L.)

نضج

1. **نَضَجَهُ**, aor. **نَضَجَ**, [and **نَضَجَ**, see below], inf. n. **نَضِجٌ**, *He sprinkled him, or it, [with water &c.]: or i.q. نَضَحَهُ: (K:) AZ says, **نَضِجٌ** signifies the act of sprinkling, like **نَضِجٌ**; these two words being syn.: you say **نَضَجْتُ**, aor. **أَنْضَجْتُ**: (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAqr, L:) Aq says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed **نَضِجٌ**, with **ح** unpointed: (S:) Aq says, that **نَضِجٌ** has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say **نَضَجْتُ التَّوْبَ**, aor. **نَضَجْتُ**, inf. n. **نَضِجٌ**, *I wetted the garment*; and it signifies more than **نَضَجْتُ**. (Msb) **نَضِجَتْ** **مَغَابِنُهَا**, inf. n. **نَضِجَانٌ**, *Her (a she-camel's) arm-pits were sprinkled with pitch.* (S, L, from a verse of El-Katamee.) **أَصَابَهُ نَضِجٌ مِنْ كَذَا** *A sprinkling, more [or less] than what is termed نَضِجٌ, came upon him.* (Aq, S.) — **نَضِجَاهُمْ**, (K,) **نَضِجْنَا النَّبْلَ فِيهِمْ**, (Yz, S,) and **نَضِجَاهُمْ**, (Yz, S,) *We [shot at them and] sprinkled them with arrows; or scattered arrows among them*; (Yz, S, K;) meaning, our enemies. (K.) — **نَضِجٌ**, (inf. n. **نَضِجٌ**, L,) *It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently.* (Aboo-'Alee, L, K.)*

3. **نَضَاجٌ**, inf. n. **نَضَاجَةٌ** and **نَضَاجٌ**, *They sprinkled each other.* (S, K.)

8. **انْتَضَجَ** *It (water) became sprinkled.* (S, K.)

9. **انْضَاجٌ** and **انْضَاجٌ** *It (water) poured out, or forth.* (TA.)

11: see 9.

نَضِجٌ *A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othmán Et-Towwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: being with water, and with anything thin, such as vinegar and the like.* (AA.) [See also **نَضِجٌ**.]

نَضِجَةٌ *A rain; a shower of rain.* (S, K.)

نَضَاجٌ *A copious rain.* (S, Msb, K.) — **نَضَاجَةٌ** *A copious spring of water: (S:) or a spring that boils forth, or gushes forth (S, Msb) copiously.* (Msb.) — **نَضَاجَةُ الدَّقْرِى** *A she-camel that sweats copiously in the part called دَقْرِى, behind the ear.* (L.)

نَضَاجَةٌ, [in the TA **نَضِجٌ**,] vulgo **نَضَاجَةٌ**, i.q. **زُرَّاقَةٌ**: (K, TA:) [in the CK, **زُرَّاقَةٌ**, which is a mistake: see **نَضِجَةٌ**.]

نضد

1. **نَضَدَ**, aor. **نَضَدَ**, (S, K, &c.) inf. n. **نَضِذٌ**; (S, L, Msb;) and **نَضَدَ**, (L, K,) inf. n. **نَضِذٌ**; (S, L;) or the latter has an intensive signification; (S, L;) *He put goods, household-goods, or commodities, (مَتَاعٌ, S, L, K,) one upon another: (S, L, Msb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly.* (S, L.) — [You say,] **نَضَدْتُ اللَّيْنَ عَلَى الْمِيتِ** *I placed the crude bricks in order against the corpse, to support it; as it is laid upon its right side, or so inclined that the face is towards Mekkeh].* (L.)

2. **نَضَدَ**, inf. n. **نَضِذٌ**, *He [God] made a person's teeth to be disposed in regular order.* (A.) — See 1.

5. **تَنَضَّدَتِ الْأَسْنَانُ** *The teeth were disposed in regular order.* (A.)

8. **انْتَضَدَ**, [quasi-pass. of 1, *It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up.* (K, art. **فَقَرٌ**.) — **انْتَضَدَ** **أُمَّةٌ** *(a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there.* (A.)

نَضَدٌ *Goods, household-goods, or commodities, put one upon another: (S, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. **أَنْضَادٌ**. (S, L.) — **رَأَيْتُ نَضْدًا مِنَ الثِّيَابِ وَالْفُرُشِ** *I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up.* (A.) — See **نَضِذَةٌ**. **نَضْدٌ** *A couch-frame, or a raised couch, (سُرِيرٌ) upon which goods, household-goods, or commodities, are put one upon another, (S, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couch-frame, or raised couch; (سُرِيرٌ) so called because the things so termed are generally put upon it: (L, Msb:) or a مُشْجَبٌ, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — **نَضْدٌ** **إِزْهَارٌ** *Glory; honour; dignity; might; or power; (A;) eminence; or nobility.* (K.) —**

نَضْدٌ † *Eminent*; or *noble*: (L, K:) applied to a man: pl. **أَنْضَادٌ**. (L.) — Also, (A, L,) and the pl., (S, A, L,) † A man's *paternal and maternal uncles* (S, A, L) *preëminent in nobility*. (S, L.) — Also, the pl., † The *party*, or *company*, (L, K,) and *number*, (A, L, K,) and *auxiliaries*, or *assistants*, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., *companies*, or *congregated bodies*, of men. (A.) — **نَضْدٌ** † A *fat sho-camel*; (K:) likened to a couch-frame, or a raised couch, upon which are the things termed **نَضْدٌ**; (TA:) as also **نَضُودٌ**. (K.) — **أَنْضَادٌ**, of mountains, *Stones, such as are called جَبَالٌ, one upon another*. (S, L, K.) Also, of clouds, *Portions piled up, one above another*: (S, L, K:) sing. **نَضْدٌ**. (L.)

نَضُودٌ: see **نَضْدٌ** and **نَضِيدٌ**.

نَضِيدٌ and **مَنْضُودٌ** (Mgh, K,) and **مَنْضَدٌ**, [or the last has an intensive signification, as is shewn above,] *Goods, household-goods, or commodities*, (K,) *put one upon another*: (Mgh, K:) [or *put, or set, together, in regular order, or piled up*: and the last, *put one upon another, or side by side, compactly*: see 1]. — **طَلَعُ نَضِيدٍ**, in the Kūr, [l. 10,] *Spadices of palm-trees [having their flowers] compacted, or compactly disposed*; (L:) *yet in their envelopes*; (Fr, L:) for when they have come forth therefrom they cease to be **نَضِيدٌ**. (L.) — **طَلَعُ مَنْضُودٍ**, in the Kūr, [lvi. 28,] *Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below*. (L.) — **شَجَرُ الْخَنَةِ نَضِيدٌ مِنْ أَصْلِبَا إِلَى فَرْعِيهَا**, *The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent*: (L, from a trad. :) and similarly **نَضُودٌ** (Jel, lvi. 20.)

نَضِيدَةٌ A *pillow*: and any stuffed article of household furniture: (L, K:) pl. **نَضَائِدٌ**: and **نَضْدٌ** is used as a coll. n. (L.)

مَنْضُودٌ: see **نَضِيدٌ**.

دُرٌّ مَنْضُودٌ *Pearls arranged, or put together, in regular order*. (A.) — See **نَضِيدٌ**.

نضر

1. **نَضَرَ**, aor. نَضَرْتُ; (IAqr, S, A, Mgh, K;) and **نَضُرَ**, aor. نَضُرَ; (IAqr, S, A, K;) the last [also] mentioned by A'Obeid; (S;) inf. n. **نَضَارَةٌ**, (S, A, Mgh, K,) of the first; (S, Mgh;) and **نَضُورٌ** (K) and **نَضْرَةٌ**, (S, A, K,) of the second, (S,) or this is a simple subst., (Mgh,) and **نَضَرٌ**, (TA,) [also of the second;] and **نَضَرٌ**, (K;) [of the third;] and **أَنْضَرَ**; (IAqr, L, K, TA;) *It* (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAqr,

S, Mgh, K, and anything, TA,) *was, or became, beautiful* (S, Mgh, K,) and *bright*: (S* [see **نَضْرَةٌ** below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or † *it was, or became, beautiful and fresh*: or *beautiful and fine-skinned, so that the blood appeared [through the skin]*: syn. **حَسَنٌ وَغَضٌ**: (A:) or *pleasant*: (Fr:) and **انْضَرَ**, said of a tree, *its foliage became green*. (TA.) — [When said of a man, sometimes signifying *He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life*; agreeably with a usage of **نَضَرَ** and **نَضُرَ** and **أَنْضَرَ** to be mentioned below. And in like manner, when said of life, it signifies *It was, or became plentiful and pleasant and easy*.] — **نَضَرَهُ اللَّهُ**, (IAqr, S, A, Mgh, K,) aor. نَضَرَ, (Mgh,) inf. n. **نَضُرَ**; (TA:) and **نَضَرَهُ**, (S, A, K,) or this has an intensive signification; (Mgh;) and **انْضَرَهُ**; (IAqr, S, A, K;) when the pronoun relates to the face, (IAqr, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K.] *God made it beautiful* (S, A, K,) and *bright*. (S* TA.) — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the † second, as mentioned by Aq, and En-Nadr and Sh, &c., and of the † third, as mentioned in the TA,) is *God made him to have enjoyment, or plentiful and pleasant and easy life*; syn. **نَعِمَةً**; (S, Mgh, Mgh, TA;) or **جَعَلَهُ نَاضِرًا** [which signifies the same]: (A'Obeid:) or **نَضَرَهُ اللَّهُ**, (El-Azdee, Mgh,) and **نَضَرَهُ اللَّهُ**, (El-Hasan El-Muaddib, TA,) signifies † *God made his rank, or station, good* (El-Azdee, El-Hasan El-Muaddib, Mgh, TA,) among mankind: (El-Hasan El-Muaddib, TA:) not relating to beauty of the face; (El-Azdee, El-Hasan El-Muaddib, Mgh, TA:) but is similar to the saying, **أَطْلُبُوا الْحَوَائِجَ إِلَى وَجْهِهِ** [which see explained in art. **وجه**]. (El-Hasan El-Muaddib, TA.) Aq cites this verse:

* نَضَرَ اللَّهُ أَعْظَمَهَا دَفَنُوهَا *
* بِسِجِّسْتَانٍ طَلْحَةَ الطَّلَحَاتِ *

[*May God grant enjoyment to bones which they have buried in Sijistan*: (I mean) *Talhat-et-Talakat*]. (TA.) And it is said in a trad., **نَضَرَ اللَّهُ عَبْدًا سَبْعَ مَقَالَتِي فَوَعَا ثُمَّ أَدَاها**, **نَضَرَ**, (Sh, S, A, Mgh, TA,) or **نَضَرُ**, (Sh, S, in which latter we read **أَمَرًا** in the place of **عَبْدًا**, and A, in which we find **مَنْ** in the place of **عَبْدًا**, and Mgh; the reading **نَضَرُ** alone being given in the copies which I have of the S and A;) *May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who*

hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or † *may God make to have a good rank or station &c.* (Mgh, in explanation of the former reading.)

2. **نَضَرَهُ اللَّهُ**: see **نَضْرَةٌ**, throughout.

4. **انْضَرَ**: see **نَضُرَ**, in two places. — **انْضَرَهُ اللَّهُ**: see **نَضْرَةٌ**, throughout.

نَضَرٌ (S, A, Mgh, K) and **نَضَارٌ** (S, A, K, [in the CK **نَضَارٌ**] and TA) and **نَضِيرٌ** (S, Mgh, K) and **أَنْضَرٌ** (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) *Gold*; (S, A, Mgh, K;) as also **نَضَارٌ**: (Es-Sukkaree:) or *silver*; (K;) as also **نَضَارٌ**: (Es-Sukkaree:) or *generally the former*: (TA:) pl. [of pauc.] (of the first, S,) **أَنْضَرٌ**, (S, K,) and [of mult.] **نَضَارٌ**: (K:) or (so accord. to the S and A, but in the K, and) **نَضَارٌ** signifies *what is pure*, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold: (TA:) and **نَضْرَةٌ** [n. un. of **نَضَرٌ**] signifies *a molten piece of gold*. (TA.)

نَاضِرٌ: see **نَضَرٌ**.

نَضْرَةٌ *Beauty* (S, Mgh, K,) and *brightness*: (S, TA:) so in the Kūr, lxxvi. 11. (Jel.) [The above explanation in the Mgh and K, "beauty," is evidently imperfect. Accord. to the Mgh, the word is a simple subst., not an inf. n.] † *Pleasantness of countenance*. — **نَضْرَةٌ لَتَجِيرٌ** † *The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence*: so in the Kūr, lxxxiii. 24: (Bd, Jel:) or *the brightness, or glistening, and moisture* (نَدَا) [upon the skin] characteristic thereof. (Fr.) — *Enjoyment; or a plentiful and pleasant and easy life*; syn. **نَعِمَةً** [in the CK **نَعِمَةً**]. (A, K.) — *Richness; or competence or sufficiency*. (A, K.) — *Life*. (A, K.) — See also **نَضَرٌ**.

نَضَارٌ: } see **نَضَرٌ**; each in two places. See
نَضَارٌ: } also **غَوْبٌ**.

نَضِيرٌ: see **نَاضِرٌ**, in two places: — and see **نَضَرٌ**.

نَاضِرٌ (A, L, K) and **نَضِيرٌ** (A, L, Mgh, K) and **نَضَرٌ**, (A, L,) [being epithets from **نَضَرَ** and **أَنْضَرَ**, respectively,] and **أَنْضَرٌ**, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb **انْضَرَ**, with the addition "is like **نَضَرٌ**," (TA.) *Beautiful*

(Msb, K) and *bright*. (TA.) So in the Kur, lxxv. 22, *وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ* + *Faces on that day shall be beautiful and bright*: (Bd, Jel:) or *shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence*. (Fr.) [These epithets have also other, similar, significations, shown by explanations of *نَاضِرٌ* and its variations.] *نَاضِرٌ* is coupled with *غَضٌّ*, as an epithet applied to a boy, (A,) and so *نَاضِرٌ*; (TA,) and *نَاضِرَةٌ* with *غَضَّةٌ*, applied to a girl, (A,) and so *نَاضِرَةٌ*; (TA:) and thus used are tropical. (A.) — *نَاضِرٌ* also signifies *Intense in greenness*: (K:) you say *أَخْضَرُ نَاضِرٌ* [intense, or bright, green], (S, K,) like as you say *أَصْفَرُ نَاضِرٌ* and *أَبْيَضُ نَاضِرٌ*: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say *أَحْمَرُ نَاضِرٌ* [intense, or bright, red], and *أَصْفَرُ نَاضِرٌ* [intense, or bright, yellow]: (K:) so says IAqr: (TA:) or *أَخْضَرُ نَاضِرٌ* signifies *smooth green*, accord. to A'Obeid, and Az adds, *glistening in its clearness*. (TA.)

نَاضِرٌ: see *نَاضِرٌ*: — and see *نَاضِرٌ*.

[نَضَف, &c.

See Supplement.]

نَطَأ

[1. نَطَأًا بِسَلْجِهِ: see نَطَأًا.]

نَطَب

1. نَطَبَهُ (aor. ٤, inf. n. نَطَبٌ, TA,) *He struck [or flippid] his ear with his finger*. (K.) *نَطَبٌ* and *نَطَبٌ*, and *نَطَبٌ*, and *نَطَبٌ*, signify the same. (AA.)

3. نَطَبَهُم (inf. n. نَطَابَةٌ, TA,) *He incited them against each other, (K,) and acted in an evil or mischievous manner towards them*. (TA.)

4: see 1.

نَطَبَةٌ i.q. نَطَبَةٌ, i.e., *A single act of piercing, or pecking, with the beak, of a cock, &c.* (Az.)

نَطَابُ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee,

* نَحْنُ ضَرْبَانُ عَلَى نَطَابِهِ *

ISk says, No one has explained it, and the reading better known is *عَلَى نَطَابِهِ*, meaning "notwithstanding the sweetness (طِيب) that was in him:" for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, *نَطَاب* here signifies *The tendon of the neck*; syn. *حَبْلُ العُنُقِ*; so in the K, on the authority of Abou-Adnán alone; or *حَبْلُ العَاتِقِ*, accord. to IAqr, who cites this verse:

* نَحْنُ ضَرْبَانُ عَلَى نَطَابِهِ *

* قُلْنَا بِهِ قُلْنَا بِهِ قُلْنَا بِهِ *

[We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. قُلْنَا بِهِ signifies قُلْنَا بِهِ. (TA.)

نَاطِبٌ, and نَاطِبٌ, sing. of نَوَاطِبُ in the following sense: (TA:) The holes that are made in a thing with which one clears, or clarifies, [i.e. strains, or filters], and through which what is cleared [or strained] passes forth: (K:) the holes of a strainer for wine, &c. (TA.) — See مَنُطَبٌ.

مَنُطَبٌ and مَنُطَبَةٌ and نَاطِبٌ A strainer; a colander. (K.)

مَنُطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.)

نَطَح

1. نَطَحَهُ, aor. ٤ and ٤, (S, K,) inf. n. نَطْحٌ, (S,) *He (a ram, S, L, and the like, L) smote him with his horn*. (K.) — مَا نَطَحَتْ فِيهِ جَمَاءٌ ذَاتُ قَرْنٍ [A horned animal did not smite with its horn for him a hornless ewe]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — نَطَحَهُ عَنْهُ † *He pushed him, or thrust him, away from him, and removed him*. (A.)

3. مَنَاطَحَةٌ, inf. n. نَطَاحٌ (L, Msb) and نَاطَحًا, (Msb,) *They two (rams or he-goats) smote each other with their horns*. (L.) — بَيْنَهُمَا نَطَاحٌ † [Between them two is a contention like that of two rams]; said of two learned men, and of two merchants. (A.) — جَرَى لَنَا فِي السُّوقِ نَطَاحٌ † [There happened to us in the market a contention like that of two rams]. (A.) — He, or it, faced, or was or came opposite to him, or it: نَطَاحٌ is syn. with مَقَابَلَةٌ in the dial. of El-Hijáz. (TA.)

6: see 8. — نَتَاطَحَتِ الْأَمْوَاجُ, and السُّيُوفُ, † [The waves, and the torrents, conflicted, or dashed together.] (A.)

8. نَتَاطَحَتِ الْكِبَاشُ, and نَتَاطَحَتِ, (S, K,) *The rams smote one another with their horns*. (K.) — لَا يَتَنَطَّحُ فِيهَا غَرْزَانِ [Two she-goats will not, in it, smite each other with their horns]: i.e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.)

نَطَاحٌ: see نَطَاحٌ.

نَطِيجٌ Smitten with the horn and so killed: fem. نَطِيجَةٌ (L, K:) pl. نَطِيجٌ (L) and نَطِيجٌ with ٤: (L, K:) pl. نَطِيجٌ (L) and نَطِيجٌ

(Lh, L:) you say also نَطِيجَةٌ, as well as نَطِيجَةٌ. (L.) — Also نَطِيجَةٌ A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ٤ is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of *فَرَسَةٌ* and *أَكِيمَةٌ* and *رَمِيَّةٌ*. (S.) — نَطِيجٌ and نَطِيجٌ † *What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good*: (L:) contr. of قَعِيدٌ. (S.) [The نَطِيجٌ or نَطِيجٌ is of evil omen.] — Hence, (TA,) نَطِيجٌ † An unfortunate, or unlucky, man. (K.) — نَطِيجٌ A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةٌ اللَّطَاةِ; and this is not disliked; (S:) or it is called لَطِيمَةٌ; and the horse, لَطِيمٌ. (L.)

كَبَشٌ نَطَاحٌ [A ram that smites much with his horn]: (S:) and نَطُوحٌ † [signifies the same: and] is applied to a man [app. as meaning who pushes, thrusts, or repels, much, or vehemently]. (IAqr, TA in art. رَدَس.)

دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See نَطِيجٌ.] — نَاطِحٌ † A difficulty; a distressing event; an affliction; a calamity: pl. نَوَاطِحُ. (S, K.) Ex. أَصَابَهُ نَاطِحٌ A difficulty, or distressing event, befell him. (S.) — نَوَاطِحُ الدُّفْرِ The difficulties, &c., of fortune. (S.) — النَّطْحُ † [The two stars called] الشَّرْطَانِ [q.v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is β, and the former α:] ISd says, that النَّطْحُ is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAqr says, that one says, النَّطْحُ and نَطْحٌ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطْحُ طَابَ السُّطْحُ † [When En-Nat-h rises aurorally, the house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.) — مَا لَهُ نَاطِحٌ وَلَا خَاطِبٌ He has neither sheep, or goat, nor camel. (S, K.)

نظر

نَظَرٌ (IKtt, Msb,) aor. ٤, (TA,) inf. n. نَظَرٌ 1.

(IKt, Mṣb, K) and نَطَارَة (Sgh, K,) *He kept, or watched, vines, (IKt, Mṣb, K,) and palm-trees, (K,) and seed-produce. (TA.)* See نَطْرَة and نَاطُور.

نَطْرَة, with the unpointed ط, signifies *The art of guarding, or watching with the eyes*: and hence the word نَاطُور. (IAqr, Mṣb, TA.)

نَطْرُون, with fet-h, [Natron;] the *Armenian* بُورِق, or بُورِق; (thus differently written here in different copies of the K;) or [rather] the *Egyptian* بُورِق (K, art. برق): the best kind [of بُورِق] is the *Armenian*, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the *Ifreekee*: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarrāneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fāḫooseeyeh; and this is not so good as the former. (TA.) [See also بُورِق.]

نَطَار A scarecrow (خَيْال) set up in the midst of seed-produce. (Sgh, K.)

نَاطِر: see نَاطُور.

نَاطُور A keeper, or watcher, (S, Mṣb, K, &c.,) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Mṣb, TA:) as also نَاطُورَة (El-Bārī, Mṣb) and نَاطِر: (S, K.) pl. (of the first, TA) نَوَاطِير (Az, S, A, Mṣb, K) and (of the last, TA) نَاطِر and نَاطِرَة and نَطْرَة: (K:) it is a foreign word, (عَجَبِي, K,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawād: (Lth, Mṣb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawād or be Arabic: (TA:) accord. to AHn, it is Arabic: (TA:) and IAqr says, that it is from نَطْرَة, meaning as explained above: (Mṣb, TA:) IDrd says, that it is with ط, (A, Mṣb,) from النَطْر (A); but in the language of the Nabatheans with ط; (Mṣb;) that the Nabatheans change the former letter into ط. (A.)

نَاطُور: see نَاطُور.

نطس

1. نَطَس, aor. ٤, (S, K,) inf. n. نَطَس, (S,) *He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he examined things minutely, and attained the utmost knowledge of them. (S.)*

4. مَا أَنْطَسَهُ How intelligent and knowing is he in affairs! (TA.)

5. تَنْطَس He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying

himself, or in removing himself far from unclean things or impurities: (Aq, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَأَنَّى, (Aq, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْلَا التَّنَطُّسُ مَا بَالَيْتُ, (S, M,) i.e., *Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.)* — تَنْطَس He examined it (anything) minutely. (A.) — تَنْطَسُ الْأَخْبَارُ (S,) or عَنِ الْأَخْبَارِ (M, A,) *He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.)*

نَطَس: } see نَطَس; the former, in two places;
نَطَس: } and the latter, in four.

نَطَس Learned, or knowing; (A, K:) as also نَطَس (K) and نَطَس (A, K) and نَطَاسِي and نَطَاسِي: (K:) or learned, or knowing, in affairs, and skilful therein: as also نَطَس and نَطَس: (ISK, TA:) intelligent, or skilful, and scrupulously nice and exact (مُتَوَقِّ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also نَطَس and نَطَس: (S:) or learned, or knowing, in affairs: skilful in physic &c.: as also نَطَس and نَطَس: (M:) or نَطَس (S, A, K, TA) and نَطَاسِي (S, TA) and نَطَاسِي (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek نَطَاس [γνώσις]: (A, TA:*) and نَطَس one who is dainty, nice, exquisite, refined, or scrupulously nice and exact (مُتَوَقِّ), and who chooses or selects [what is best]; (IAqr;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also نَطَس, [without teshdeed,] a skilful man: (TA:) and نَطَس, [pl. of نَطَس or نَطَس or نَطَس,] skilful physicians. (A, K.) — Also, One who shuns, or removes himself far from, unclean things; (K, TA:) who is scrupulously nice and exact (مُتَأَنَّى) in affairs: (TA:) and نَطَسَة a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA:) and نَطَس, [pl. of نَطَس,] men who do thus: (K, TA:) and نَطَسَة a man who shuns much, or removes himself very

far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّأَنِّي) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K,* TA.) See 5.

نَطَس:

نَطَس:

نَطَس:

نَطَاسِي:

نَطَس:

نَاطِس, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or نَاطُوس, (accord. to the TA, as from the K,) or both, (accord. to one copy of the S,) A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.)

نَاطِس: see نَاطِس.

مُتَنْطَس: see نَطَس, in two places.

نطش

نَطَشَان an imitative sequent to عَطَشَان (S, K:) not used alone. (S, art. عطش.)

[نطع, &c.]

See Supplement.]

نظر

1. نَظَر, (S, M, A, Mṣb, K,) and نَظَرَة (M, A, Mṣb, K,) aor. ٤, (M, A, &c.,) and أَنْظُر is substituted for أَنْظُر in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyet-el-Āmāl, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظَر, and نَظَرَة, aor. ٤, (A, K,) the verb being like سَمِع accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَب; (TA;) inf. n. نَظَر, (S, M, A, Mṣb, K,) and نَظَر is allowable, as a contraction of the former, (Lth,) and نَظَرَان (S, K,) and مَنْظَر (M, A, K) and تَنْظَر and مَنْظَرَة (M, K,) [which last is an intensive form; *He looked at, or towards, in order to see, him, or it;*] he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Mṣb;) [i.e. looked at him or it;] as also تَنْظَرَة: (K:) and أَنْظَرَة signifies the same as نَظَرَة and تَنْظَر [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that تَنْظَر is syn. with نَظَر, if this assertion, which I find in the M, have been copied

without consideration, and be not confirmed by an example]: (TA:) or *نَظَرَ إِلَيْهِ* signifies *he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him.* (TA.) The usage of *النَّظَرُ* as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, *نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً* [*He looked at him, or towards him, with one sweet look.*] (A.) And *نَظَرَ فِي الْمِئْطَارِ* [*He looked in the mirror.*] (A.) And *نَظَرَ فِي الْكِتَابِ* [*He looked into, or inspected, the writing or book,*] (A, Māb.) which is for *نَظَرَ الْمَكْتُوبَ فِي الْكِتَابِ* [*he looked at what was written in the writing or book,*] or has a different meaning to be explained below. (Māb.) And *هُوَ يَنْظُرُ حَوْلَهُ* [lit., *He looks around him; meaning, he looks much.*] (A.) [See also *نَظَرَ* below.] — *نَظَرَتِ الْأَرْضُ*, (Sgh, K,) and *بَعَيْنَيْنِ*, (A,) † *The earth, or land, shomed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage.* (A, Sgh, K.) — *نَظَرَ إِلَيْهِ* † *It looked towards, meaning faced, him or it.* So in the Kur, [vii. 197,] *وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ* † *Thou seest them look towards thee, i.e., face thee, but they see not; referring to idols, accord. to A'Obeid.* (TA.) And you say, *دَارِي يَنْظُرُ إِلَى دَارِ فُلَانٍ* † *My house faces the house of such a one.* (S.) And *نَظَرَ إِلَيْكَ الْجَبَلُ* † *The mountain faced thee:* (A:) as in the following ex.: *إِذَا أَخَذْتَ فِي طَرِيقِي كَذَا فَتَنْظُرْ إِلَيْكَ الْجَبَلُ فَخُذْ* † *When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.* (S.) — [Hence, perhaps,] *نَظَرَ الدَّهْرُ إِلَى بَنِي فُلَانٍ* † *Fortune opposed the sons of such a one and destroyed them:* (S [immediately following there the ex. which immediately precedes it here:]) or *نَظَرَ إِلَيْهِمُ الدَّهْرُ* signifies † *Fortune destroyed them:* (M, A:) but (says ISd) I am not certain of this. (M.) — *النَّظَرُ* also signifies † *The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means † the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, † the knowledge that results from [speculation or] investigation.* (El-Baṣā'ir.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say *نَظَرْتُ إِلَيْهِ*, it means only [*I looked at, or towards, him or it with the eye:* but when you say *نَظَرْتُ فِي الْأَمْرِ*, it may mean † *I looked into, inspected, examined, or investigated, the thing or affair*] by thought

and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that *نَظَرَهُ* and *نَظَرَ إِلَيْهِ* may be used in the latter of these two senses, though *نَظَرَ فِيهِ* is most common in this sense.] It is said in the Kur, [x. 101,] *قُلْ أَنْظُرُوا مَاذَا فِي السَّمَوَاتِ* † *Say, Consider ye what is in the heavens.* (TA.) And you say, *نَظَرَ إِلَيْهِ* *He saw it, and † thought upon it, and endeavoured to understand it, or to know its result.* (TA.) [And *He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.*] And *نَظَرَ فِيهِ* † *He considered it:* (TA:) or *thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying نَظَرَ وَفِيهِ*, q.v. infra, voce *نَظَرَ*: (Māb.) and † *he thought upon it, measuring it, or comparing it.* (M, K, TK.) In the M and K, only the inf. n., *نَظَرَ*, of the verb in this sense is mentioned.) And *نَظَرَ فِي أَمْوَالِ الْيَتَامِ* † *He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them.* (Māb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] *فَتَنْظُرْ نَظْرَةً فِي النُّجُومِ*, meaning, † *And he examined the science of the stars:* (Māb:) [or *he took a mental view of the stars, as if to divine from them.*] *النَّظَرُ* when used unrestrictedly by those who treat of scholastic theology means *الِإِعْتِبَارُ* † [*The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy.*] (MF.) — *نَظَرَ فِي مَا بَيْنَهُمْ*, inf. n. *نَظَرَ*, [app. for *مَا بَيْنَهُمْ*], † *He judged between them.* (K.) — *نَظَرَتْ*, (TA,) inf. n. *نَظَرَ*, † *She practised divination; (K, TA;) which is a kind of examination with insight and skill.* (TA, from a trad.) — *أَنْظُرْ لِي فُلَانًا* † [*Look thou out for such a one for me;*] *seek thou for me such a one.* (A, TA.) — *أَنْظُرْنِي* † *Listen thou to me.* (M, K, TA [in the CK, erroneously, *أَنْظِرْنِي*].) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) — *أَنَا أَنْظُرُ إِلَى اللَّهِ ثُمَّ إِلَيْكَ* [lit., *I look to God, then to thee; meaning, I look for the bounty of God, then for thy bounty.*] (A.) — *نَظَرَ اللَّهُ إِلَيْهِ* † *God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (Iath:) or † God bestowed benefits upon him; poured blessings, or favours, upon him:* (El-Baṣā'ir.) and *نَظَرَ لَهُمُ* † *he compassionated them, and aided them;* (Sgh, K;) and simply, *he aided them:* (K, TA.) and *نَظَرَهُ* † *he accomplished his want, or that which he*

(another) wanted. (Māb.) — *نَظَرَهُ* is also syn. with *أَنْظَرَهُ*, q.v. — Also syn. with *نَظَرَهُ*, q.v. — Also *نَظَرَهُ*, (K, TA,) inf. n. *نَظَرَ*; (TA;) or *نَظَرَهُ*; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) *He sold it (a thing, M) with postponement of the payment; he sold it upon credit.* (M, K, TA.) See also 4. — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — *نَظَرَ* *He was, or became, affected by what is termed a نَظْرَةٌ; (K, TA;) i.e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinn;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon.* (K, TA.)

2: see 1, last signification but one. — *نَظَرَ فِيهِ* [*He said of it نَظَرَ فِيهِ*, q.v.]. (TA passim.)

3. *نَظَرَ فِي أَمْرِ*, inf. n. *مَنْظَرَةٌ*, (T, S, *) † *He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it:* (T, TA:) *he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion:* (TA:) [*he held a discussion with him respecting a thing:*] or *نَظَرَهُ* is syn. with *جَادَلَهُ*: (Māb:) or *مَنْظَرَةٌ* signifies the *examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth;* (KT; and Kull, p. 342;) and sometimes *with one's self;* but *مَجَادَلَةٌ* signifies the *disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not.* (Kull.) — Also *نَظَرَهُ* † [*He, or it, looked towards, or faced, him or it; was opposite, or corresponded, to him or it.*] (See *نَظِيرٌ*.) — † *He was, or became, like him:* (A, K:) or *like him in discourse or dialogue.* (TA.) — *جَيْشٌ يَنْظُرُ أَلْفًا* † *An army that is nearly equal to a thousand.* (A.) — *نَظَرَ فُلَانًا بِفُلَانٍ* † *He made, or called, such a one like such a one.* (K.) Hence the saying of Ez-Zuhree, (K,) Moḥammad Ibn-Shihāb, (TA,) *لَا تَنْظُرْ بِكِتَابِ اللَّهِ وَلَا بِكَلَامِهِ*, i.e., *Thou shalt not call anything like the book of God, nor like the words of the apostle of God:* (A'Obeid, T, K:) or *thou shalt not compare anything, nor call anything like, to the book of God, &c.:* (A,) or *thou shalt not apply [aught of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens:* (A'Obeid, T, K; in which last, we read *لَيْسَ يَغْرَضُ*, in the place of the right reading, *لَيْسَ يَغْرَضُ*: TA:) for, as Ibrāheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-ān on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosā, who

has come at a time desired, (K.) جِئْتَ عَلَى قَدَرٍ يَا [Thou hast come at a time appointed, O Moosa: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable. (TA, as from Az; but I do not find it in the T.)

4. أَنْظَرَ بِهِ † [He, or it, was made like]. You say, مَا كَانَ هَذَا نَظِيرًا لِهَذَا وَلَقَدْ أَنْظَرَ بِهِ † [This was not like this, but has been made like]: (T, K:) like as you say, وَلَقَدْ كَانَ خَطِيرًا لَهُ وَلَقَدْ أَنْظَرَ بِهِ (T.) — أَنْظَرُهُ He postponed him; delayed him: (M, A, Mṣb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Mṣb, TA,) and a man in difficult circumstances: (TA:) and أَنْظَرُهُ signifies the same. (Mṣb.) You say, بَعْتُهُ شَيْئًا فَأَنْظَرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِي أَتَبَعُ رِيقِي Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِي Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1, last signification but one.

5: see 1, first signification. — See also 8.

6. تَنَاطَرَا † They faced each other. (K.) You say, تَنَاطَرَتِ الدَّارَانِ † The two houses faced each other. (M.) And دَوَّرْنَا تَنَاطَرًا (S,) or تَتَنَاطَرُ, [which is the original form,] (A,) † Our houses faced one another. (S, A.) — See also تَرَاوَعَا.

8. اَنْتَظَرُهُ: see 1, first sentence. — He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. اِرْتَقَبَ. (M, K;) and تَأَنَّى عَلَيْهِ (TA;) and أَنْظَرَهُ (aor. ٤, T &c., inf. n. نَظَرَ S, K) signifies the same; (T, M, A, Mṣb, K;) and so أَنْظَرُهُ, (M, A, K,) and أَنْظَرُوهُ (Zj, TA;) [but respecting the last two, see what is said below:] but when you say اَنْتَظَر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lvii. 13,] اَنْتَظِرُونَا تَقْتَسِبْ Wait for us (اَنْتَظِرُونَا) that we may take of your light: and accord. to Zj, اَنْتَظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say اَنْتَظِرْنِي meaning Wait thou for me (اَنْتَظِرْنِي) a little.

(T.) اَنْتَظِرْنِي also signifies The expecting, or waiting for, a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or اَنْتَظِرْنِي signifies he expected, or waited for, (انتظر,) him, or it, leisurely; and so اَنْتَظِرْنِي. (S.) You say also, اَوْ شَرًّا اَنْتَظِرْ بِهِ (M, A, K, in art. رُبَّ, in the last of which is added بِهِ) [He looked for, expected, awaited, or waited for, something good or evil to befall him, or betide him].

10. اَسْتَنْظَرُهُ: see 8, last signification but one. — He asked of him, or desired of him, a postponement, or delay. (M, A, K.)

نَظَرَ: see نَظِيرٌ. — A man says to another, بَيْعٌ, [or perhaps بَيْعٌ, like the word used in reply to it, here following, and like خُطْبٌ and نَظَرَ meaning, I sell,] and the other says, اَنْظِرْنِي meaning, Grant me a delay (اَنْظِرْنِي) that I may buy (اَشْتَرِي) of thee. (M, TA.)

نَظَرَ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِئْرٌ) — اَنْظَرْتَهُمْ بِنَظَرٍ, and مِنْ نَظَرٍ, † We saw them. (A, TA.) — بَيْنَنَا نَظَرٌ † Between us is the extent of a look in respect of nearness. (A, TA.) — حَتَّى نَظَرَ (K, TA,) and حَتَّى نَظَرَ (A,) حَتَّى جَلَّالٌ وَرِيَاءٌ وَنَظَرٌ (S,) جَلَّالٌ وَنَظَرٌ † A tribe near together, (S, A, K,*) of which the several portions see one another. (S, A.) — اَنْظَرُ + وَفِيهِ نَظَرٌ + But it requires consideration, by reason of its want of clearness, or perspicuity: (Mṣb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like تَأَمَّلُ. (MF, art. صَفَحَ) — هُوَ بِخَيْرِ النَّظَرَيْنِ said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, † He has the option of adopting the better of the two things; he may either retain it or return it. (TA.)

نَظَرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., اَنْتَظِرْ لَكَ الْاَوْتَى وَلَيْسَتْ لَكَ الْاُخْرَى [Thou shalt not make a look to follow a look; for the former is thine of right, but the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ نَظَرَتَهُ لَمْ يَعْملْ لِسَانَهُ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — A

stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S,*) as also سَفَعَةٌ: (T:) or a touch, or a slight taint or infection of insanity, (طَائِفٌ,) from the jinn: or a swoon. (M, K.) — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance: a fault; a defect; an imperfection. (M, K.) — † Reverence, veneration, awe, or fear. (IAgr, T, K.) — † Compassion; pity; mercy. (IAgr, T, K.)

نَظَرَةٌ A postponement; a delay. (T, S, M, Mṣb, K.) It is said in the Kur, [ii. 280,] فَتَظَرُّ إِلَى مِيسِرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Mṣb;) i. e., فَاِنْظَرُ (T,) or فَتَأَخَّرْ: (Mṣb:) and accord. to another reading, فَتَظَرُّ; like كَادِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّيْءَ بِنَظَرَةٍ He sold to him the thing with postponement of the payment; he sold to him the thing upon credit. (M.) And اَشْتَرَيْتُهُ مِنْهُ بِنَظَرَةٍ, and بَايَنْظَرُ, I bought it of him with postponement of the payment; I bought it of him upon credit. (T.)

نَظَرِي + [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation, and acquisition by study; as the conception of the intellect or mind, and the assent of the mind to the position, that the world has had a beginning. (K, T.) [It is opposed to بَدِيهِي and to ضَرُورِي.]

سَمْعَةٌ نَظَرَةٌ, and vars. thereof, see in art. سَمْعَ.

نَظَارٍ, like قَطَامٍ (S, K,) an imp. n., (T,) meaning, Wait thou: syn. اِنْتَظِرْ. (T, S, K.)

نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ and نَظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, نَظِيرَةٌ قَوْمِهِ, and قَوْمِهِ نَظِيرَةٌ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نَظِيرَةٌ and نَظِيرَةٌ have نَظَائِرُ for their pl., (S, K,) sometimes. (K.) — Also, نَظِيرٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.)

نَظِيرٌ † Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also مُنَاطِرٌ; syn. مُقَابِلٌ. (A.) [Hence, النَّظِيرُ السَّمْتِ, and النَّظِيرُ النَّادِرِ; the point opposite to the zenith.] نَظِيرُكَ signifies الَّذِي يُنَاطِرُكَ (M,) or الَّذِي تُنَاطِرُهُ (T,) [which I suppose to mean † He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] — † Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also نَظَرٌ; (AO, S, K;) like نَدِيدٌ and نَدٌّ; (AO, S;) and مُنَاطِرٌ (K:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc., نَظَائِرٌ: (M, A, Msb, K:) and pl. fem. نَظَائِرٌ, (T, A,) applied to words and to all things. (T.) You say, فَلَانٌ نَظِيرُكَ † Such a one is thy like. (T.) And هَذَا نَظِيرُ هَذَا (T,) or نَظِيرُ هَذَا (Msb,) † This is the like of this, (T,) or the equal of this. (Msb.) And عَدَدْتُ إِبِلَ فَلَانٍ نَظَائِرَ † I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K;*) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا. (As, T.)

نَظُورَةٌ: see نَظُورٌ, in two places. — See also نَظِيرَةٌ.

نَظِيرَةٌ: see نَظُورٌ, in two places. — Also, A scout, or scouts; (T, Sgh, K;) and so نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرٌ. (TA.) — Fem. of نَظِيرٌ, q.v. (T, &c.). [And hence,] النَظَائِرُ [the pl.] The more excellent of men: (K,* TA:) because they resemble one another in dispositions and actions and sayings. (TA.)

نَظَارٌ † A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharp-spirited, and raising his eye. (T, K.)

نَظَارَةٌ A people looking at a thing; (S, K;) as also مُنَظَرَةٌ. (K.) — See also مُنَظَرٌ.

نَاطِرٌ act. part. n. of نَظَرَ; Looking; &c.: pl. نَظَائِرٌ. (Msb.) — النَاطِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Msb,) in which is [seen] what is termed (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عُرْق) in the nose, wherein is the water of sight: (M, K;) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye:

(K:) or the eye is called النَاطِرَةُ; (S, A;*) the pl. of which is نَوَاطِرٌ. (A.) — شَدِيدُ النَّاطِرِ (A.) (so in a copy of the M and of the A and in some copies of the K,) or شَدِيدُ النَّاطِرِ (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — النَاطِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — Also, نَاطِرٌ † A guardian; a keeper; a watcher: (S, Msb:) and, as also نَاطِرٌ, i. q. نَاطُورٌ (K, TA,) [which last is] a word of the Nabuthean dialect. (TA.) — [The dim. is نَوَيْظِرٌ.] You say, عَيْنِي نَوَيْظِرَةٌ إِلَى اللَّهِ † My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the K, [xxv. 23,] the words إِلَى رَبِّهَا نَاطِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّيْءِ in the sense of اِنْتَظَرْتُهُ, but they say نَظَرْتُ فَلَانًا in that sense. (T.)

نَاطِرَةٌ: see نَاطِرٌ. — See also نَظِيرَةٌ.

نَاطِرٌ: see نَاطِرٌ.

نَظُورٌ: see نَظُورٌ.

أَنْظُرُ for أَنْظُرُ: see 1.

مَنْظَرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فَلَانٌ فِي مَنْظَرٍ وَمَسْجَعٍ † Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتُ عَنْ هَذَا الْمَقَامِ بِمَنْظَرٍ † Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — The aspect, or outward appearance, of a thing; opposite of مَخْبَرٌ: (S, art. خَبَر:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also مُنَظَرَةٌ: this is implied by the usage of مَنْظَرَانِي, q.v., and is well known:] or what one looks at and is pleased by or displeased by; as also مُنَظَرَةٌ: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the latter, the aspect (مَنْظَرٌ) of a man when one looks at it and is pleased by it or displeased by it. (T, TA.)* You say, لَهُ مَنْظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And امْرَأَةٌ حَسَنَةُ الْمَنْظَرِ, and امْرَأَةٌ حَسَنَةُ الْمَنْظَرِ, [A woman goodly of aspect.] (S.) And مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ [His aspect is better than his internal state]. (S.) And لَذُو مَنْظَرٍ بَلَا مَخْبَرٍ (T,)

and ذُو مَنْظَرٍ بَلَا مَخْبَرٍ (A,) [Verily he has a pleasing aspect without a pleasing internal state.]

مَنْظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنْظَرٌ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — Its application to A certain separate place of a house, [generally an apartment on the ground-floor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — See also نَظَارَةٌ. — And see مَنْظَرٌ, in five places.

مَنْظَرِي: see what next follows.

مَنْظَرَانِي (S, M, A, K) and مَنْظَرِي (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنْظَرَانِي [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i.e., ذُو مَخْبَرٍ and ذُو مَنْظَرٍ. (TA, art. خَبَر.)

مَنْظَارٌ A mirror (A, K) in which the face is seen. (TA.) — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, نَظَارَةٌ. (TA.)

مَنْظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظَرَةٌ (T, TA;) i.e., a stroke of an [evil] eye; [or of an evil eye cast by a jinn; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) — A person, (T,) or chief person, (A,) whose bounty is hoped for, (T, A,) and at whom eyes glance. (A.) — مَنْظُورَةٌ A woman in whom is a نَظَرَةٌ, meaning, a fault, defect, or imperfection. (K,* TA.)

مُنَاطِرٌ: see نَظِيرٌ.

[نظف, &c.]

See Supplement.]

نعب

نَعَبٌ and نَعَبٌ aor. ٤ and ٥, inf. n. نَعَبٌ (S, K) and نَعَابٌ (K) and نَعَابٌ (S, K) He (a raven, or crow, غُرَاب) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Msb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعَب of the raven, or crow, is said to be ominous of good; and its نَعَب, of evil. (Kifāyet el-Mutahaffidh.) — نَعَبٌ also signifies † The neighing of a horse. (TA.) — نَعَبُ الدِّيكِ † [The cock crowed] is sometimes said, metaphorically. (S.) — نَعَبُ الْمُؤَذِّنِ † The chanter of the call to prayer

stretched out his neck, and moved about his head, in his cry. (A, L, K.) — نَعَبَ, aor. -, inf. n. نَعِبٌ, *He* (a camel, K) *went with a quick pace*: (S, K:) or, *with a certain kind of pace*: (K:) or *he* (a camel) *moved about his head, in proceeding at a quick rate; like a بُخْتِي camel, raising his head*: (TA:) or, inf. n. نَعْبَانٌ, *he stretched out his neck*. (A.) Accord. to some, نَعِبٌ signifies *The moving of a she-camel's head forwards in her march, or pace*. [S, accord. to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحْرُكُ رَأْسِهَا الْبَحْ; in another copy, تَحْرُكُ رَأْسِهَا; making نَعِبٌ an epithet of a she-camel that so moves her head.]

4. اَنْعَبَ + *He* (a man) *cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like*: syn. نَعَبَ فِي الْفِتَنِ. (TA.)

رَبِحَ نَعْبٌ *A rapid wind*. (K.)

نَاعِبَةٌ: see نَعُوبٌ.

نَعَابٌ *The young one of a raven, or crow*: syn. قُرْخٌ غُرَابٌ: or *a raven, or crow*. [absolutely]: syn. غُرَابٌ. In a prayer of David occur the words يَا رَازِقَ النَّعَابِ فِي عَيْتِهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.)

نَعَابَةٌ: see نَاعِبَةٌ.

نَاعِبَةٌ (K) and نَعُوبٌ and نَعَابَةٌ (S, K) and نَعِيبٌ (so in the correct copies of the K: in the L, مَنْعِبَةٌ: accord. to MF, مَنْعِبٌ: TA) *A swift she-camel*: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ and نَوَاعِبٌ: and of نَعِيبٌ. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعَبٌ in 1.

مَنْعَبٌ *An excellent, fleet horse*, (S, K,) *that stretches out his neck like the raven, or crow*: and (or accord. to some, TA) *one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الَّذِي يَسْطُو بِرَأْسِهِ*, (K,) *without any increase in the rate of his run*. (TA.) — See نَاعِبَةٌ. — *A stupid, or foolish, and clamorous man*. (K.)

نَعَت

1. نَعَتَ, aor. -, inf. n. نَعْتُ; and اَنْتَعَتَ; *He*

described, or characterized, or designated, (S, K,) *a thing*; (S;) syn. وَصَفَ: (S, K:) or *he described a thing by mentioning what was in it, or what it possessed*; whereas, in the وَصَفَ of a thing one may exaggerate: (L:) [he distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet:] or *he described a thing by mentioning what was in it that was good, or goodly; not with reference to what was bad, or foul, or ugly; unless by a straining of the meaning one say نَعْتُ سَوْءٍ; whereas وَصَفَ is said with respect to what is good, or goodly, and what is bad, or foul, or ugly*: (IAth:) or نَعَتٌ signifies *he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وَصَفَ respects action, as beating*: or, accord. to Th, نَعَتٌ signifies *he described by mentioning something in some particular place in the body, such as lameness*; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصَفَ, but not of نَعَتٌ. (TA.) — نَعَتَ نَفْسَهُ [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Msb.) — نَعَتَ, aor. -, inf. n. نَعَاتَةٌ, *He* (a man) *was naturally endued with powers of description, and skilful in the use of those powers*. (TA.) — نَعَتَ, aor. -, inf. n. نَعَاتَةٌ, *He* (a horse) *was, or became, what is termed نَعَتٌ, i.e., generous, or fleet, &c.* (L, K.) — نَعَتَ, (L,) or نَعِتَ, of the same measure as فَرِحَ, (K,) *He* (a horse) *afferted, or endeavoured, or constrained himself, to be, or become, what is termed نَعَتٌ, i.e., generous, or fleet, &c.* (L, K.) MF remarks that نَعِتَ, in this sense, is strange, as فَعَلَ is not a measure denoting تَكَلَّفَ. (TA.)

4. اَنْتَعَتَ *His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet]*.

8. اَنْتَعَتَ *He, or it, was, or became, described*: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see نَعْتُ]. See 1.

10. اَسْتَنْعَتَهُ *He asked him to describe him, or it*. (T, K.)

نَعْتُ *An epithet; or that whereby a person or thing is described*: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. نَعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعْتُ and وَصَفٌ or صِفَةٌ, see 1.] [You say,] نَعُوتٌ [He has goodly epithets applied

to him, and goodly qualities, or properties, which are causes, or occasions, of epithets]. (A.) — كَمَثَلِ كَذَا, a phrase similar to كَذَا, meaning *Like such a thing*. See an ex. voce سَبَّحَ. — نَعْتُ Anything excellent. (TA.) — [Hence,] نَعْتُ, and مُنْتَعَتٌ, and نَعْتَةٌ, [in the CK, نَعْتَتٌ,] and نَعِيتٌ, and نَعِيَةٌ, *A generous, or a fleet, or swift, horse, that excels in running, and outstrips others*. (K.) [And so] مُنْتَعَتٌ *A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind: a horse described as distinguished by generosity, or by fleetness, or swiftness, and by outstripping others*. (TA.)

نَعْتُ: see نَعْتَةٌ.

أَمْتَكُ نَعْتَةٌ, or عَبْدُكَ نَعْتَةٌ, *Thy male slave, or thy female slave, is of the highest quality*. (K.) But in the A it is said, عَبْدُكَ نَعْتُ, and أَمْتَكُ نَعْتَةٌ. (TA.)

نَعِيتٌ *A generous, excellent, surpassing, man*. (TA) See also نَعْتُ.

نَعْتٌ: see نَعِيَةٌ.

نَعَاتٌ *Describing; a describer*: pl. نَعَاتٌ. (TA.)

مَنْعُوتٌ [A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet]. — مَنْعُوتٌ بِالْكَرَمِ [Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.)

نَعْتُ: see مُنْتَعَتٌ.

نَعَث

1. نَعَثَ, aor. -, and اَنْتَعَثَ; *He took it*. (K.)

4. اَنْعَثَ فِي مَالِهِ *He was prodigal of his wealth*: (K:) or *he scattered it*: or it signifies قَدَّرَ فِيهِ. (L.) — اَنْعَثَ *He set about, or commenced fitting himself out, or equipping himself for journeying*. (K.) — اَنْعَثَ (in the CK, and in a MS. copy of the K, اَنْعَاثَ,) *They have striven, laboured, or exerted themselves, in their affair*. (K.)

8: see 1.

نَعَج

1. نَعَجَ, aor. -, inf. n. نَعَجٌ (S, K) and نَعُوجٌ (K), a verb similar to طَلَبَ, (S, K,) aor. -, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعَجَ, aor. -, inf. n. صَغَبَ; a verb like صَغِبَ, aor. -, inf. n. صَغَبَ; (accord. to an insertion in a copy of the S read

to IB, TA, [and so in one of M. Fresnel's copies of the §, and in a copy in my possession, and so in the L, in which both forms of the verb are given,] *He, or it, [a colour,] was of a clear, or pure white.* (§, L, K.) — نَعَج, aor. ٤, inf. n. نَعَج, *He (a man, Az, or a camel, §) became fat:* (T, §, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies *he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَعَج is said to signify the same.* (TA.) — نَعَج, aor. ٤, inf. n. نَعَج, *He (a man, §) became heavy in the stomach (الْقَلْب) from eating mutton.* (§, K.) — نَعَجَتْ فِي سَيْرِهَا, (inf. n. نَعَج, L.) *She (a camel) was quick, or swift, in her pace:* (§, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (§.)

4. أُنْعَجَ الْقَوْمُ *The people's camels became fat.* (§, K.)

نَعَج [and أُنْعَج] *Of a pure white colour:* (L:) [pl. of the latter نَعَج]. — نَسَاءُ نَعَج [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) — نَعَج A man heavy in the stomach (الْقَلْب) from eating mutton: pl. نَعَجُونَ. (§, TA.)

نَعَجَةٌ, (§, K.) and نَعَجَةٌ, accord. to a reading of El-Hasan, وَابِي نَعَجَةٍ وَاحِدَةٍ, [Kur, xxxviii. 22,] (TA.) *A ewe; the female of the sheep:* (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نَعَاج and نَعَجَات. (§, K.) — نَعَجَةُ الرَّمْلِ *The [wild] cow:* pl. نَعَاج الرَّمْلِ: no other wild animal but the cow (accord. to A'Obeyd, §), is thus called: (§, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْس; and of wild bulls or cows as though they were sheep, terming the female نَعَجَةٌ. (AAF.) — Also نَعَجَةٌ † *A woman; as likewise شَاة.* (TA.)

نَعَجَةٌ: see نَعَجَةٌ.

نَاعِج A camel of beautiful colour, and highly esteemed. (TA.) نَاعِجَةٌ A she-camel of beautiful colour: (TA:) or a white she-camel, (§, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (§, K:) such is of the kind called مَهْرِيَّة: (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِج. (§.) — نَاعِجَةٌ also A woman of beautiful com-

plexion, or colour. (TA.) — أَرْضٌ نَاعِجَةٌ Plain, or even, land, (§, K,) fertile, and producing the kind of tree called رُمْت. (Abou-Kheyrh.)

نَعَج: see أُنْعَج.

نَعَر

1. نَعَرَ, (§, A, Mgh, K,) aor. ٤, (§, K) and ٤, (K,) [in the Mgh, ٤, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِير, (§, A, Mgh, K) and نَعَار, (A, K,) or this latter is a simple subst., (Mgh,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] *He (a man, K, or a beast of carriage, Mgh,) uttered a sound, or noise, (§, A, Mgh, K,) with, (A, K,) or in, (§,) his خَيْشُوم [or the innermost part of his nose]:* (§, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — Also, (TA,) inf. n. نَعِير, (K,) *He called out, or cried out vehemently, in war, or in some evil case.* (K,* TA.) And نَعَرَتْ, inf. n. نَعِير, *She (a woman) clamoured, and acted in a foul or immodest manner.* (TA.) — نَعَرَ الْعِرْقُ, (§, K,) or نَعَرَ, (A, K,) aor. ٤, (Fr, Sgh, K,) and ٤, (§, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعَرَ, (§, TA,) or نَعِير and نَعَار, (as app. implied in the K, but perhaps not intended to be so,) † *The vein gushed with blood:* (§, K:) or, (aor. ٤, inf. n. نَعُور and نَعِير, TA,) *made a sound by reason of the blood coming forth:* (K:) or *gushed with blood, and made a sound at the coming forth of the blood.* (A.)

نَعْرَةٌ A sound, or noise, in the خَيْشُوم [or innermost part of the nose]; (§, K:) [as also نَعَار. (See 1.)] — نَعَرَاتُ [the pl.] is also applied to *The call of the مَوْقِن.* (§.)

نَاعِرٌ: see نَعَرِي.

نَعْرَةٌ: see نَعَار.

نَعُور: } see نَاعِرٌ.
نَعَار and نَعَارَةٌ

نَاعِرٌ Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose]. (Sh.) And نَاعِرٌ Clamorous: (K, TA:) † fem. with ٤, applied to a woman, and signifying the same: (A:) or, so applied, it signifies *clamorous and foul, or immodest:* (K:) and † *إِمْرَأَةٌ غَيْرِي نَاعِرِي* a [very jealous] clamorous woman; (K:) in which phrase, نَاعِرِي may not be regarded as fem.

of نَعْرَان, because [epithets of the measures] نَعْلَان and نَعْلِي come from verbs of the class of نَعَج; not from those of the class of مَنَعَ [or that of ضَرَب]. (Az, K.) — [And so] نَعَارٌ † *One who drives away the beasts and cries out after them.* (TA, art. زَغَق.) — You say also, أَطَرْتُ بِهَذَا صَوْتًا نَعَارًا [lit., I made a clamorous voice to fly with this; meaning,] † *I published this.* (A.) — Also نَاعِرٌ † A vein flowing with blood: (Sh:) [or gushing with blood; &c. (See its verb, above.)] And نَعَارٌ † A vein gushing with blood; and so نَعُور: (§:) *that does not cease to flow with blood;* as also نَعُور (TA) and نَاعُور: (K, TA:) and نَعَارٌ applied to a wound signifies the same; as also نَعَارٌ, with ت and غ, and نَعَارٌ, with ت and غ: (IAar, Az:) and نَعُور applied to a wound signifies † *making a sound by reason of the vehemence with which the blood comes forth.* (TA.)

نَاعُور, (§, A, Mgh, Mgh,) or نَاعُورَةٌ, (K,) A [machine of the kind called] دَوْلَاب [q. v.], (A, K,) or مَنَجُون [q. v.], (Mgh, Mgh,) with which water is drawn [for irrigation], (§,) and which is turned by water, (§, Mgh, Mgh,) and makes a noise, or [creaking] sound by [its revolving]: (§:) so called because of its نَعِير [or sound]: (A, Mgh, Mgh:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's 'Voyage en Arabie,' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Ásee: (TA:) pl. نَوَاعِير. (§, A, Mgh.) — And the former, The wing (جَنَاح) of a mill or mill-stone. (K.) — Also نَاعُورَةٌ A bucket with which water is raised. (K.) — See also نَاعِرٌ.

نَاعُورٌ: see نَاعُورٌ.

نَعَس

1. نَعَس, (§, A, Mgh, K,) aor. ٤, (§, M, and so in a copy of the B by the author of the K,) or ٤, (A, K,) [the latter being agreeable with analogy,] inf. n. نَعَسَ, (§, A, K,* TA,) or this is a simple subst., (Mgh,) [He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:] the inf. n. is syn. with وَسَن: (§, A, K:) or نَعَسٌ signifies languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep: (TA:) or the beginning of sleep: (M, art. وَسَن:) or its proper signification is, accord. to Az, (Mgh, TA,) without sleep: (Mgh, TA,) or سِنَةٌ is in the head, and نَعَسٌ is in the eye: or سِنَةٌ is the vapour (رِيح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَام. (Mgh, art. نوم.) It is said in a proverb,

مُطْلُ كُنْعَاسِ الْكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — نَعَسَ, (TK,) inf. n. نَعْسٌ, (IAqr, K,) + It (a man's judgment, and his body,) was soft, and weak. (IAqr, K, TK.) — + It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.)

4. انعس + He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.)

8. تناعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, TA.) — + It (lightning) became faint. (A, TA.)

نَعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكْبَتُهُ نَعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.)

نَاعَسَ: see نَعَسَ.

نَعَسَ: see 1.

نَعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drowzes, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowzes, or slumbers: (S:) or having much milk, that drowzes, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.)

نَاعَسَ: see نَعَسَ.

نَاعَسَ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Mgh, K;) as also نَعَسَانٌ; (Lth, Fr, Th, Mgh, K;) but this latter is rare; (Fr, Th, Mgh, K;) and by some disallowed: (TA:) fem. of the former with ة: (Mgh, TA:) and of the latter نَعَسَى, made to accord. with وَسَنَى, fem. of وَسَنَانٌ; and this is best in poetry: (Lth, Mgh, TA:) and نَعَسَاءٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعَسَ is نَعَسَاتٌ; like رَاقِعٌ, pl. of رَاقِعٌ; and that of نَاعَسَ is نَاعَسَاتٌ. (Mgh.) — جَدُّهُ نَاعَسٌ [His good fortune is slumbering]. (A, TA.)

نعش

1. نَعَشَهُ, aor. ٤, (S, K,) inf. n. نَعَشٌ, (S,) He (God) raised him; lifted him up; (S, K;) as also نَعَشَهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and نَعَشَهُ, (AA, K,) inf. n. نَعِيشٌ, (AA, TA:) or He

(God) set him up, or upright; as also نَعَشَهُ: (Mgh:) [see an ex. in a verse cited voce شَمَل:] or he [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sh.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفَهُ He raised his eye, or eyes. (S, K.) — [Hence,] aor. and inf. n. as above, (TA,) + He recovered him from his embarrassment, or difficulty: (A:) + he restored him from a state of poverty to wealth, or competence, or sufficiency; (K, TA;) as also نَعَشَهُ: (TA:) and + he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللَّهُ † May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And نَعَشَهُ + He set him up, and strengthened his heart. (TA.) And الرَّبِيعُ يَنْعِشُ النَّاسَ † (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — [Hence also,] نَعَشَ الْهَيْتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) + He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — نَعَشُوا الْهَيْتَ also signifies They carried the dead man upon the نعش, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) — نَعَشَ أُنْعَشَ عَلَى جَنَازَتِهَا [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátiméh.)

2. نَعَشَهُ: see 1. — Also, (K,) or نَعَشَ لَهُ, (S,) inf. n. نَعِيشٌ, (K,) He said to him نَعَشَكَ اللَّهُ [which see above, in 1, and also below, in 8]: (S, K:) in [some copies of] the S, نَعَشَكَ اللَّهُ. (TA.)

4: see 1, in four places.

8. اِنْعَشَ He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Mgh, K;) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, نَعَسَ فَلَا اِنْعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, اِنْعَشْ نَعَشَكَ اللَّهُ Rise thou: may God raise thee: or نَعَشَكَ اللَّهُ has here one of the two meanings assigned to it before, in 1. (TA.) — [And hence,] + He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.)

نَعَشٌ A state of elevation, or exaltation. (Sh.) See 1. — A state of remaining; lastingness; endurance; permanence; or continuance; syn. نَعَاشٌ. (Sh, K.) — [A kind of litter, or] a thing

resembling a مَحْفَقَةٌ, upon which the king used to be carried, when sick: (IDrd, Mgh, K:) not the نعش of a corpse. (IDrd, Mgh.) This is said to be the primary application. (TA.) — And hence, (TA,) A bier, (S, A, Mgh, K,) when the corpse is upon it, for otherwise it is called سَرِيرٌ: (S, IAtb, Mgh:) it is called by the former name because of its height, or its being raised: (S, TA:) pl. نَعُوشٌ: (Mgh:) also, a reticulated thing, (Az, Mgh, TA,) resembling a مَحْفَقَةٌ, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called it نَعَشٌ, which is properly only the bier itself. (Az, TA.) — [And hence,] بَنَاتُ نَعَشِ الْكُبْرَى [or بَنَاتُ نَعَشٍ, together with نَعَشٍ or نَعِيشٍ, constitute + The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعَشٌ [or نَعِيشٌ], and three [which are in the tail] are called بَنَاتُ نَعَشٍ, (S, K,) i. e., بنات نعش: (TA:) and in like manner نَعَشِ الصَّغْرَى, (K,) or بنات نعش الصَّغْرَى [together with نَعَشِ الصَّغْرَى constitute + the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نَعَشٌ, and the three in the tail are called بَنَاتُ نَعَشٍ]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men (for بنات is pl. of ابْنٌ applied to an irrational thing as well as pl. of بِنْتُ) following a bier:] Sb and Fr agree that نَعَشٌ is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الْكُبْرَى or الصَّغْرَى added to it]: (Abou-'Amr Ez-Záhid, K:) بَنُو نَعَشٍ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called نَعِيشٌ, (Lth, K,) being made to accord. in gender with اَرْبَعٌ or ثَلَاثٌ; but when they say بَنَاتُ نَعَشٍ, (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of ابْنٌ applied to anything but a human being:] the pl. of بنات نعش is النَوَاعِشُ; like as اَبَارِصُ is pl. of اَبْرَصٌ. (L, TA.) See also نَعِيشٌ. — Also نَعَشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.)

النَّعِيشُ [or نَعِيشٌ + The small star called] النَّعِيشُ, which is [by the star ٤] in the middle of نَعَشٍ. So in the saying, هُوَ اَخْفَى مِنْ نَعِيشٍ فِى بَنَاتِ نَعَشٍ [He, or it, is more obscure than No'aysh among the Benát Naqsh]. (A, TA.)

النَّوْاعِشُ : see نَعَشٌ, near the end.

مَنْعُوشٌ A corpse carried upon a نَعَشٌ, or bier. (S, A,* Mṣb.)

[نَعِظُ, &c.]

See Supplement.]

نغب

1. نَغَبَ, aor. - and - (inf. n. نَغِبُ, TA,) He (a man, TA) swallowed saliva. (K.) — نَغَبَ, (inf. n. نَغِبُ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — نَغَبْتُ مِنَ الْإِنَاءِ نَغْبًا with keśr, I drank in gulps from the vessel. (1Sk, S.)

نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الْحَيِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَارُ, which is pl. of قَفَرٌ. TA.) — See نَغْبَةٌ.

نَغْبَةٌ and نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جَرَعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نَغَبٌ: (S:) for which نَغَمٌ occurs in a verse. (TA.) — Ex. وَأَمَّا مَا أَبْرَدَهَا مِنْ نَغْبَةٍ مَا أَبْرَدَهَا عَلَى الْفَوَادِ [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) — نَغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جَرَبَتْ عَلَيْهِ نَغْبَةٌ قَطُّ [A foul action was never found to be chargeable upon him.] (S.)

نغت

1. نَغَتَ, aor. -, inf. n. نَغْتُ, He pulled hair; syn. جَذَبَ. (K.)

نغث

نَغْثٌ Lasting and vehement evil. (IAṣr, K.) — وَقَعْنَا فِي نَغْثٍ We fell into lasting and vehement evil. (L.)

نغر

1. نَغَرَتِ الْقِدْرُ, (S, K, TA,) aor. -; and نَغَرَتْ (K, and so in a copy of the A,) aor. -; and نَغَرَتْ, aor. -; (K;) inf. n. نَغِرَ (IKṭṭ, K) [of the first] and نَغَرُ (IKṭṭ, TA) and نَغْرَانُ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn.

غَلَّتْ, (Aṣ, S, IKṭṭ, A, L,) and فَارَتْ. (Aṣ, K.) — Hence, (TA,) نَغِرَ الرَّجُلُ, (S,) or نَغَرَ, (so in a copy of the A,) † The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (Aṣ, S:) and نَغِرَ عَلَيْهِ, aor. -; and نَغَرَ, aor. -; and نَغَرُ, aor. -; (K;) the first of which is the most common; (TA;) inf. n. نَغِرَ [of the first] and نَغْرَانُ; and نَغَرٌ; (K;) [after which last, in the CK, the word غَلَى, commencing the explanation, is omitted:] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) نَغِرَ عَلَيْهِ he became changed, or altered, to him, and threatened him with evil: (1Sk, S, K, TA:) and نَغِرَ, aor. -, inf. n. نَغِرَ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.)

5: see 1, in two places.

6. تَنَاقَرُ i. q. تَنَاقَرُ [app. meaning, † The behaving with mutual enmity or hostility]. (K.)

نَغِرٌ † [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S,* K:) and [it is said that] إِمْرَأَةٌ نَغِرَةٌ signifies a woman very jealous; syn. غَيْرَى: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee:" and she said, رُدُّونِي إِلَى أَهْلِي غَيْرَى نَغِرَةً [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by Aṣ: and ISd says, that he holds نَغِرَةٌ to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَغِيرِي أَلْتِ أُمَّ نَغِرَةٍ [Art thou very jealous or angry?] (TA.)

نَغْرٌ Certain birds like sparrows, (S,) or a species of sparrows, (Mṣb,) with red beaks: (S, Mṣb:) n. un. with ḍ: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Mṣb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بَنْبُلٌ (Mṣb, K:) it is said that the people of El-Medeeneh call the بَنْبُلُ by the

names of نَغْرٌ and حَمِيرَةٌ; and it is said to resemble the sparrow; and the fem. is with ḍ: (Mṣb:) or (TA; in the K, and) a species of the حَمِيرُ, (K, TA; in the CK, erroneously, حَمِيرُ;) red in the beaks and in the lower parts of the أَصْلَاك [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نَغْرَانُ, (S, Mṣb, K,) like as صُرْدَانُ is pl. of صُرْدٌ. (S, Mṣb.) Its dim. is بِأَبَا نَغِيرٍ (S, Mṣb, K) occurring in a trad.; بِأَبَا نَغِيرٍ [O Aboo-'Omeyr, what did the little nughar?]; (S, K;) said by Moḥammad to a little child of Aboo-Tulḥah El-Anṣáree, who had a bird, or birds, of this name, which died. (TA.)

نغروق

See art. غرقت.

نغص

1. نَغَصَ, aor. -, (S, K,) inf. n. نَغْصُ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with tesbdeed, i. e. نَغَصَ, [unless this be a mistake for نَغَصَ,] inf. n. نَغْصُ. (TA.) — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — And It (beverage) was imperfect, or defective. (K.) — See also 5. — نَغَصَ (L, K) and نَغَصَ (L, TA) [both inf. ns., the verb of the former being app. نَغَصَ, used intransitively, and that of the latter نَغَصَ, used transitively, followed by إِبِلُهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every place a weak camel, and thus as it were, making their drinking troublesome. (TA.) — You say also, نَغَصَ الرَّجُلُ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, نَغَصَهُ رَعِيَهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with l. (TA.) — See also 2.

2. نَغَصَ عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAṣr, TA.) — نَغَصَ عَلَيْهِ; and نَغَصَ, inf. n. نَغْصُ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. حَذَّرَ. (IKṭṭ, TA.) You say, نَغَصَ اللَّهُ عَلَيْهِ الْعَيْشَ, (S, K,) inf. n. نَغْصُ; and نَغَصَهُ (S, K) and نَغَصَهُ (S, K) and نَغَصَ عَلَيْهِ الْعَيْشَ (K;) God rendered life troublesome, or perturbed, to him; syn. حَذَّرَهُ: (S, K:) the first of these is the most common:

(TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.) — See also نَغَضٌ.

4: see 1, last sentence: — and see also 2.

5. تَنَغَّضَتْ عَيْشَتُهُ (S,) or مَعِيشَتُهُ (K,) *His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble*; syn. تَكَدَّرَتْ (S, K.) You say also, نَغَضُ أَمْرِهِ, inf. n. نَغَضٌ, [*His affair, or case, became troublesome, &c.*]; (A;) [for] نَغَضٌ is syn. with تَنَغَّضٌ as signifying تَكَدَّرَ. (Har, p. ٢٧٣.)

6. تَنَاضَعَتِ الْإِبِلُ عَلَى الْحَوْضِ *The camels crowded, or pressed, together to the drinking-trough.* (K, K.)*

نَغَضٌ is said to signify *Things that prevent one from attaining an object of desire.* (Har, p. ٢٧٣.)

مُنَغِّضٌ *Any one who cuts short a thing of which one loves to have more.* (IAqr, TA.)

نغض

1. نَغَضٌ, aor. نَغَضَ, (Ks, S, A, Mṣb, K,) and نَغَضَ, (S, A, K,) inf. n. نَغَضٌ (S, Mṣb, K) and نَغُوضٌ (S, K,) and نَغَضَانٌ and نَغَضٌ (K,) *It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wobbled; tottered; wagged; nodded*; syn. تَحَرَّكَ, (S, A, Mṣb, K,) and اضْطَرَبَ (A, K,) فِي (TA;) as also نَغَضٌ (Mṣb, K) and نَغَضٌ: (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغَضٌ and نَغَضَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also the last of the verbs above mentioned; (A;) and of other things; (Mṣb, TA;) نَغَضٌ signifying any moving in a shaking or tremulous or convulsive manner (فِي أَرْجَائِهِ); (S, TA;) and نَغَضَتْ and تَنَغَّضَتْ, said of a tooth, being syn. with رَجَفَتْ. (A.) — Also, inf. n. نَغَضَانٌ, *He, or it, was, or became, disquieted, agitated, or violently agitated.* (TA.) — نَغَضُوا إِلَى الْعَدُوِّ *They rose and hastened and went forth to, or towards, the enemy.* (A, TA.) — نَغَضٌ also signifies *It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense.* (TA.) And *It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travelling along: (A:) or it travelled along.* (IF.)

[See نَغَضٌ, below.] — نَغَضُ أَمْرِهِ + *His affair, or case, was, or became, in a weak, or unsound, state*; syn. وَهَى. (TA.) — See also 4, in two places.

4. نَغَضٌ: see 1. — انْغَضَهُ *He put it in a state of motion, commotion, agitation, or convulsion: shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also نَغَضَهُ*; (S, Mṣb, K, TA;) and نَغَضَ بِهِ (A:) namely a thing: (Mṣb:) or his head; (S, A, TA;) in wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kur, [xvii. 53], فَسَيَنْغَضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) *And they will shake, or wag, their heads at thee, in derision.* (TA.)

5: see 1, in three places.

نَغَضٌ *One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet.* (TA.) — *A male ostrich that shakes his head: (S:) or نَغَضٌ, as also نَغَضٌ, is a name of the male ostrich; determinate; (K;) being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and نَغَضَةٌ [is the n. un., signifying] an ostrich.* (TA.) — See also نَغَضٌ.

نَغَضٌ: see نَغَضٌ, in three places.

نَغَضٌ: see نَغَضٌ.

نَغَضَةٌ *A tree.* (IKt.) — See also نَغَضٌ.

نَغُوضٌ *A she-camel having a large hump: because, when it is large, it shakes, or quakes.* (IF, K.)

نَغَاضٌ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, إِبِلٌ نَغَاضَةٌ بِرَحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — See also نَغَضٌ. — نَغَاضُ الْبَطْنِ *Wrinkled in the belly: an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غَضُونٌ, meaning "wrinkles" in the belly, by transposition of letters.* (TA.)

نَغَاضٌ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نَغَاضٌ]. You say, مَحَالٌ نَغَاضٌ [Great pulley-sheaves in a state of motion, &c.]. (S, TA.)

And غَمِيرٌ نَغَاضٌ (K) and نَغَاضٌ (S, K) + *A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along.* (L.) — Also, (S, K,) or نَغَاضَةٌ, (so in a copy of the A,) and نَغَضٌ and نَغَضٌ, (A, K,) but this is rare, (TA,) *A cartilage: (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it moves to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA:) or the نَغَضُ of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the نَغَضَانِ are the parts of the root of the shoulder-blade that move about in walking: (L:) and the نَغَضُ of a man is the base of the neck, where he moves about his head, (Sh)*

نَغَاضٌ: see نَغَاضٌ.

[نغض, &c.]

See Supplement.]

نفا

نُفَاةٌ *One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رِيَاضَ), separated from, and rising above, the greater part of the pasture: pl. نُفَا.* (K.)

نفت

1. نَفَيْتَ (S) aor. نَفَيْتَ, (S, K,) inf. n. نَفَيْتٌ and نَفَتَ and نَفَتَانٌ (L,) *The cooking-pot boiled: (K:) or threw forth what resembled arrons, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَتْ, and نَفَطَتْ:] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: (L:) you say [also] تَنَافَتْ, and تَنَافَطَ, [for تَنَافَتْ and تَنَافَطَ]. (S, L [but in the latter, these two verbs are written without the syll. points].) — نَفَيْتَ غَضَبًا, as also يَنْفِطُ, + *He boils with anger.* (S:) — يَنْفِطُ عَلَيْهِ غَضَبًا, as also يَنْفِطُ, + *He boils against him with anger.* (TA.) — صَدْرُهُ نَفَيْتٌ بِالْعَدَاوَةِ [His breast boils with enmity]. (A.) [See also نَفَتَ.] — نَفَتَ, aor. نَفَتَ, inf. n. نَفَتَ and نَفَتَانٌ (L, K) and نَفَيْتَ and نَفَتَانٌ (L,) + *He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (اتَفَخَ,**

as in the TA,) by reason of anger. (K.) — **نَفَثَ**, (aor. ٢, L,) inf. n. **نَفْثُ**, *It* (flour or the like) *had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ), in consequence.* (L, K.)

6: see 1.

مِرْجَلٌ نَفُوثٌ *A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c. (S, L.)*

نَفِثَةٌ *A certain kind of food, thicker than what is called سَخِينَةٌ; (K;) i.q. حَرِيقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يَنْفِثُ) (S, L,) when it is supped, or sipped (يَتَسَقَّى) (L;); it is thicker than سَخِينَةٌ; the master of a family uses it plentifully for his household in times of scarcity: (S, L;) they only eat سَخِينَةٌ and نَفِثَةٌ in a time of straitness, and dearth, and leanness of the cattle: Az says, in art. حَذْرُق, سَخِينَةٌ is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاء; and it is also called سَخُونَةٌ and نَفِثَةٌ and حَرِيقَةٌ and نَفِثَةٌ are a kind of حَسَاء, between thick and thin. (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.]*

نفث

1. **نَفَثَ**, aor. ٢ and ٢, inf. n. **نَفْثُ** (S, K) and **نَفَثَانٌ**, (TA,) [*He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or* he spat: or he [did as though he] spat without ejecting spittle: and **نَفَثَ فِي الْعُقْدَةِ** signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb.) or **النَّفْثُ** is like **التَّفْخُ**, or blowing, and less than **التَّغْلُ**, or spitting, or ejecting spittle from the mouth: (S, K;) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed **التَّغْلُ**: this is the most correct explanation: (Ináyeh;) or gentle blowing without spittle: (الادكار;) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from **التَّغْلُ**; and sometimes with a little spittle, thus differing from **النَّفْخُ**: or the emitting wind from the mouth, together with a little spittle. (MF.) — **لَا بَدَّ لِلْمَصْدُورِ أَنْ يَنْفِثَ** [*He who has a disease in his chest must spit*]. A proverb. (S.) — **نَفَثَهُ مِنْ فِيهِ**, aor. ٢, inf. n. **نَفْثُ**, *He ejected it from his mouth.* (Msb.) — [*Hence,*] **نَفَثَ اللَّهُ الشَّيْءَ فِي** [*God cast, or put, the thing into the heart.* (Msb.) — **نَفَثَ فِي رُوعِي كَذَا** — [*Such a thing was inspired, or put, into my mind.* (A.)

نَفَثَ فِي رُوعِي † *He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart.* (Nh, from a trad.) — [*You say,*] **لَوْ نَفَثَ عَلَيْكَ فَلَانَ قَطْرَكَ** [*If such a one blew, or spat, upon thee, he would throw thee down upon thy side.*]. Said to one who tries his strength with one superior to him. (A.) — **نَفَثَ عَلَيَّ** **غَضَبًا** as though meaning *He blew at me by reason of the violence of his anger.* (L.) [See also **نَفَثَ**.] — **الْحَيَّةُ تَنْفِثُ السَّمَّ إِذَا تَكَرَّرَتْ** [*The serpent ejects venom from its mouth when it inflicts a wound with its nose*]. (S) — **نَفَثَ** *It (a wound) emitted blood.* (TA.) — [*From the blowing or spitting upon the knots*] **نَفَثَهُ**, inf. n. **نَفْثُ**, *He enchanted him.* (Msb.) — **نَفَثَتِ الْقِدْرُ**, aor. ٢, inf. n. **نَفْثُ** and **نَفِثَتْ**, *The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling.* (Msb.) [See also **نَفَثَتْ**.] *It is when it begins to boil.* (TA.)

نَفَثَ الشَّيْطَانُ Poetry: (K, from a trad.:) called **نَفَثَ** because it is like a thing which a man spits, or blows, (**يَنْفِثُ**) from his mouth, like incantation. (A'Obeid.) — **ذَا مِنْ نَفَثَاتٍ** — **فُلَانٌ** *This is of the poetry of such a one.* (TA.)

دَمَرُ نَفِثٍ *Blood emitted by a wound (S, K) or vein.* (TA.)

مِثَاثٌ كَأَنَّهُ نَفَاثٌ [*A plain land that produces many plants, or herbs, or much herbage,*] as though blowing forth, or spitting forth, the plants, or herbs. (L, from a trad.) [The correctness of **نَفَاثٌ** is questioned by El-Khattābee. May it not be a mistake for **نَفَاثٌ**?

نَفَاثَةٌ *What one blows, or spits, (يَنْفِثُ) from his mouth.* (S.) — *What a person having a disease in his chest blows forth or spits out,* **يَنْفِثُ**. (K.) — *What remains in one's mouth, of a سَوَاك, or tooth-stick, and is spit out:* (S:) *a particle broken off (شَطِيطَةٌ): so in the L &c.:* in the K, **شَطِيطَةٌ**: *from a سَوَاك, or tooth-stick, remaining in the mouth, and spit out.* (L, K.) One says, **لَوْ سَأَلَنِي نَفَاثَةُ سَوَاكٍ مَا أَعْطَيْتُهُ** *If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it).* (S.)

نَفِثَةٌ *A certain kind of food.* (See **نَفِثَةٌ** and **وَطِثَةٌ**.)

نَفَاثٌ *An enchanter; one who is in the habit of enchanting: fem. with ة.* (Msb.) — **النَّفَاثَاتُ** **فِي الْعُقَدِ** [Kur, cxiii. 4.] *The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses.* (S, K, Jel.) [See a verse cited voce **عَاضَةٌ**.]

نَافِثٌ *Enchanting.* (Msb.)

مَنْفُوثٌ *A man enchanted.* (A.)

نفج

1. **نَفَجَ**, (S, K,) aor. ٢, inf. n. **نَفْجٌ**; (Msb;) and **انْفَجَ**; (TA;) *It* (a hare, S, K, or other animal, Msb) *sprung up (S, K) from its hole; or leaped.* (TA.) — **نَفَجَ**; (TA;) and **انْفَجَ**, (S,) inf. n. **انْفَاجٌ**; (Msb;) and **انْفَجَ**; (TA;) *He made a hare to spring up (S, &c.) from its hole; or to leap.* (TA.) — **نَفَجَ**, aor. ٢ and ٢, inf. n. **نَفْجٌ**; and **انْفَجَ**; *It* (a jerboa) *ran:* (M:) or *slackened his run.* (A.) — **نَفَجَ**, and **انْفَجَ**, and **تَنَفَّجَ**, *It* (anything) *rose; or became elevated, or exalted.* (TA.) — **نَفَجَ**, aor. ٢, inf. n. **نَفْجٌ**, *He made anything to rise; or to become elevated, or exalted.* (TA.) — **نَفَجَتِ الْفُرُوجَةُ** *The chicken came forth from its egg.* (S, K.) — **نَفَجَ**, (aor. ٢, inf. n. **نَفْجٌ**, S,) *It* (a woman's breast) *heaved up her shift.* (S, K.) — **نَفَجَتِ الرِّيحُ** † *The wind came with force:* (S, K:) or, *suddenly.* (TA.) — **نَفَجَ**, inf. n. **نَفْجٌ**, *He magnified, or made great, him, or it.* (Msb, TA.) [And so,] **انْفَجَ** *It became great.* (TA.) — **نَفَجَ**, aor. ٢, inf. n. **نَفْجٌ**; (Msb;) and **انْفَجَ**, (TA,) and **تَنَفَّجَ**; (K;) *He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed.* (K.)

4: see 1, and 10.

5: see 1, in two places.

8. **إِنْفَجَا حَنَابُ الْبَعِيرِ** *The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally.* (TA.) — Hence the expression **إِنْفَاجُ الْأَهْلَةِ** † [*The smelling out of the new moons*], in a trad. respecting the signs [of the last day]. (TA.) — See 1 throughout.

10. **انْفَجَ** (IAar, M) and **انْفَجَ** (M,) *He (a sportsman) drew forth a jerboa [&c. from its hole].* (M.) — Hence, (TA,) † *He drew forth, and caused to appear, the anger of a person.* (K.)

† **نَفَاجَةٌ** and **نَفَاجَةٌ** † [*A boasting of that which one does not possess, or the like: see 1, and نَفَاجٌ*]. (A.) [See also **نَفْجٌ**.]

نَفْجُ الْحَقِيْبَةِ *A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein.* (TA in art. حَقَب.)

نَفْجَةٌ *A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration.* (TA.)

نَفَاجَةٌ : see نَفَج and نَفَّاج.

نَفِيجَةٌ A bow (S, K) made of a piece of wood of the kind of tree called نَبَع; not known by Abou-Sa'eed with ح [in the place of ج]. (S [so in the copies of that work which I am using, three in number: but in one copy, "except with ح".])

نَفَّاجٌ A proud man; as also مُتَنَفِّجٌ (K:) a boastful and proud man: (ISK, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also ذُو نَفَجٍ (and ذُو نَفَاجَةٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاش.]

نَافِجٌ : see نَافِجَةٌ.

نَافِجَةٌ The commencement of anything, (so in two copies of the S, and so in the Mṣb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Mṣb:) or a mind that begins with vehemence: (K:) or, that comes with vehemence: (A:) Aṣ thinks it to be attended by cold: AḤn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِجٌ. (A.) — نَافِجَةٌ A cloud abounding with rain: (S, K:) so called from the same word as signifying "a wind that comes with vehemence:" (TA:) thus called by the name of the thing which is its cause. (S.) — نَافِجَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also نَافِجٌ: (TA:) pl. نَوَافِجٌ. (S.) — نَافِجَةٌ + Camels which a man inherits, and whereby his camels are increased in number. (TA.) — نَافِجَةٌ A daughter: so called because she increases the property of her father by her dowry: (K:) or, that increases the property of her father; for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَيْبَا لَكَ النَّافِجَةُ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) — نَافِجَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِجٌ. (S:) an arabicized word, (S, K,) from [the Persian] نَافَه; and therefore some say that it is properly written نَافِجَةٌ: or, accord. to the Mṣb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَحَهُ "he magnified him, or it:" but this requires consideration. (TA.) See نَافَاةُ الْمِسْكِ, voce نَافَاة.

أَنْفَجَانِي One who exaggerates, or exceeds the due bounds, in speech; (K:) and who boasts of that which he does not possess. (TA.)

مَنَافِجٌ Pieces of stuff with which women make their buttocks to appear large; syn. عَظَامَات. (K.)

مُنْتَفِجُ الْجَنْبَيْنِ A man having elevated, [or bulging,] sides. (A.) — مُنْتَفِجٌ A camel having prominent flanks. (TA.) See نَفَّاج.

نفع

1. نَفَحَ, aor. -, (S, L, K,) inf. n. نَفْحٌ (L, K) and نَفُوحٌ (L) and نَفَّاحٌ and نَفَّاحٌ (K,) It (perfume) diffused its odour. (S, L, K.) — نَفَحَتْ نَفْحٌ, (Mṣb, K,) aor. -, inf. n. نَفْحٌ, (Mṣb,) The wind blew: (S, Mṣb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَفْح is greater than that of النَفْح: (Zj:) or, accord. to Aṣ, (S,) or 1Aqr, (TA,) نَفْحٌ relates to a cold, or cool, wind; and نَفْحٌ, to a hot wind: (S, TA:) [but see نَفْحَةٌ]. — نَفَحَتْهُ الْجَنُوبُ بِزُودٍ The south wind blew upon it with its cold, or coolness. (IB.) — نَفَحَ الْعِرْقُ, (aor. -, inf. n. نَفْحٌ, S,) The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَحَتْ الطَّعْنَةُ بِالْذِمِّ The stab ejected, or spirted forth, blood. (TA.) — نَفَحَ اللَّبَنُ نَفْحَةً He churned the milk once. (A.) — نَفَحَهُ بِالسَّيْفِ He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَوَاوَلَهُ,) with the sword (S, L, K) from a distance, (S, L,) by a side-blows, شَرًّا. (L.) See 3. — نَفَحَ, inf. n. نَفْحٌ, He threw, or cast. (L.) — نَفَحَ شَيْئًا He thrust, or pushed, or repelled, a thing from him. (L.) — نَفَحَتْ الدَّابَّةُ, aor. -, inf. n. نَفْحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Mṣb:) or, with the extremity of its hoof: the نَفْح is said to be with one hind leg; and نَفَحَتْ, with both hind legs together. (L.) — نَفَحَتْ الدَّابَّةُ The she-camel struck, or kicked, with her hind leg. (S.) — أَبْطَلَ نَفْحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عَقَب.] — نَفَحَهُ (inf. n. نَفْحٌ, Mṣb,) He gave him a thing. (S, K.) — نَفَحَهُ نَفْحَةً He gave him a gift; or conferred upon him a favour. (S.) [See an ex. voce عَرَبَةٌ.]

3. نَافَحَةٌ (inf. n. مُنَافَحَةٌ, TA) They contended with them with swords face to face; or

encountered them in war face to face, having before their faces neither shields nor anything else; syn. كَانَحُوهُمْ: (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other. (TA.) — نَافَحَهُ He contended with him. (K.) — نَفَحَ عَنْهُ (S, A:) and نَفَحَ عَنْهُ (A,) inf. n. نَفْحٌ; (IAqr;) He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAqr, A:) as also نَافَحَ. (TA.)

نَفْحَةٌ An odour, whether good or bad: or a plenteous odour; differing from نَفْحَةٌ, which is a slight odour: (AḤn, in L, art. نَفْح:) pl. نَفَحَات. (L.) You say لَهُ نَفْحَةٌ طَيِّبَةٌ (S, L,) and خَبِيثَةٌ (L,) It has a good, or sweet, and a bad, or foul, odour. (L.) — نَفْحَةٌ A blast, or breath, of wind. (K.) — نَفْحَةٌ مِنَ الصَّبَا A pleasant and fragrant blast of the east wind. And مِنْ نَفْحَةٍ مِنْ نَفْحَةٍ A grievous blast of hot wind. (AHeyth.) — نَفْحَةٌ مِنَ الْعَذَابِ + A part, or portion, of punishment: (S, K:) or a grievous blast of punishment: (AHeyth:) or a most violent infliction of punishment. (L.) — نَفْحَةُ الدَّمِ The first gush of blood from a wound. (Khālid Ibn-Jembel, L.) — نَفْحَةٌ A single churning (مَحَضَةٌ: so in the A and TA: in the CK and a MS. copy of the K, with ح unpointed:) of milk. (A, K.) — [See 1.] — نَفْحَةٌ A gift: (Mṣb:) [pl. نَفَحَات.] — لَا تَزَالُ لِفُلَانٍ نَفَحَاتٌ مِنَ الْمَعْرُوفِ (S, L) There cease not to be attributable to such a one acts of kindness, or favours. (L.) — تَعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ اللَّهِ (TA:) see art. عَرَض, voce تَعَرَّضَ.

نَفْحٌ رِيحٌ نَفُوحٌ A wind that blows violently, and raises the dust. (L.) — يَمَانِيَةٌ نَفُوحٌ A south wind (S, IB) that blows coldly, or coolly. (IB.) — دَابَّةٌ نَفُوحٌ A horse, or the like, that kicks with its hind leg: or, with the extremity of its hoof. (L.) [See 1.] — نَفُوحٌ A she-camel whose milk comes forth without its being drawn from the teat: (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاحٌ. — قَوْسٌ نَفُوحٌ A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also نَفِيجَةٌ (K) and مُنَفِّجَةٌ (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَّاحٌ: (S:) and نَفِيجَةٌ signifies a branch of the tree called نَبَع, of which a bow is made. (ISK, S, K.) [See also نَفِيجَةٌ, with ج.]

نَفُوحٌ : see نَفِيجَةٌ.

مِسْكٌ نَفَّاحٌ [Musk that diffuses much odour or fragrances]. (A, art. عَطَر.) — مِطْعَنَةٌ نَفَّاحَةٌ (A, art. عَطَر.)

stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) **طَعَنَ نَفُوحٌ** † A stab that ejects its blood quickly. (T.) — **نَفَّاحٌ** † One who gives many gifts. (TA.) — **النَّفَّاحُ**, (K,) or **التَّفَّاحُ**, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions.

نَافِحةٌ Diffusing odour; fragrant. Ex. **نَافِحةٌ** A bag, or vesicle, of musk diffusing odour, or fragrant: pl. **نَوَافِحُ**. (A.)

إِنْفَحةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say **أَنْفَحةٌ**, (ISk,) but this is mentioned by Ibn-Et-Teiyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced **إِنْفَحةٌ**, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes **إِنْفَحةٌ**, (K,) and **مِنْفَحةٌ**, (IAgr, S, K,) and **بِنْفَحةٌ**, (IAgr, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i.e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed **لَبَنًا**, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) whereupon it (i.e. the milk, MF) becomes thick, like cheese: (L, Msb, K:) or the stomach (**كَرْشٌ**) of a lamb or kid before it eats: (AZ, S, Msb:) when it eats, it is called **كَرْشٌ**. (AZ, S.) F imputes inadvertence to J in his explaining **انفحة** by the term **كَرْشٌ**; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only.] saying “when the kid eats, it,” that is the **انفحة**, “is called **كَرْشٌ**.” (MF.) None but a ruminating animal has an **انفحة**. (Lth.) The pl. is **أَنفَاحٌ**. (S, K.) Any **انفحة**, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — **إِنْفَحةٌ** also signifies A kind of tree (**شَجَرٌ**) resembling the **بَادِنَجَانُ**. (K.)

إِنْفَحةٌ and **نَفُوحٌ**: see **مِنْفَحةٌ**.

نفخ

1. **نَفَخَ بِفِيهِ**, (K,) aor. ʾ, [accord. to Golius and Freytag, incorrectly, ʾ; see Kur, iii. 43, &c.] inf. n. **نَفَخَ**; (Msb;) and **نَفَخَ**, (K,) inf. n. **نَفَخَ**; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) **نَفَخَ** is mostly used as a neut. v.;

but sometimes it is trans., as many have asserted: you say **نَفَخَ الصُّورَ**, as well as **نَفَخَ فِيهِ**, He blew the trumpet, or blew into the trumpet: (MF, TA:) **نَفَخَ** is a dial. form of **نَفَخَ فِيهِ**: (S:) also, **نَفَخَ** [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. قوت:] and **نَفَخَ فِي الرِّقِّ** [he blew into, or inflated, the skin]: and sometimes one says **نَفَخَهُ**. (Msb.) **نَفَخُوا** occurs in a verse of El-Kaṭamee for **نَفَخُوا**. (S.) — **نَفَخَ الشَّيْطَانُ فِي أَنْفِهِ** † [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — **نَفَخَ شِدْقِيهِ** † [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — **نَفَخَهُ**, aor. ʾ, inf. n. **نَفَخَ**, It (food) inflated him, or filled him. (L.) — **نَفَخَ**, aor. ʾ, inf. n. (L.) **نَفَخَ** (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — **نَفَخَ نَبَاً** **Peperdit**; **crepitum ventris emisit**. (S, K.) — **نَفَخَتِ الرِّيحُ** The wind came suddenly. (L.) — **نَفَخَتْ بِهِمُ الطَّرِيقُ** † The road cast [or brought] them suddenly [to a place]: from **نَفَخَتِ الرِّيحُ**. (L.) — **نَفَخَ**, inf. n. **نَفَخَ**, † The morning became advanced, and the sun high. (L, K.) You say also **نَفَخَ الشَّمْسُ** † The day became advanced, the sun being high, (S, L,) an hour before noon. (L.)

2: see 1.

5: see 8.

8. **انْتَفَخَ** It (a thing, S, as a skin, Msb,) became inflated, or puffy; (S, A, Msb;) as also **نَتَفَخَ**: (A:) also, it became swollen; i. q. **وَرِمَ**. (K, art. دور.) — **انْتَفَخَ** He became inflated, or filled, by food. (L.) See 1. — **انْتَفَخَ الْأَهْلَةُ** † The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See **انْتَفَخَ**.] — **انْتَفَخَ عَلَيَّ** † [He became inflated against me; i.e.] he was angry with me. (TA.) And **انْتَفَخَ لَهُ** † [He behaved angrily to him]. (TA in art. زحر.)

نَفَخٌ [Flatulence. — And hence,] † **Boastfulness**; arrogance; pride; (S, K;) [inflation with pride]: pride was termed by Moḥammad **نَفَخُ الشَّيْطَانِ**. (TA, art. همز.) — **رَجُلٌ ذُو نَفَخٍ**, as also **ذُو نَفَخٍ**, † A boastful, arrogant, proud man; (S;) [a man inflated with pride].

نَفَخٌ † A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ʾ, a damsel. (TA.)

نَفْخَةٌ and **نَفْخَةٌ** and **نَفْخَةٌ** Inflation of the

belly (S, K) by food &c. (TA.) You say **بِهِ نَفْخَةٌ** He has an inflation of the body: (K:) and **أَجِدُ نَفْخَةً** I experience an inflation of the body. (S.) — [And A flatulent humour of any kind: a meaning well known.] — **النَّفْخَةُ** The blast [of the horn] of the day of resurrection. (L.) — **نَفْخَةٌ** A slight odour: differing from **نَفْخَةٌ**, which is a plenteous odour. (L.) — **نَفْخَةُ الشَّبَابِ** † The chief part of youth. (L.) — **نَفْخَةُ الرَّبِيعِ** † The time of the season called **الرَّبِيعُ** when the earth produces herbs, or herbage: (A:) or **نَفْخَةُ الرَّبِيعِ**, and **نَفْخَتُهُ**, the time of that season when vegetation has ended. (AZ.) — **نَفْخَةٌ** A disease that attacks a horse, and makes his testicles to swell. (L.) — See **نَفَّاحٌ**.

نَفْخَاءٌ (applied to land, or ground, S) i. q. **نَبْخَاءٌ**: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so **نَبْخَاءٌ**, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA, voce **رَخَاءٌ**.) pl. **نَفَاخِي**: it has a form of pl. proper to subst. because it is an epithet in which the quality of a subst. predominates. (L.) — **نَفْخَاءٌ** The upper part of the bone of the ساق [or shank, or tibia]. (K.)

نَفِيعٌ One who is employed to blow a fire. (K.)

نَفَاخٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also **نَفْخَةٌ**. (L.) — See **نَفَاخَةٌ**.

نَفَاخَةٌ A bubble upon water. (L, K [but in some copies of the K, for **الْحَبَابَةُ** is erroneously put **الحجارة**].) — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its **نَصَابٌ** [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro. (L, K.) — A bladder of a plant (S, O, L, voce **قَتَادٌ**, &c.) N. un. of **نَفَاخٌ** (AHn, in TA, voce **عُشْرٌ**.) [And in anatomy, A cell.]

مَا بِالْأُورِ نَافِخٌ ضَرَمَةٌ [There is not in the house a blower of a fire; i.e.,] there is not in the house any one. (S.) — **نَافِخٌ جَضْنِيهِ** [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.)

أَنْفَخَ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of **أَدْرَ**. (Mgh, in art. أدر.) — Also, A beast of carriage having his pasterns inflated with wind: see **نَفِيعٌ**. (L.)

say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.]

4. انفذ السهم (A, Mgh.) and نفذ السهم (Mgh.) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Mgh.) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نفذ السهم in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سهم نافذ in the A, art. صرد.] You say also, أنفذت فيه السهم [I made the arrow to pierce, or penetrate, him, &c.] (A.) — رميته فأنفذته I shot, or cast, at him, and pierced, or made a hole, through him. (Mgh.) — See 1. — انفذ الأمر [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — † He executed, performed, or accomplished, the affair. (M, L, K.) — انفذ القوم He became [or entered] among the people: (M, L:) in the copies of the K, explained by صار معهم; but the correct reading is بينهم [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also انفذ كتاباً إلى فلان (S, L:) and نفذ (A,) inf. n. تنفذ (S, L:) † [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رسولاً a messenger (A.) — انفذ عهداً, inf. n. إنفاذ. † He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

6. تنافدوا إليه + They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Abou-Sa'eed, T, L, K.)*

طعنة نافذة i.q. طعنة لها نفذ (S;) A wound having a passage through the other side; by أنفاذ being meant منفذ, or نفوذ: (T, L:) pl. أنفاذ. (A.) Keys Ibn-El-Khateem says (see Ham. p. 85),

- * طعنت ابن عبد القيس طعنة نائرة
- * لها نفذ لولا الشجاع أضاعاً

(T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spiriting blood, would have made it show the light through him. (T, L [See also شجاع.])

See also منفذ — نفذ † A place, or way, or means, of exit, escape, or safety; syn. مخرج (T, S, A, L, K.) So in the saying أتى بنفذ ما قال † He effected a means of escape from [the natural consequences of] what he had said; i.e., بالمخرج منه. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished (T, L.) — نفذ a subst., (M, L,) used in the sense of إنفاذ (T, M, L, K:*) : إنفاذ أمر signifying † [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i.q. إنفاذه (T, L:) you say, أمر بنفذه † He commanded that it should have effect, or be executed or performed; i.e., بإنفاذه (M, L:) and قام المسلمون بنفذه i.e., بإنفاذه (M, L:) [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i.e., بإنفاذ ما فيه. (T, A, L.)

نافذ: see نفوذ.

أمر نفيد + An affair arranged, or made easy. (L.) See also نافذ.

نافذ: see نقاذ.

سهم نافذ [An arrow that perforates, trans-pierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Mgh: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صارذ; and when the whole of it has passed through, مارق. (A, art. صرد.) — طعنة نافذة A wound made by a spear or the like passing through both sides: (M, L:) pl. طعنات. (A.) See also نافذ. — نفوذ: نفوذ A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Mgh.) See also منفذ — نافذ sing. of نوافذ (Mgh,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Mgh); as the two ear-holes, (IAar, on the authority of Abu-l-Mekarim, T, L, Mgh, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K:*) called by the doctors of practical law منافذ, which is contr. to analogy: see منفذ. (Mgh.) — نافذ and نفوذ [but the second and third are

intensive epithets] † A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (ماض,) in all his affairs. (M, L, K.) — رجل نافذ في أمره † A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and في الأمور in affairs. (A.) — أمره نافذ † His command, or order, is effectual; has effect; is executed, or performed; syn. ماض (K;) and obeyed; (S, L, Mgh, K:*) as also نفيد. (K.) — دائرة نافذة A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هقعة, but which is on both sides. (AO, T, L.)

هذه منافذهم and نفوذهم; and ذأ منفذ القوم and أنفاذهم [This is the place of passage of the people, and these are their places of passage]. (A.) — هذا الطريق منفذ لرحل كذا † This road is a way along which every one may pass to such a place. (A.) — فيه منفذ للقوم † In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نافذ.

منفذ, in measure like مسجد, [or منفذ, agreeably with analogy, as it is written in copies of the T, A, L.] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. منافذ. (Mgh.) See also نافذ.

منتفذ + Ample room, space, or scope, or liberty to act &c.: (syn. سعة, (M, L, K, TA,) and مندوحة: (TA:) [ample means of escape: see also نفذ:] you say, إن في ذلك لمنتفذاً, Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also منتفذ.

نفر

1. نفر (T, M, L, Mgh, K,) aor. ن, (T, M, K,) and نفران (M, K) inf. n. نفر and نفران (M, K) or نفور (Mgh,) said of a wild animal, (T, Mgh,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness: syn. شرد (M, K;) as also استنفر (T, Mgh, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نفرت الدابة, (T, S, M, A, K,) aor. ن, and نفر (T, S, M, K,) inf. n. نفور and نفار (T, S, M, A, K) and نفر: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and استنفار signifies the same as نفور (S:) or نفر, inf. n.

نَفَرَ [and نُفِرَ], signifies *he fled, and went away or aside or apart or to a distance.* (M.) — [Hence, نَفَرَ, aor. - and - , inf. n. نَفُورٌ and نَفَارٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هَذَا الْأَمْرِ † *I shrank from this thing or affair; was averse from it; did not like or approve it.* And نَفَرَ فُلَانٌ مِنْ صُحْبَةِ † [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ الْمَرْأَةُ مِنْ زَوْجِهَا † [The woman was averse from her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, تَنَفَّرَ عَنِ الْحَقِّ † [It shunned, or was averse from, the truth]. (Bd, lxvii. 21.) — إِلَّا نَفُورًا, in the K, [xvii. 43, and xxxv. 40,] means † *Save in aversion:* and نَفِيرٌ is like نَفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (Msb) — نَفَرَ الشَّيْءُ مِنَ الشَّيْءِ, inf. n. نَفَارٌ [and نَفُورٌ], *The thing receded, withdrew, removed, or became remote or aloof, from the thing.* (A'Obeyd, T, S.) [See also 3.] — Hence it is, I think, that نَفَرَ is used as signifying † *It became swollen*, in the following words of a trad. of 'Omar: تَخَلَّلَ رَجُلٌ فِي زَمَانِهِ بِالْقَصَبِ فَتَفَرَّ فُوهُ † *A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen.* (A'Obeyd, T, S.*) You say also, نَفَرَتِ الْعَيْنُ, aor. - and - , inf. n. نَفُورٌ, † *His eye became inflamed and swollen: and so you say of other parts of the person.* (M, K.*) And نَفَرَ الْجُرْحُ, inf. n. as above, † *The wound became swollen: (T, Msb:) or it became so after healing.* (W, i. 42.) And نَفَرَ الْجِلْدُ † *The skin became swollen, (S, A,) and the flesh receded from it.* (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — نَفَرْتُ إِلَى اللَّهِ, inf. n. نَفَارٌ, *I betook myself to God by reason of fear, seeking protection.* (IKtt) — نَفَرُوا, (Msb,) inf. n. نَفَرٌ, (M, Msb, K,) *They became separated, or dispersed: (M,* Msb, K:*) and so نَفَرْتُ, said of camels.* (TA.) Hence, (M,) the saying, لَقَيْتُهُ قَبْلَ كُلِّ صَبْحٍ وَنَفَرٍ, (S, M, A,) a proverb, in which the last word is used tropically; (A;) explained in art. صَبْح, q.v. (S.) [And غَضِبَ مِنْ غَيْرِ صَبْحٍ وَلَا نَفَرٍ; explained in the same art.] — نَفَرَ الْحَاجُّ مِنْ مَنَى, (M, Msb, K,) aor. -, (S, M, K,) inf. n. نَفَرٌ, (M, Msb, K) and نَفَرٌ (M) and نَفُورٌ (K) [and نَفِيرٌ], *The pilgrims removed from Minè.* (Msb.) Hence, النَّفَرُ, and النَّفِيرُ, and النَّفُورُ, and النَّفِيرُ, (S, M, K,) and نَيْلَةُ النَّفَرِ, (S, TA,) and النَّفِيرُ,

(TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called النَّفَرُ (S;) [therefore, the twelfth of Dhu-l-Hijjah:] or there are two days thus called: (Msb:) يَوْمُ النَّفَرِ الْأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ يَوْمُ النَّفَرِ, then يَوْمُ النَّفَرِ الْأَوَّلُ, then يَوْمُ النَّفَرِ الْآخِرُ. (T, L.) — نَفَرُوا فِي الْأَمْرِ, (S, M,) or لِلْأَمْرِ, (K,) aor. -, (M, K,) inf. n. نَفُورٌ (S, M, K) and نَفَارٌ (M, K) and نَفِيرٌ (Zj, M, K;) and نَفَرُوا, (M, K;) *They went, or went away, to execute the affair: (M, K:) and in like manner, نَفَرُوا فِي الْقِتَالِ to fight.* (M.) And نَفَرُوا, alone, *They went forth to war against unbelievers or the like.* So in the K, ix. 82, وَقَالُوا لَا تَنْفِرُوا, [And they said, (do not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter): and so in the same chap., v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا إِلَى الْحَرْبِ † *They went forth to fight them.* (TA, from a trad.) And نَفَرُوا إِلَى الْحَرْبِ † *They hastened to the war, or to war.* (Msb.) — [Hence,] نَفَرُوا مَعَهُ; and أَنْفَرُوهُ, (M, K,) inf. n. أَنْفَارٌ; (TA;) *They aided and succoured them: (M, K:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid.* (TA.) — نَفَرْنَا: see 2.

2. نَفَرَ, (T, M, A, Msb,) inf. n. تَنْفِيرٌ; (Msb;) and أَنْفَرَ; (T, K;) and أَشْتَفَرُ; (T, M, A, Msb;) *He made (wild animals, T, Msb, or an untelope, K, or a beast of carriage, M,) to take fright, and flee, or run away at random: (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَرْتَهُ and اسْتَنْفَرْتَهُ and أَنْفَرْتَهُ: and in like manner, نَفَرَ عَنْهُ, and أَنْفَرَعْنَهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) and التَّنْفِيرُ عَنْهُ, and الْإِنْفَارُ عَنِ الشَّيْءِ, and الْإِسْتِنْفَارُ, all signify the same, [i.e., the scaring away, &c., from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, وَأَنْفَرَهَا بِهَا الْمُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ And the polytheists made her camel to take fright and run away at random with her, so that she fell. And in like manner you say, أَنْفَرْنَا, and نَفَرْنَا, [or نَفَرْنَا? Our camels were scared away with*

us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies The chiding camels or sheep or goats, and driving them from the pasturage. (TA.) — [Hence] لَا تَنْفِرُوا † [Rejoice people by what ye say, and] do not encounter them with [roughness and violence and] that which will incite them to نَفُورٌ [i.e. flight or aversion]. (TA.) See the act. part. n., below. — [Hence also,] نَفَرَ عَنْهُ, (S, K,) inf. n. تَنْفِيرٌ, (TA,) † Give thou to him a لَقَبٌ [meaning a nickname or name of reproach], (S,) or a لَقَبٌ that is disliked: (K:) as though they held such to be تَنْفِيرٌ لِلْجَنِّ وَالْعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K.) An Arab of the desert said, When I was born, it was said to my father, قُنْفُذٌ بِقَرٍّ: so he named me قُنْفُذٌ [hedge-hog], and surnamed me أَبُو الْعَدَاءِ [father of the quick runner]. (S.)

3. نَفَرَا, inf. n. مُنَافَرَةٌ, † *They shunned or avoided each other; regarded each other with aversion.* But perhaps this signification is only post-classical. — And hence, † *They (two things) were incongruous, or discordant, each with the other.* But perhaps this signification, also, is only post-classical. See also 6.]

4: see 2, in several places. — أَنْفَرُوا † *Their camels took fright and ran away at random, (Nafar, K, TA,) and became separated or dispersed.* (TA.) — See also 1, last signification.

5. تَنَفَّرَ عَنِ الْحَقِّ: see 1.

6. تَنَافَرُوا † *They shunned or avoided one another; regarded one another with aversion.* But perhaps this signification is only post-classical. — And hence, تَنَافَرَتِ الْأَشْيَاءُ † *The things were incongruous, or discordant, one with another.* But perhaps this signification, also, is only post-classical. See also 3.] — تَنَافَرُوا فِي الْأَمْرِ, or تَنَافَرَا: see 1, towards the end. See also نَفَرَا in the K: and compare 6 in arts. نَفَدَ and نَفَدَ.

10. اسْتَنْفَرَهُ He (the Imam) incited, and summoned or invited them to go forth, لِحِبَادٍ إِلَى الْعَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see K, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M,* K, TA.) — See also 2, in three places. — And see 1, in two places, near the beginning.

نَفَرَ: see نَافِرٌ, of which it is a quasi-pl.: — and نَفِيرٌ: — and نَفَرٌ.

نَفَر an imitative sequent to عَفَرَ (T, M, K,) and so is نَفَرَ to عَفَرَ (Sgh, K, but omitted in some copies of the K,) and نَفَرِيَّة to عَفَرِيَّة (T, M, K,) and نَفَرِيَّت to عَفَرِيَّت (T, S, M, K,) and نَفَرِيَّة to نَفَرِيَّة (T, M, K,) and نَفَرِيَّة to عَفَرِيَّة (K;) denoting corroboration. (S.)

نَفَر A number of men, from three to ten; (S, M, K;) as also نَفَر and نَفَرَة and نَفِير: (S:) or to seven: (so in a copy of the M, K, [but probably سبعة is a mistake for تسعة nine: this appears likely from what here follows:] or a number of men less than ten; (AZ, T, M, K;) as also نَفِير; (K;) and so رَهَط; (AZ, T;) and some add, excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also نَفَرَة; syn. رَهَط, (S, I Ath,) and عَشِيرَة: (I Ath:) [see also نَفَرَة:] accord. to Kr, (M,) all the men or people: (M, K:) accord. to Lth, you say, عَشْرَة نَفَر, i. e. these are ten men: but one does not say, عَشْرُونَ نَفَرًا, nor more than عَشْرَة: and Abu-l-'Abbás says, that نَفَر, like قَوْم and رَهَط, has a pl. signification, without any proper sing; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَار; (M, K;) occurring in a trad., in the phrase أَحَدٌ مِنْ أَنْفَارِنَا, which I Ath explains as meaning any one of our people; syn. قَوْمًا: (TA:) and نَفِير, occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or rather quasi-pl. n.] of نَفَر, like عَيْد and كَلِيم. (M.) [See also نَفِير, below.] Imra-el-Kays says, describing a man as an excellent archer,

- * فَبَوَّ لَا تَنْبِي رَمِيَّتَهُ
* مَا لَهُ لَا عَدُّ مِنْ نَفَرِهِ

(S,) And he is such that the animal shot by him does not go away after it has been shot and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, مَا لَهُ قَاتِلُهُ اللَّهُ and مَا لَهُ أَخْرَاهُ اللَّهُ [q. v.]. (S.) The rel. n. is نَفَرِي. (Sb, M.) — [Accord. to the M, K, it is also a simple subst. from نَفَر: and app. as signifying especially Aversion.]

نَفَر: see نَفَر.

نَفَرَة: see نَفِير. — A man's near kinsmen; syn. أَنْسَر (T, K) and قَصِيكَة; (K;) who are angry

on account of his anger; (K;) as also نَفَرَة, mentioned by Sgh and others, (TA,) and نَفَرَة (T, K) and نَفَرَة (A, K) and نَفَر: (T:) and نَفَرَة signifies a man's near kinsmen (أُسْرَة) who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, نَفَرْنَا فِي نَفَرَتِهِ and نَفَرِهِ (T, TA.) &c., (TA,) He came to us among his near kinsmen, (T, TA,) &c. (TA.) And, غَلَبَتْ نَفَرَاتُنَا Our near kinsmen overcame their near kinsmen. (T, TA.) See also نَفَر, in two places: and see نَفِير.

نَفَرَة (Sgh, K) and نَفَرَة (K) A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K.) — See also نَفَرَة.

نَفَرِي: see نَفَر, last sentence but one.

نَفَرِيَّة and نَفَرِيَّت and نَفَرِيَّة: see نَفَر.

نَفَار a subst. from نَفَرَتِ الدَّابَّة. Ex. فِي الدَّابَّةِ نَفَارٌ [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نَفَر said of a wild animal. (M, K.)

نَفَار: see نَفَر.

نَفِير A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (M, K;) or a people going to execute an affair: (S:) or a people going with one to fight; as also نَفَرَة [q. v.] and نَفَر: (M, K;) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is أَنْفَار: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نَفَر, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نَفَر, in two places.] You say, جَاءَتْ نَفَرَة بَنِي فُلَانٍ, and نَفِيرُهُم, The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نَفِير قُرَيْشٍ means Those of Kureysh who went forth to Bedr to defend the caravan of Abou-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِي الشَّيْبَرِ [Such a one is neither in the caravan nor in the company going forth to fight]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom

was no good: (TA:) or the original words of the proverb are لَا فِي الْعَبْرِ وَلَا فِي الشَّيْبَرِ: and these words were first said by Abou-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to Aq, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.]

نَفَرَة: see نَفَر, in three places.

نَفَرِيَّة: see نَفَر.

نَافِر [and نَفُور] and مُسْتَنْفِر signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also يَنْفُور, that does so much or often; or wont or apt to do so:] (TA:) and نَفَر is a pl. of نَافِر (K,) or [rather] a quasi-pl., like as صَحْب is of صَاحِب, and زَوْر of زَائِر. (M.) You say, دَابَّة نَافِر, and نَفُور, [A beast that takes fright and runs away at random: &c.:] (M, K:) accord. to I Aq, one should not say نَافِرَة (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزْبٍ نَفُورٌ [Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زَب]. (M.) You say also طَبِي يَنْفُور (M, K,) in some copies of the K, نيفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K.) And it is said in the Kur, [lxxiv. 51,] قَرَّتْ مِنْ كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ قَرَّتْ مِنْ نَافِرَة, i. e., نَافِرَة, [As though they were asses taking fright and running away at random, that have fled from a lion:] and (accord. to one reading, T) مُسْتَنْفِرَةٌ (T, S,) meaning, made to take fright and run away at random; (T:) or frightened, or scared. (S.) — أَنَا نَافِرٌ مِنْ هَذَا I shrink from this thing or affair; am averse from it; do not like or approve it. And هِيَ نَافِرَةٌ مِنْ زَوْجِهَا [She is averse from her husband; she shuns or avoids him]. (A.)

نَافِر: see art. نِيلوفر.

نَافِرَة: see نَفَر.

نَافِر act. part. n. of 2, q. v. — † One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.)

مُسْتَنْفِر: } see نَافِر; the first and third in two places.
مُسْتَنْفِر:
يَنْفُور:

نفر

1. نَفَرَ, (S, A, Mgh, K,) aor. َ, (S, Mgh, K,) inf. n. نَفْرَانُ (S, K) and نَفَرَ (Mgh, TA) and نَفُوزُ, (TA,) *He* (an antelope) *leaped, jumped, sprang, or bounded*; (S, A, K;) as also نَفَرَ: (A:) or *did so in his running*: (A, TA:) or *did so and alighted with his legs spread*: when he alights with his legs together, the action is termed قَفَرَ: (TA:) or *did so after putting his legs together*: (AZ, TA:) or *leaped upwards with all his legs at once and put them down without separating them*: (Mgh:) or *raised his legs together and put them down together*: or *ran at the utmost vehement rate of the running termed إِحْضَار*. (TA.)

2: see 1. — نَفَرَهُ, (K,) or نَعَزَهُ, (S, A,) *He, or she, danced, or dandled, him, (S, A, K,) namely, a child*; (S, A;) as also نَعَزَهُ. (TA, art. نَعَزَ.)

3. نَفَرُوا *They* (children) *contended together in leaping, jumping, springing, or bounding, in play*. (A, K.)

نَفَرَةٌ *An antelope's running by reason of fright*. (AA, TA.)

نَفُوزُ (S) and يَنْفُوزُ (K) *An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently*. (TA.)

نَوَافِرُ, sing. of نَوَافِرُ, (TA,) which signifies *The legs of a beast of carriage*: (K, TA:) but the word commonly known is نَوَافِرُ, with ق. (TA.)

نَفُوزٌ: see نَفُوزٌ.

نفس

1. نَفَسٌ, aor. َ, inf. n. نَفَاسَةٌ (S, M, A, Mgh, K) and نَفَاسٌ and نَفَسٌ (K) and نَفُوسٌ; (TA;) and نَفَاسٌ, (M, A, Mgh,) inf. n. نَفَسٌ; (A, Mgh;) *It was, or became, high in estimation, of high account, or excellent*; (M, Mgh, TA;) [*highly prized; precious, or valuable*;] and therefore, (TA,) *was desired with emulation, or in much request*: (S, K, TA:) and the latter verb, said of property, *it was, or became, loved, and highly esteemed*. (TA.) — نَفَسَ بِهِ, (S, M, Mgh, K,) aor. َ, (K,) inf. n. نَفَسٌ (M) [and app. نَفَسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَّةٌ, which last is extr., (M, TA,) *He was, or became, avaricious, tenacious, or niggardly, of it*, (S, M, Mgh, K,) *because of its being in high estimation, or excellent*. (Mgh.) Hence the saying in the Kur, [xlvi. 40,] فَإِنَّمَا يَخْشَى اللَّهَ مِنْ أَغْوَاثِ النَّفْسِ [app. meaning *He is only avaricious from his avarice*.] (TA.) You say, نَفَسَ عَلَيْهِ بِالشَّيْءِ, (M,) or عَنْهُ, (TA,) *He was, or became, avaricious, &c., of the thing, towards him, or*

withholding it from him. (M, TA.) And نَفَسَ بِالشَّيْءِ, (S, M, K, TA,) and بِالشَّيْءِ, (M,) inf. n. نَفَاسَةٌ, (S, K, TA,) *He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not pleased at its coming to him*: (TA:) or [simply] *he thought him not worthy of it*; (S, M, K;) as also نَافَسَهُ; of which last verb we have an ex. in the phrase تَنَافَسَ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either *they think others not worthy of worldly good*, or تَنَافَسَ أَهْلُ دُنْيَا [*they think the possessors of worldly good unworthy thereof*]. (M.) [See also 3, below.] You say also, نَفَسْتُ نَفْسِي, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفَسْتُ نَفْسِي, (A,) inf. n. نَفَسٌ and نَفَاسَةٌ, (A,) *Thou enviedst me (S, A, K) good, (A, K,) or a little good, (S,) and much good, (A,) and didst not consider me worthy of it*. (A.) And فَلَانٌ مَا يَتَنَفَّسُ عَلَيْنَا الْغَنِيمَةَ وَالظَّفَرَ [app. meaning *Such a one does not envy us the spoil and the victory*.] (A, in continuation of what here immediately precedes.) And مَا هَذَا النَّفْسُ *What is this envying?* (A, TA.) — نَفَسْتُ; (S, M, A, Mgh, K;) and نَفَسْتُ, (S, M, Mgh, K,) as some of the Arabs say, (Mgh,) aor. َ; (Mgh, K;) inf. n. نَفَسٌ and نَفَاسَةٌ, (S, M,) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Mgh;) † *She* (a woman) *brought forth*; (S, M, K;) and نَفَسْتُ وَلَدًا [*she brought forth a child*]: (Th, M:) and نَفَسْتُ بَوَلَدِهَا [*she brought forth her child*]. (A.) You say also, نَفَسَ أَنْ يَنْفَسَ, فَلَانٌ, meaning, *Such a one inherited this before such a one was born*. (S.) — Also, both these verbs, (Mgh, K,) or the latter, نَفَسْتُ, only, (Az, Mgh, TA,) or the latter is the more common, (K,) the former, which is related on the authority of As, not being well known, (Mgh,) † *She* (a woman) *menstruated*. (Az, Mgh, Mgh, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفَسٌ meaning “blood.” (Mgh.) — نَفَسْتُ بِنَفْسٍ † *I smote him with an [evil or envious] eye*. (S, K, TA.)

2. نَفَسَ كَرْتَهُ, or بِهِ: see 4. — نَفَسَ عَنْهُ كَرْتَهُ, (S,) inf. n. نَفَسٌ, (S, Mgh, K,) and [quasi-inf. n.] تَنَفَّسَ, (S, Mgh, K,) and تَنَفَّسَ, (S, Mgh, K,) † *He* (God) *removed, or cleared away, his grief, or sorrow, or anxiety*; (S, A, Mgh, Mgh, K:) and نَفَسَ عَنْهُ signifies the same; (M, Mgh;) and *He made his circumstances ample and easy*; (M, TA;) and *he* (a man) *eased him, or relieved him*, syn. رَفَّاهُ: (S, TA:) and also, this last phrase, *he granted him a delay*: the objective compliment

being omitted: and تَنَفَّسَ is used as meaning *grant thou to me a delay*: or, elliptically, نَفَسَ غَرْبِي or غَتِي [*remove thou my grief, &c.*]. (Mgh.) — [Hence] حَرَفَ تَنَفَّسٍ, applied to the prefix سَ [and its variants سَوَفَ &c.], meaning *A particle of amplification*; because changing the aor. from the strait time, which is the present, to the ample time, which is the future. (Mughnee, in art. س.) — نَفَسَ الْقَوْسَ † *He cracked the bow*: (Kr, M:) [see 5:] accord. to ISh, *he put (حَطَّ) its string [upon the bow]*. (TA.)

3. نَافَسَ فِي الشَّيْءِ, (S, K, *) inf. n. مَنَافَسَةٌ and نَفَاسٌ, (S,) *He desired the thing, [or aspired to it,] with generous emulation*; (S, K;) as also تَنَافَسَ: (K:) and نَافَسَ صَاحِبَهُ فِيهِ [*he vied with his companion in desire for it*]: (A:) or تَنَافَسُوا فِيهِ signifies *they desired it [or aspired to it]*: (S:) or *they vied, one with another, in desiring it*; or *they desired it with emulation*; syn. تَرَاغَبُوا: (A, TA:) [and يَتَنَافَسُ فِيهِ *it is emulously desired*; or *in request*; or *in great request*]: or مَنَافَسَةٌ and تَنَافَسٌ signify *the desiring to have a thing, and to have it for himself exclusively of any other person*; from نَفِيسٌ, signifying a thing “good, or goodly, or excellent, in its kind”: (TA:) and نَافَسْنَا فِيهِ and تَنَافَسْنَا فِيهِ *we envied one another for that thing, and strove for priority in attaining it*. (M.) See also نَفَسَ عَلَيْهِ الشَّيْءُ, with which نَافَسَهُ فِيهِ is syn. (M.)

4. انْفَسَهُ: see نَفَسَ, in two places. — It (a thing, TA) *pleased him, (K, TA,) and made him desirous of it*: (TA:) or *became highly esteemed by him*. (Lh, M.) — أَنَفَسَنِي فِيهِ *He made me desirous of it*; (S, M, A, K;) as also تَنَفَّسَنِي فِيهِ, (IA, M, TA,) or بِهِ. (So in my copy of the A.) — مَا أَتَفَسَهُ *How powerful is his evil, or envious, eye!* (Lh, M.)

5. تَنَفَّسَ [*He breathed*] is said of a man and of every animal having lungs: (S:) [or it signifies] *he drew (اِسْتَدْرَجَ) breath*: (M:) or [*he respired, i.e. he drew breath with the air-passages in his nose; to his inside, and emitted it*. (Mgh.) You say also, تَنَفَّسَ الصَّعْدَاءُ [*He sighed*: see also art. صعد]. (S.) — † *He* (a man) *emitted wind from beneath him*. (TA.) — Also, (TA,) or تَنَفَّسَ فِي الْإِنَاءِ, (K,) † *He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting*: (K, TA:) and, contr., the latter phrase, † *he drank [from the vessel] without separating it from his mouth*: (K, TA:) which latter mode of drinking is disapproved. (TA.) — Also تَنَفَّسَ † *He lengthened in speech; he spoke long*; for when a speaker takes breath, it is easy

to him to lengthen his speech; and *تنفس في* signifies the same. (TA.) — *It* (said of the day, M, A, and of the dawn, A, and of other things, M) *became extended*; (M;) *it became long*; (M, A;) or, said of the day, accord. to Lh, *it advanced so that it became noon*: (M:) or *it increased*: (S:) and *it extended far*: and hence it is said of life, meaning either *it became protracted, and extended far*, or *it became ample*: (M:) and, said of the dawn, *it shone forth*, (Akh, S, K, TA,) and *extended so that it became clear day*: (Fr, TA:) or *it broke, so that things became plain in consequence of it*: (TA:) or *it rose*: (Mujāhid:) or *its dusty hue shone at the approach of a gentle wind*. (Bd, lxxi. 18) You say also, *تنفس به العمر* [Life became long, or protracted, &c., with him]. (A.) And *تنفست وجلة* + *The water of the Tigris increased*. (TA.) — *تنفس الموج* + *The waves sprinkled the water*. (S, K.) — *تنفست القوس* + *The bow cracked*. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And *تنفس* in the same sense is said of an arrow. (M.) = *نفس* app. signifies the same as *نفس* عليه الشيء, q.v.]

6: see 3, throughout.

نفس The soul; the spirit; the vital principle; syn. *روح*. (S, M, A, Mṣb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Mṣb:) pl. [of pauc.] *أَنفُس* and [of mult.] *نَفُوس*. (M, Mṣb.) You say, *خَرَجَتْ نَفْسُهُ* [His soul, or spirit, went forth]; (Abou-Is-hāk, S, M, Mṣb, K;) and so *جَادَتْ نَفْسُهُ*. (Mṣb.) And a poet says, not Abou-Khirāsh as in the S, but Hudheyfeh Ibn-Anas, (IB,)

* نَجَا سَابِرًا وَالنَّفْسُ مِنْهُ بِشِدْقِهِ *
* وَلَمْ يَنْجُ إِلَّا جَفَنَ سَيْفٍ وَمِثْرَا *

i.e., [Sālim escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying, *فِي نَفْسِ فَلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا*, [but this seems rather to mean, *It is in the mind of such a one to do so and so*]. (Abou-Is-hāk, M.) Some of the lexicologists assert the *نفس* and the *روح* to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his *نفس*, but not his *روح*, which is not taken save at death: and the *نفس* is thus called because of its connexion

with the *نفس* [or breath]. (IAmb.) Or every man has *نَفْسَانِ* [two souls]: (I'Ab, Zj:) *نفس العقل* [the soul of intellect, or reason, also called *النفس الساطقة* (see *روح*)], whereby one discriminates, [i.e., the mind,] (I'Ab,) or *نفس التمييز* [the soul of discrimination], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and *نفس الروح* [the soul of the breath], whereby one lives, (I'Ab,) or *نفس الحياة* [the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the *نفس* of the sleeper in sleep and the taking away of the *نفس* of the living [at death]. (Zj.) Much has been said respecting the *نفس* and the *روح*; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said in the Kṣur, [xv. 29 and xxxviii. 72,] *وَنَفَخْتُ فِيهِ مِنْ رُوحِي* [And I have blown into him of my spirit.]; not *مِنْ نَفْسِي*: and [v. 116,] *تَعْلَمُ مَا فِي نَفْسِي* [to be explained hereafter]; not *فِي رُوحِي*, nor would this expression be well except from Jesus: and [lviii. 9,] *أَنفُسِهِمْ* [And they say in their souls, or within themselves]: for which it would not be well to say *أَرْوَاحِهِمْ*: and [xxxix. 57,] *أَنْ تَقُولَ نَفْسٌ*: and [xxxix. 57,] *فِي أَرْوَاحِهِمْ* [That a soul shall say]; for which no Arab would say *أَنْ تَقُولَ رُوحٌ*: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a *نفس* and a *روح*; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called *النفس الأمارة*, q.v., in art. *أمر*,] his appetite, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that *نفس* is the same as *روح* absolutely, without restriction, nor *نفس* the same as *روح*. (R.) The Arabs also make the discriminative *نفس* to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a *نفس*, and that which forbids him to be as though it were another *نفس*: and hence the saying, mentioned by Z, *فُلَانٌ يَوْمِرُ نَفْسِيهِ* [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) *نَفْسِي فُلَانٍ* is an elliptical phrase sometimes used, for *نَفْسِي فُلَانٌ مَفْدِيٌّ*, which see in art. *مفدي*. — † A thing's self; (S, M, A, K, TA;)

used as a corroborative; (S, TA;) its whole, (Abou-Is-hāk, M, TA,) and essential constituent: (Abou-Is-hāk, M, A, K, TA:) pl. as above, *رَأَيْتُ فُلَانًا نَفْسَهُ* and *نَفُوسَهُ*. (M.) You say, *جَاءَنِي بِنَفْسِيهِ*, (S,) and *جَاءَنِي هُوَ بِنَفْسِهِ* (see, under the head of *ب*, a remark on that preposition when used in a case of this kind, redundantly,) *He came to me himself*. (S, K.) And *وَلِي الْأَمْرِ بِنَفْسِهِ* [He superintended, managed, or conducted, the affair in his own person]. (K, in art. *بتر*, &c.) And *حَدَّثَ نَفْسَهُ* [He talked to himself; soliloquized]. (Mṣb, in art. *بلو*, &c.) And *قَتَلَ فُلَانٌ نَفْسَهُ* + [Such a one killed himself]: and *أَهْلَكَ نَفْسَهُ* + made his whole self to fall into destruction. (Abou-Is-hāk, M.) And hence, (TA,) from *دَانَهُ نَفْسُ الشَّيْءِ* signifying *دَانَهُ*, (M,) the sayings mentioned by Sb, *نَفْسُ الْجَبَلِ*, [I alighted in the mountain itself]: and *نَفْسُ الْجَبَلِ مُقَابِلِي* [The mountain itself is facing me]. (M, TA.) [Hence also the phrase] *فِي نَفْسِ الْأَمْرِ* [meaning † in reality; in the thing itself]: as in the saying, *قَلِيلُهُ فِي نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِي نَفْسِ الْأَمْرِ* [He held it to be little in his mind though it was not little in reality]. (Mṣb, art. *قل*.) The words of the Kṣur, [v. 116,] *تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ* mean + *Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence*: (Bd, K:) or *Thou knowest what I conceal (M, Bd, Jel) in my نفس [or mind], (Bd, Jel,) and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M,) or what Thou concealest of the things which Thou knowest; (Bd, Jel;) so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest*: (M:) or *نفس* is here syn. with *عند*; and the meaning is, *تَعْلَمُ مَا عِنْدِي وَلَا أَعْلَمُ مَا عِنْدَكَ*; (K, TA;) [i.e., *Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being*; for] the adverbiality in this instance is that of *مَكَانَ*, not of *مَكَانَ*: (TA:) but the best explanation is that of IAmb, who says that *نفس* is here syn. with *عيب*; so that the meaning is, *Thou knowest my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest*; and the correctness of this is testified by the concluding words of the verse, *إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ* [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] *الغيب*, which occurs afterwards in the K as one of the significations of *النفس*, is a mistake for *الغيب*, the word used by IAmb in explaining the above verse. (TA.) — † A person; a being; an individual; syn.

شَخَصٌ; (Mgh;) a man, (Sb, §, M, TA,) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Mghb.) In this sense of شَخَصٌ it is masc.: (Mghb;) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً + [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثَنَتَيْنِ + [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ + [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M,) they said ثَلَاثَةَ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس "a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but You asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَغْنِي, meaning, of men; and ثَلَاثَةُ أَشْخَصٍ, meaning, of women: and it is said in the Kur, [iv. 1, &c.,] + الَّذِي خَلَقْتُمْ مِنْ نَفْسٍ وَاحِدَةٍ + [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَرًا نَفْسًا + I saw not there any one. (TA.) — + A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafsh.) + It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّتُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verso 12 of the same chapter, بِأَنْفُسِهِمْ means + Of their copartners in faith and religion. (Ibn-'Arafsh.) — + Blood: (S, M, A, Mgh, Mghb, K:) [or the life-blood: in this sense, fem.:] pl. [of pauc. أَنْفُسُ and of mult.] نَفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349,) to diffuse itself throughout the body by means of the arteries: or] because the نفس [in its proper sense, i. e. the soul,] goes forth with it. (TA:) or because it sustains the whole animal. (Mgh, Mghb.) You say, سَالَتْ نَفْسُهُ + [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ + [Flowing blood]. (S, A, Mgh.) And دَفَقَ نَفْسَهُ + [He shed his blood. (A, TA.)] — + The body. (S, A, K.) — + [Sometimes it seems to signify The stomach. So in the present day. You say, لَعَبَتْ نَفْسُهُ, meaning He was sick in the stomach. See نَفَسَتْ, in art. غَشِيَ; and مَذَرَتْ مَعْدَتَهُ and نَفَسَتْ, in art. مَذَر. — + [The pudendum: so in the present day: in the K, art. حَشَو, applied to a woman's vulva.] — [From the primary signification are derived several others, of attributes of the

rational and animal souls; and such are most of the significations here following.] — + Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] — + Pride: (A, K, TA:) and self-magnification; syn. عِزَّة. (A, K.) — + Disdain, or scorn. (A, K.) — + Purpose, or intention: or strong determination: syn. هِمَّة. (A, K.) — + Will, wish, or desire. (A, K.) — [Copulation: see 3, art. رَوَد.] — + Stomach, or appetite. — + An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسُ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمَلَة and the حَمَة and the نفس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فَلَانًا نَفْسٌ + [An evil or envious eye smote such a one]. (S.) And Mohammd said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, + There were upon it seven [evil or envious] eyes. (TA.) — + Strength of make, and hardness, of a man: and + closeness of texture, and strength, of a garment or piece of cloth. (M.) — Punishment. (A, K.) Ex. وَيَحْذِرْكُمْ اللَّهُ نَفْسَهُ. (K.) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) — A quantity (S, M, K,) of قَرَط, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسُ. (M.) You say, هَبْ لِي نَفْسًا مِنْ دَبَاغٍ + [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.)

نَفَسٌ [Breath;] what is drawn in by the air-passages in the nose, [or by the mouth,] to the inside, and emitted; (Mghb;) what comes forth from a living being in the act of تنَفُّس. (Mghb;) or the exit of mind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A, Mgh, Mghb, K.) — A gentle air: pl. as above. (M, Mghb.) You say also, نَفَسُ الرِّيحِ [The breath of the wind]: and نَفَسُ الرِّوْحَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — [Hence, app., its application in the phrase] نَفَسُ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — [Hence also, + Speech: and kind speech: (see an ex. voce أَمْلَح:) so in the present day.] — [And + Voice, or a sweet voice, in singing: so in the present day.] — A gulp, or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نفس a man

takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نفس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِكْرَعْ فِي الْإِنَاءِ نَفْسًا أَوْ نَفْسَيْنِ + [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S.) And شَرِبْتُ نَفْسًا + [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فَلَانٌ شَرِبَ + [Such a one drank the whole contents of the vessel at one gulp: or at one draught]. (L.) — + Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفْسٍ وَاحِدٍ + [He drank with one resting between draughts]. (A.) And شَرِبَ بِنَفْسَيْنِ + [He drank with three restings between draughts]. (A, K.) [And hence,] شَرَابٌ ذُو نَفْسٍ + Beverage in which is amplexness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAqr, K.) And شَرَابٌ غَيْرُ ذِي نَفْسٍ + Beverage of disagreeable taste, (A, K,*) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K:) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) — [And hence it is said that] نَفْسٌ signifies + Satisfaction, or the state of being satisfied, with drink; syn. رِي. (IAqr, K.) — [Hence also,] + Plenty, and redundancy. So in the saying إِنَّ فِي الْمَاءِ نَفْسًا لِي وَلَكَ [Verily in the water is plenty, and redundancy, for me and for thee]. (Lh, M.) — + A wide space: (TA:) + a distance. (A.) You say, بَيْنَ الْفَرِيقَيْنِ نَفْسٌ + Between the two parties is a wide space. (TA.) And بَيْنِي وَبَيْنَهُ نَفْسٌ + Between me and him is a distance. (A.) — + Ample scope for action &c.: and a state in which is ample scope for action &c.: syn. سَعَةٌ, (S, M, A, Mgh, K,) and فَسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, هَذَا نَفْسٌ + [There is ample scope for action &c. for thee in this. (Mgh.)] And أَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + [Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.)] And اْعْمَلْ وَأَنْتَ فِي نَفْسٍ مِنْ أَمْرِكَ + Work thou while thou art in a state in which is ample scope for action &c. (في فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نَفْسَةٌ. — + Length. (M.) So in the saying زِدْنِي نَفْسًا + [Add thou to me length in my term

of life]: (M:) or *lengthen thou my term of life*. (TA.) You say also, *فِي عُمُرِهِ مُتَنَقِّسٌ* [In his life is length: see 5]. (A, TA.) — The pl., in the accus. case, also signifies *Time after time*. So in the saying of the poet,

• عَيْنِي جُودًا عَبْرَةً أَنْفَاسًا •

[O my two eyes, pour forth a flow of tears time after time]. (S.) — *نَفْسٌ* is also a subst. put in the place of the proper inf. n. of *نَفَسَ*; and is so used in the two following sayings, (K, TA,) of Moḥammad. (TA.) *لَا تَسْبُوا الرِّيحَ فَإِنَّهَا مِنْ نَفْسِ الرَّحْمَنِ*, i. e. [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought (K, TA.) And *أَجِدُ نَفْسَ رَبِّكَ مِنْ قِبَلِ الْيَمَنِ* [I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeenah, who were of El-Yemen; (K, TA;) i. e., of the Anṣūr, who were of [the tribe of] El-Azd, from El-Yemen. (TA.) It is [said by some to be] a metaphor, from *نَفَسُ الْهَوَاءِ*, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from *نَفَسُ الرِّيحِ*, which one scents, so that thereby he refreshes himself: or from *نَفَسُ الرِّيحِ*. (TA.) You also say, *مَا لِي نَفْسٌ*, meaning, [There is not for me any removal, or clearing away, of grief. (A.)] — It is also used as an epithet, signifying *Long*; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.)

نُفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, *نُفْسَةٌ*,] + *Delay*; syn. *مَهْلَةٌ*; (S, Mgh, K;) and *ample space*, syn. *مُتَسَّعٌ*. (TA.) Ex. *لَكَ فِي هَذَا الْأَمْرِ نَفْسَةٌ* [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh,* TA.) See also *نَفْسٌ*.

[*نَفْسٌ* Relating to the soul, &c.: *vital*: and *sensual*; as also *نَفْسَانِي*.]

نَفْسَاءٌ (Th, S, M, Mgh, Mgh, K, &c.) and *نَفْسَاءٌ* (M, K) [A woman in the state following childbirth: (S, M,* Mgh,* Mgh,* K:) or bringing forth: and pregnant: and menstruating: (Th, M:) and *نَافِئٌ* signifies the same; (Mgh;) and so *نَفْسَاءٌ*: (A:) [see *نَفْسَتْ*]: dual *نَفْسَاوَانٍ*; the fem. being changed into *و* as in *عُشْرَاوَانٍ*: (S:) pl. *نَفْسَائِي*, (S, M, Mgh, Mgh, K,) like as *عُشْرَاءُ* is pl. of *عُشْرَاءُ*, (S, Mgh, K,) the only other instance of the kind, (S, K,) and *نَفْسَائِي*, (S.)

(M, K,) which is also the only instance of the kind except *عُتَارٌ*, (K,) and *نُقَاسٌ*, and *نَفْسٌ* and *نَفْسٌ* (M) and *نَفْسٌ* (M, K) and *نَفْسٌ* (K) and *نَفَسَاوَاتٍ* (S, M, K) and [accord. to analogy, of *نَافِئٌ*,] *نَوَافِئٌ*. (K.)

نَفُوسٌ, or *نَفْسَانِي*: see *نَفُوسٌ*.

نَفُوسٌ: see *نَفْسِي*: — and *نَفُوسٌ*.

نَفَاسٌ [Childbirth (S, K) from *نَفَسَ* signifying “blood.” (Mgh, TA.) See *نَفِئَتْ*. — [And The state of impurity consequent upon childbirth. See 5, in art. *عَل*.] — Also, [The blood that comes forth immediately after the child: an inf. n. used as a subst. (Mgh.) — A poet says, (namely, Ows Ibn-Hajar, O, in art. *طَرَقَ*)]

• لَنَا صَرْخَةٌ ثُمَّ إِسْكَاةٌ •

• كَمَا طَرَقَتْ بِنَفَاسٍ بِكَرٍ •

[We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences resistance and difficulty in giving birth to a child, or young one]; meaning, *بَوْلِدٍ*. (S.)

نَفُوسٌ An envious man: (M, TA:) [one who looks with an evil eye, with injurious intent, at the property of others: (M, A,* TA:) as also *نَفَسَانِي*, (TA,) or *نَفَسَانِي*. (A.)

نَفِئٌ A thing high in estimation; of high account; excellent; (Lh, M, Mgh, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA;) good, goodly, or excellent, in its kind; (TA;) and *نَافِئٌ* signifies the same, (M,) and so does *نَفُوسٌ*, (Lh, M, A, Mgh, K,) and *نَفُوسٌ*: (K:) it signifies thus when applied to property, as well as other things; as also *نَفِئٌ*: (Lh, M:) and, when so applied, of which one is avaricious, or tenacious: (M:) or *نَفِئٌ*, so applied, abundant; much; (K;) as also *نَفِئٌ*: (Fr, K:) and *نَافِئٌ*, a thing of high account or estimation, and an object of desire: (TA:) this last is also applied, in like manner, to a man; as also *نَفِئٌ*: and the pl. [of either] is *نَفَاسٌ* (M, TA) You also say, *أَمْرٌ مَنُفُوسٌ فِيهِ*, meaning, A thing that is desired. (M.) And *شَيْءٌ مَنُفَاسٌ فِيهِ* A thing emulously desired, or in much request. (A.) — Also, [as an epithet in which the quality of a subst. predominates,] *Much property*; (S, A, K;) and so *نَفِئٌ*. (S.) You say, *نَفِئَانِ مَنُفِئٌ* Such a one has much property. (S.) And *نَفِئٌ* and *مَا يَسُرُّنِي بِهَذَا الْأَمْرِ مَنُفِئٌ* [Much property does not rejoice me with this affair]. (S.)

نَافِئٌ: see *نَفِئٌ*, in three places. — See also *نَفَسَاءٌ*. — *نَفَسَاءٌ* [Smitten with an evil, or envious, eye. (S, M, K.)] — The fifth of the arrows used in the game called *الْمَيْسَر*; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M:) or, as some say, the fourth. (S.)

هَذَا أَنْفُسٌ مَالِي This is the most loved and highly esteemed of my property. (S, TA.) — *بَنَغَلَكَ اللَّهُ* [May God cause thee to attain to the most protracted, or most ample, of lives: see 5]. (A, TA.) And *دَارَكَ أَنْفُسٌ مِنْ دَارِي* Thy house is more ample, or spacious, than my house: (M:) and the like is said of two places: (M:) and of two lands. (A.) And *هَذَا الثَّوبُ أَنْفُسٌ* This garment, or piece of cloth, is wider and longer and more excellent than this. (M.) And *ثَوْبٌ أَنْفُسٌ الثَّوْبَيْنِ* A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth. (A.)

نَفِئٌ: } see *نَفِئٌ*; for the latter, throughout.
نَفِئٌ: }

نَفُوسٌ: see *نَفِئٌ*, in two places. — *نَفُوسٌ* [Brought forth; born. (S, M, A, Mgh, K.)] It is said in a trad., *وَقَدْ كُتِبَ مَكَانَهَا*, [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — *نَفُوسَةٌ* applied to a woman: see *نَفَسَاءٌ*. — *نَفُوسَةٌ* [Smitten with an evil, or envious, eye. (M.)]

[*نَفِئٌ* A place of passage of the breath.] — *نَفِئٌ*: see *نَفِئٌ*. — See also *نَفِئٌ*.

نَفِئٌ [Breathing;] having breath: (TA:) or having a soul: (so in a copy of the M:) an epithet applied to everything having lungs. (S, TA.) — *غَائِطٌ مَنُفِئٌ* A depressed expanse of land extending far. (A, TA.) — *أَنْفٌ مَنُفِئٌ* A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face: syn. *أَفْطُسٌ*. (A, TA.)

نَفِئٌ: see *نَفِئٌ*.

نفس

1. *نَفَسٌ*, (S, A,) aor. *نَفَسَ*, (S,) inf. n. *نَفَسٌ*, (S, A, K,) He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed; (A, K;) as also *نَفَسٌ*, inf. n. *نَفِئٌ*, (S, K;) or the latter has an intensive signification: and accord. to some, the former signifies he separated a thing not difficult to separate, such as cotton and wool: or he pulled

wool until its parts become separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, **نَفَشْتُ الْقُطُنَ** [I separated, or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) **نَفَشَ** is likewise *syn. with* **نَدَفَ** [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, **نَفَشَ الرُّطْبَةَ**, inf. n. as above, meaning, *He separated what was collected together, or compacted, in the [kind of trefoil called] رطوبة*. (TA.) And, of a cock, (T, S, in art. **بِرْل**) or of a **حَبَارَى** (K, in that art.) when about to fight, (T, K, *ibid.*), **نَفَشَ بَرَائِلَهُ** [He ruffled the feathers around his neck]. (T, S, K, *ibid.*) — It is also intrans., *syn. with* **انْتَفَشَ**, q. v. (TA.) — [And hence,] **نَفَشَتِ الْغَنَمُ**, (S, A, K,) and **الْإِبِلُ**, (S, Mgh, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of **غَنَمٍ**, (TA,) aor. **نَفَشَ** (S, Mgh, K) and **نَفَشَ**, (S, K,) inf. n. **نَفَشَ**, (Mgh, K,) or **نَفُوشَ**, (S,) or both; (TA:) and **نَفَشَتِ**, aor. **نَفَشَ**; (IAgr, Sgh, K;) *The sheep or goats, and the camels, pastured by night without a pastor: (S, Mgh, K:) or without the knowledge of a pastor: (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is **نَفَشٌ**, signifying their dispersion of themselves and pasturing by night without a pastor. (Mgh.)*

2: see 1, first signification.

4. **انْفَشَ الْغَنَمَ**, (S, A, K,) and **الْإِبِلَ**, (S, K,) *He (the pastor) sent the sheep or goats, and the camels, (K,* TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA;) neglecting them: (TA:) or to disperse themselves by night. (A.)*

5. **انْتَفَشَتِ الْبُرَّةُ**, (S, A, K,) and **انْتَفَشَتِ**, (S, A,) *The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA.)** And **انْتَفَشَ الدِّيكُ**, (A,) or **الطَّائِرُ**, (K,) and **انْتَفَشَ**, (A, TA,) *The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.)*

8. **انْتَفَشَ** *i. q.* **نَفَشَ** used intransitively, [signifying *It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَشَ used transitively. (TA.) See also مُنْتَفَشٌ. And see 5, in two places.*

نَفَشَ Wool. (IAgr, K.) — [Hence, app., the saying,] **إِنْ لَمْ يَكُنْ شَعْرٌ قَفَشَ**, [lit., *If there be*

*not fat, then let there be wool;] meaning, † If there be not action, then [let there be] a show of action: (IAgr, Az, L:) or the last word signifies a little milk: (Meyd, cited by Freytag: see his Arab. Prov., i. 70:) it also signifies, [and perhaps in the above saying,] † abundance of speech or talk, and of pretensions. (MF.) — See also 1, at the end. — And see **نَافِشٌ**.*

نَفَّاشٌ + *Proud and boastful; or one who praises himself for that which is not in him; or who says that which he does not. (TA.) — A kind of لَبُونٍ [or citron; the limon spongiosus rugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size. (TA.)*

نَافِشٌ, applied to a camel [and to a sheep or goat]; fem. **نَافِشَةٌ**; (Mgh;) part. n. of 1. (Mgh, TA.) You say, **إِبِلٌ نَافِشَةٌ** (Mgh) and **نَفَشَ** [quasi-pl. n. of **نَافِشٌ**] (S, K) and **نَفَّاشٌ** (Mgh) and **نَفَّاشٌ** (S, K) and **نَفَّاشٌ** [pls. of **نَافِشٌ**] (TA) and **نَوَافِشٌ** [pl. of **نَافِشَةٌ**] (S, K,) [and in like manner **عَنَمٌ**] *Camels [and goats] pasturing by night without a pastor: (S, Mgh, K:) or dispersing themselves and pasturing by night without knowledge [of the pastor]. (TA.) نَفَشٌ are only by night; but هَمَلٌ, by night and by day. (S.)*

عَيْنٌ مَنُفُوشٌ (S) *Wool of various colours separated and loosened by means of the bow and wooden mallet: (Bd, Jel, ci. 4:) and in like manner, † قُطُنٌ مُنْتَفَشٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed; &c.: see 1 and 8]. (TA, voce هَبَبَانٌ. See also مُنْتَفَشٌ, below.*

أَمَةٌ مُنْتَفِشَةٌ الشَّعَرِ — **مَنُفُوشٌ**: see **مُنْتَفِشٌ** *A female slave having shaggy or dishevelled hair; (A;) i. q. شَعْنَاءُ. (K) — مُنْتَفِشٌ is likewise applied to anything smollen, or humid, and loose or flaccid or soft within; as also † مُنْتَفِشٌ. (Az, K.) — You say also, **أَنْفٌ مُنْتَفِشٌ** † *A nose short in the مَارِنَ [or soft part], and spreading upon the face, like the nose of the زَنْجَى*: (A:) and **أُرْبَةٌ مُنْتَفِشَةٌ** has the like signification; as also **مُنْتَفِشَةٌ**; (TA;) or it means an end of a nose spreading upon the face: (K:) and **مُنْتَفِشٌ** *الْبُخْرَيْنِ*, in like manner, *wide in the two nostrils. (TA.) See also مُنْتَفِشٌ.**

مُنْتَفِشٌ: see **مُنْتَفِشٌ**, in three places.

نَفَضَ

1. **نَفَضَ**, (S, A, Mgh, Mgh, K,) aor. **نَفَضَ**, (S, Mgh,) inf. n. **نَفَضَ**, (S, Mgh, Mgh,) *He shook (S, A, Mgh, Mgh, K) a thing, (Mgh, Mgh,) or a garment, or piece of cloth, (S, A, K,) in order*

that what was upon it, of dust &c., might fall off (S, A,* Mgh, K,*) or to remove from it dust and the like; (Mgh;) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner, a tree, in order that what was upon it [of fruit or of leaves] might fall off; (S, A;) [as, for instance,] a tree of the kind called عَضَاهُ, to shake off its leaves. (TA.) You say also, **نَفَضَ عَنْهُ** **الْغُبَارَ** and **الْثَّرَابَ** [He shook off from it the dust]. (A.) And **نَفَضْتُ الْوَرَقَ مِنَ الشَّجَرَةِ**, inf. n. as above, [He shook off the leaves from the tree;] he made the leaves to fall from the tree. (Mgh.) And **نَفَضَ** also signifies *The sprinkling or scattering in drops, (syn. رَشَ), water, and blood, (A, K, in art. رَشَ), and tears, (K, *ibid.*) &c. (A, *ibid.*) — [Hence,] **نَفَضَتْهُ الْحُمَى** (S, A, K) † *The fever made him to shiver, or tremble. (As, TA.) — And نَفَضْتُ كَرِشَهَا, (K,) or **نَفَضْتُ الْمَرْءَ**, (S,) or **نَفَضْتُ وَلَدَهَا مِنْ بَطْنِهَا**, (A,) † *The woman bore many children; was prolific. (S, K, TA.) And نَفَضَتِ الْإِبِلُ † *The she-camels brought forth, (S, L, K,) all of them; (L;) and † انْفَضَتْ signifies the same. (IDrd, S, K.) And نَفَضَتِ الدَّحَاجَةُ † *[The hen laid her eggs; or all her eggs]. (A, TA.) — [Hence also,] قَامَ يَنْفُضُ الْكَرَى † *He arose, shaking off drowsiness. (A, TA.) And نَفَضَ الْأَسْقَامَ عَنْهُ وَاسْتَصَحَّ † *He shook off maladies from him, and recovered from his sickness; i. e. his health became in a sound state. (A, TA.) And نَفَضَ مِنْ مَرَضِهِ, (A,) inf. n. **نَفُوضٌ**, (A, K,) † *He recovered, or became free, from his disease. (A, K,* TA.) — And نَفَضْتُ لَهُ مَا فِي جُرْبِي † *I showed him what was in my heart. (Er-Rāghib, TA, in art. شَكَى and شَكَو.) — And نَفَضَ الطَّرِيقَ † *He cleared the road of robbers, and interceptors of travellers: † he guarded the road. (A, TA. [The latter signification is shown by an explanation of the act. part. n.]) It is said in the trad. of Abou-Bekr and the cave [in which Mohāmmad was hiding himself], اَنَا أَنْفَضُ مَا حَوْلَكَ † I will guard what is around thee, and go round about to try if I can see a pursuer. (TA.) You say also, نَفَضَ الْمَكَانَ, (S, K,) aor. as above, (TA,) inf. n. **نَفَضَ**; (S, TA;) and **اسْتَفَضَ**, and **تَفَضَ**; (S, K;) † *He looked trying to see all that was in the place; (S;) or he looked at all that was in the place so as to know it. (K.) And hence نَفَضَ signifies † He searched to the utmost. (L.) And تَكَلَّمْتُ نَهَارًا فَانْفَضَ وَإِذَا تَكَلَّمْتُ لَيْلًا فَانْفَضَ (S, K,* TA) † *When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And نَفَضَ الْقَوْمَ † *He looked at the people, or company of men, endeavouring to obtain a clear**************

knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojejr Es-Saloollee,

إِلَى مَلِكٍ يَسْتَنْفِضُ الْقَوْمَ طَرَفَهُ

means † [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] طَرَفَهُ الْقَوْمَ يَسْتَنْفِضُ means † [The eye of] such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) — You also say, الْإِبِلُ تَنْفُضُ الْأَرْضَ † The camels traverse the land. (IAqr.) — And نَفَضَ نَفَضَ الْقُرْآنَ, (IAqr.) or السُّورَ, (K,) aor. 2, inf. n. نَفَضَ, (IAqr.) † He read, or recited, (IAqr, K,) the *Kur-ān*, (IAqr.) or the chapters thereof. (K.) — And اسْتَنْفَضْنَا حَلَاثِنَا, inf. n. نَفَضَ; and نَفَضْنَا حَلَاثِنَا † We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and انتفض the young camel sucked out all that was in the udder. (A, TA.)

[It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies *The trees shook off, or dropped, their leaves or fruit.* (See an ex. voce عَتِيقٌ, last sentence but one.) — And hence] one says, نَفَضَ مَا فِي الْجَلَّةِ [app. meaning *What was in the palm-leaf basket became exhausted; like نَفَضَ; or it may be syn. with انتفض*]; (A, K;) or جَمِيعُ مَا فِيهَا [all that was in it; which shows that مَا in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — And نَفَضَ الصَّبْغَ, (Ish, Mgh, K,) inf. n. نَفَضَ, (Ish, TA,) or نَفُوضَ, (TA.) † The dye (Ish, K, TA,) of a red or yellow garment, or piece of cloth, (Ish, TA,) lost somewhat of its colour. (Ish, K, TA.) And hence, (Mgh,) نَفُوضَ, (A, Mgh,) aor. 2, (A,) inf. n. نَفُوضَ, (A, Mgh.) † The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفَضَ, accord. to the lawyers, signifies † The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imām] Mohammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered “non,” is inserted by mistake in my copy of the Mgh.]) — نَفَضَ الزَّرْعَ, (K,) or نَفَضَ الزَّرْعَ سَبَلًا, (TA.) † The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الْكَوْمَ † The grape-vine opened its bunches, or racemes. (K.) [See also 3.]

2. نَفَضَ, (S, TA,) inf. n. تَنْفِيزٌ, (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA.) — Said of a horse, i. q. رَفَضَ, q. v. (TA in art. رَفَضَ.)

4. نَفَضَ مَا فِي الْجَلَّةِ i. q. أَنْفَضَتِ الْجَلَّةُ, (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. — انفضوا originally signifies *They shook their provision-bags, in order that the dust or the like might fall from them.* (A.) And hence, (A,) † Their travelling-provisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like أَرْمَلُوا; (S, M, K, TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also نَفَضُوا: (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans., (TA,) *They consumed their travelling-provisions.* (IDrd, K.) And † Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) [the inf. n.] also signifies † The suffering hunger, or famine: and want. (TA.) — انفضت الإِبِلُ: see نفضت.

5. تَنْفِيزُ الْمَكَانِ: see 1.

8. انتفض It (a thing, Mgh, Mgh, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Mgh, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Mgh.) Hence the saying in a trad., يَنْفِضُ بِهَ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — † He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — † It (a grape-vine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] — It is also used transitively: see 1, latter half: and see 10, in three places.

10. استَنْفَضَ الْقَوْمَ † The people, or company of men, sent forth a نَفِيزَةٌ, (S, K, TA,) or party of scouts: (TA:) or sent forth نَفَضَةً, or persons to clear the roads of robbers and of interceptors of travellers, or to guard the roads. (A, L, TA.) — استَنْفَضَ الْقَوْمَ: and الْقَوْمَ: see 1, in four places. — استَنْفَضَ also signifies † He extracted, educed, or elicited, it. (A, Mgh, K.) You say, اسْتَنْفَضْتُ مَا عِنْدَهُ † I extracted, educed, or elicited, what he had. (A, TA.) — And hence, (Mgh,) استَنْفَضَ † He performed the act of cleansing termed اسْتِنْجَاءٌ, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ الْقَوْمَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You

say also, اسْتَنْفَضَ الذَّكَرَ † He took extraordinary pains in cleansing, or he cleansed entirely, (اسْتَبْرَأَ,) the penis from the remains of the urine; as also انتفضه; (K;) and انتفض [alone]: (TA:) and † this last, he sprinkled some water upon his pudendum after the ablution termed وَضُوءٌ. (TA in art. نصح.) — [Hence also,] اسْتَنْفَضْنَا حَلَاثِنَا: see 1.

نَفَضَ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Mgh, K;) or a thing that one shakes [or has shaken] off: (T in art. ذَرَى:) of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (S, Mgh, TA,) like قَبَضَ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمَ in the sense of مَهْدُومٌ, (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find حَبَّ الْعِنَبِ for حَبَّ الْعِنَبِ, the reading in other copies of the K,] when they are found (يُوجَدُ) [in the CK يُؤْخَذُ, thus, with خ, and with the unpointed د,]] one with another, (K, TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also † أَنَايِضُ: (A:) or † this last signifies leaves that are shaken off upon the نَفَاضَ, q. v.; as also † نَفَاضٌ [which is app. pl. of نَفَضَ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of نَفَاضٍ is † أَنْفُوضَةٌ. (TA.) [See also نَفَاضَةٌ.] نَفَضَ [app. quasi-pl. of † نَفِيزٌ, like as خَدَمٌ is of † خَادِمٌ.] † A people, or company of men, whose travelling-provisions have become consumed. (Ish.)

نَفَضَةٌ † The shivering, or trembling, attending a fever termed النَّافِضُ; (S, K;) as also † نَفَضَةٌ (Sgh, K) and † نَفَضًا. (S, K.) [See also نَفِيزٌ.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتُهُ] النَّافِضُ, which precedes them in the K, is † نَفَاضٌ [app. signifying † A shivering, or tremour, attending that fever]. (K.) — † A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عَمِد, written نَفَضَةٌ.]

نَفَضَةٌ: see نَفِيزَةٌ, in two places.

نَفَضَةٌ: see نَفَضَةٌ.

نَفِيزٌ: see نَفِيزٌ.

نَفَضًا: see نَفَضَةٌ.

نَفَاضٌ: see نَفَضَةٌ: and see نَفَاضٌ.

نَفَاضٌ: see نَفَاضَةٌ. — Also, and † نَفَاضٌ, † The

failure of travelling-provisions; i.e. their being consumed: or dearth, or drought: (§, K:) the latter of the words, and of the explanations, on the authority of Th. (§.) Hence, **النَّفَاضُ يُقَطِّرُ الْجَلَبَ** (§, K,) a proverb, meaning, † *The failure of provisions, (TA,) or dearth, or drought, (§, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (§, K, TA,) in order that their owners may buy provisions with their price. (TA.)*

نَفَاضٌ: see **نُفَاضَةٌ**: and **نَفَضٌ**. — *A piece of cloth upon which the leaves of the سَمَرُ and the like fall, it being spread, (K, TA,) and the tree being beaten with a staff, or stick: (TA:) pl. نَفَضٌ: (K:) and [in like manner] † نَمْنَضٌ and † مَنَاضٌ signify a garment of the kind called كَسَا, upon which the نَفَضُ [or leaves or fruit of a tree] fall: (A, TA:) or † مَنَاضٌ signifies i. q. مَنَسَفٌ (§, K,) i. e. a vessel (وَعَاءٌ) in which dates [and grain] are shaken to remove the dust &c. (TA.) — A garment of the kind called إِزَار worn by boys: (§, K:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نَفَاضٌ, (§, K,) meaning *He has not upon him any clothing.* (Ibn-'Abbād, K.)*

نَفُوضٌ † *A woman having many children; prolific. (§, A, K.)* — **رَجُلٌ نَفُوضٌ بَلَكْلَامٍ** † *A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.)*

نُفَاضَةٌ *What has fallen in consequence of shaking to cause something upon it to fall; (§;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمَرُ in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.;] and † نَفَاضٌ signifies the same; (§, K;) and † نَفَاضٌ also. (K.)* And *What remains in one's mouth, of a سَوَاك [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نُفَاضَةٌ سَوَاكٍ, (IAqr, K,) and ضَوَارِئُهُ. (IAqr.)*

نَفِضَةٌ † *A company sent forth into the land to see whether there be in it an enemy, (§, K,) or not, (K,) or any [cause of] fear; (§;) like نَفِضَةٌ; (§, TA;) as also † نَفِضَةٌ; [pl. of نَفِضٌ, like as نَفِضَةٌ is of نَفِضٌ:] (§, K:) or the former signifies men going before an army as scouts, or explorers: (Aq, in TA, voce حَضِيرَةٌ:) or men who explore a place thoroughly: and also, a single person: (A'Obeyd, in TA, ibid.:) or*

a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and † the latter, persons who clear the roads of robbers and of interceptors of travellers; or who guard the roads: (A, TA:) the pl. of the former is نَفَائِضٌ; (§;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — Also, the pl., † Lean, or emaciated, camels; (§, K;) accord. to AA, as occurring in a verse of Abou-Dhu-cyb, in which he says,

تَلْقَى النِّفَاضُ فِيهِ السَّرِيحَا
(§, TA.) *In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) Aq reads نَفَائِضُ, as well as AA: (§, TA:) but others read the word with ق, as pl. of نَقَضٌ, and signifying “jaded” camels: (so in a copy of the §:) or نَفَائِضُ signifies camels which traverse the land. (IAqr, K.) — The sing. is also said to signify Waters where there is not any one. (IAqr, Sh; both in the TA, voce حَضِيرَةٌ, q. v., and the former also in this art.)*

نَفِضِيٌّ *Motion: and tremour, or shivering; as also † نَفِضِيٌّ and † نَفَضِيٌّ. (O, K.) [See also نَفِضَةٌ.]*

نَافِضٌ † *A fever attended with shivering, or trembling: (§, A, * K:) of the masc. gender: (ISd, K:) but applied as an epithet to حُمَى [which is fem.]. (TA.) Contr. of صَالِبٌ. (§, in art. صلب.) You say, أَخَذَنِي نَافِضٌ, (K,) and حُمَى بِنَافِضٍ, (K,) which is the more approved form, (TA,) and نَافِضٌ, (K,) the latter word being sometimes thus used as an epithet; the second meaning † *Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.] — See also نَفِضَةٌ: — and نَفَضٌ — نَفِضٌ — A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness. (Mgh.)**

أَنْفُوضَةٌ pl. أَنْفَائِضُ: see **نَفَضٌ**, in three places.

دَجَاجَةٌ مَنَفِضٌ, (A,) or مَنَفِضَةٌ [i. e. مَنَفِضَةٌ], (TA,) † *A hen that has laid her eggs, or all her*

eggs, (نَفَضَتْ بِضَبٍّ, A, TA,) and desisted, (A,) or become weary. (TA.)

مَنَفِضٌ: } see **نَفَاضٌ**; for the former, in two places.

مَنَفُوضٌ † *Made to shiver, or tremble, by fever. (§, K.)*

نَفَط

1. **نَفَطْتُ يَدَهُ** (§, Mqb,) or **كَفَّهَ** (K,) aor. —, (Mqb, K,) inf. n. **نَفَطٌ** and **نَفِيطٌ** (§, Mqb, K,) and **نَفَطٌ** (K;) or, accord. to AZ, **نَفَطْتُ**, aor. —, inf. n. **نَفَطٌ** and **نَفِيطٌ**; (TA;) *His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Mqb;) i. q. مَجَلَّتْ; (§, K;) as also † تَنَفَطْتُ: (§;) or it became ulcerated by work. (K.) — نَفَطْتُ, aor. —, inf. n. **نَفِيطٌ** (ADk, §, K) and **نَفَطٌ**, (TA,) *She (a goat) did what was like sneezing [app. meaning scattered forth moisture or the like] with her nose: (ADk, §, K:) or sneezed. (K.)* It is said in a proverb, **لَا تَنْفِطُ فِيهِ عَنَاشٌ**, meaning † *Blood-revenge will not be taken for him; i. e. for this slain person (TA.) — Also, (§, K,) aor. —, inf. n. نَفِيطٌ, (§,) It (a cooking-pot, قَدْرٌ) boiled, (§, K,) and poured forth [some of its contents], (§,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of **نَفَّتَتْ**. (§.) — **نَفَطٌ**, aor. —, † *He was angry: or he burned with anger: as also † تَنَفَطٌ. (K, TA.)* You say, **إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا**, (§, TA,) † *Verily such a one burns with anger: (TA:) or it is like يَنْفِطُ [meaning boils with anger: or makes a noise like coughing, in anger: or blows, in anger]: (§;) [for the inf. n.] نَفَطَانٌ signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so نَفَتَانٌ. (TA.) — Also, (K,) aor. —, inf. n. نَفِيطٌ, said of an antelope, الْقَبِي in the K, being a mistake for الْقَبِي, as in the TS and L, (TA,) † *He uttered a sound, or cry. (TS, L, K.) — † He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.) — نَفَطَتِ أَسْتُهُ † *His anus emitted wind with a sound. (Ibn-'Abbād, K.)*****

3: see 6.

4. **انْفَطَ** *It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.]*

5: see 1, in two places.

6. **تَنَفَطُ الْقَدْرُ تَنَافُطًا** [for تَنَفَافُطًا, in the CK † تَنَافُطًا], *The cooking-pot throws forth foam; (K;) a dial. var. of تَنَافُطٌ [q. v.] (TA.)*

نَفْط, accord. to the T, *Pustules which come forth upon the hand, in consequence of work, full of water, or fluid*; (Mgh.) *blisters, or vesicles, upon the hand*; a contraction of **نَفْطَة**; which is pl. [or rather coll. gen. n.] of **نَفْطَة**, sometimes contracted into **نَفْطَة**; and sometimes **نَفْطَات** is used as pl. of **نَفْطَة**: (Mgh.) or **نَفْطَة** signifies [simply] *a pustule*; as also **نَفْطَة** and **نَفْطَة**; (K;) and the lawyers call it **نَفْطَة**, from this word as signifying “a place whence **نَفْط** issues,” or it may be [originally] an intensive act. part. n. (Mgh.) — Also, and **نَفْط**, (Mgh.) or **نَفْطَة** and **نَفْطَة** and **نَفْطَة**, (Mgh, Sgh, K,) The *small-pox*: (Mgh, Sgh, Mgh, K:) accord. to Z, **نَفْط** [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the *small-pox in children and in sheep or goats*. (TA.) — See also what next follows.

نَفْط and **نَفْط**, (S, Mgh, K,) the former of which is the more chaste, (ISK, S, Mgh, K,) or, as some say, the latter, (Mgh,) or the latter is a mistake, (Aq, K,) [*Naphtha*: and *petroleum*: both so called in the present day:] a certain oil. (S,) well known, (K,) with which camels are smeared for the munge, or scab, and galls on the back, and tikes; it does not include what is termed **كُحِيل**: (ISd, TA:) or, accord. to AHn, i.q. **كُحِيل**: accord. to A'Obeyd, i.q. **قَطِرَان**; but AHn denies this; and says that it is an exuding fluid (جَلَابَة) of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.)

نَفْط:
نَفْطَة:
نَفْطَة:
نَفْطَة:
see **نَفْط**, throughout: — and for the last, see also **نَفْطَة**.

نَفْطَة [accord. to the CK, but erroneously, **نَفْط**]: see **نَفْطَة**, in two places.

نَفْطَة A hand ulcerated by work: or blistered, or venicated: having water or fluid, between the skin and the flesh: and **نَفْطَة** signifies the same; and so **نَفْطَة**; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from **أَنَفَظَ**. (TA.) [Golius also mentions **نَفْطَة** as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.]

نَفْط A thrower of **نَفْط** [or *naphtha*]: pl.

نَفْطَة, [or rather this is a coll. gen. n.,] (Mgh,) and **نَفْطَاتُون**. (Mgh.)

نَفْطَة A place whence **نَفْط** [or *naphtha*] is extracted; (El-Farábee, Mgh, K;) as also **نَفْطَة**; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to **مَلَاَحَة** (Mgh, Mgh) and **قَهَارَة**: (Mgh:) pl. **نَفْطَات**. (Mgh.) — A kind of lamp made to give light by means thereof; as also **نَفْطَة**; (K;) but the former is the more known. (TA.) — An instrument with which **نَفْط** is thrown; (Mgh;) an instrument of copper, or brass, in which **نَفْط** is thrown, (K, TA,) and fire; (TA:) a قَارُورَة of **نَفْط**, which is thrown: (Mgh:) pl. as above. (Mgh.) You say, **خَرَجَ النَّفْطَاتُونُ بِأَيْدِيهِمُ النَّفْطَات** [The throwers of *naphtha* went forth, having in their hands the instruments with which to throw it]. (Mgh.) — See also **نَفْط**. — And see **نَفْط**.

رَغْوَة نَافِطَة — **نَفِطَة**: see **كُفَّ نَافِطَة**, or foam, having bubbles: (Az, Mgh:) pl. **نَوَافِط**. (TA.)

كُفَّ مَنَفُوطَة: see **نَفِطَة**.

[نفع, &c.]

See Supplement.]

نقَب

1. **نَقَبَ**, aor. ʔ, inf. n. **نَقَبَ**, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like **نَقَبَ**. (TA.) He made a hole through a wall. (S.) — **نَقَبَ سُرَّةَ الدَّابَّةِ**, aor. ʔ, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See **مَنْقَبَ**. — **نَقَبَ الْعَيْنَ**, aor. ʔ, inf. n. **نَقَبَ**, He performed, upon the eye, what is called **الْقَذْحُ** in the language of the physicians; i.e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called **مَقْدَح**, and **نَقَبَ**, **إِبْرَة الْقَذْحِ**, in the present day]. — **نَقَبَ حَافِرَ الدَّابَّةِ** He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IAth.) — **نَقَبَتْهُ نَكْبَة**, (aor. ʔ, inf. n. **نَقَبَ**, TA,) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like **نَكَبَتْهُ**. (TA.) [In the CK, for **أَصَابَتْهُ**, is put **أَثَابَتْهُ**.] — **نَقَبَ فِي الْأَرْضِ**, aor. ʔ, and **انْقَبَ** and **نَقَبَ**, He went, or went

away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find **نَقَبَ فِي الْبِلَادِ** with kear to the Q, explained as signifying *he proceeded, or journeyed, through the lands*:] **انْقَبَ** he proceeded, or journeyed, through the country: (IAar:) **نَقَبُوا فِي الْبِلَادِ** [Kur, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (S:) or they traversed the lands, and journeyed through them, much, &c.: (Fr. :) or they went about and about, and searched, &c. (Zj.) **نَقَبْتُ فِي الْأَقَاقِي**, in a verse of Imra-el-Keys, I journeyed through the tracts of the earth, and came and went. (TA.) — **نَقَبَ حُفَّ الْبَعِيرِ**, aor. ʔ, or **نَقَبَ حُفَّ الْبَعِيرِ**, (L, TA,) and **انْقَبَ**, (L,) The camel walked barefooted, syn. **حَفَى**, (L, K,) until his feet became worn in holes: (TA:) or **نَقَبَ الْبَعِيرِ**, (S, K,) and **انْقَبَ**, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of **حَفَى**]. (S, K.) — **نَقَبْتُ أَقْدَامَنَا** Our feet became thin in the skin, and blistered, by reason of walking. (L.) — **نَقَبَ الْخُفَّ**, aor. ʔ, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it. (Mgh.) — **نَقَبَ الْخُفَّ**, aor. ʔ, (inf. n. **نَقَبَ**, TA,) The boot became lacerated, or worn through, in holes. (S, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce **أُظِلَّ**.] — **نَقَبَ**, aor. ʔ, inf. n. **نَقَبَ**, He (a horse) put his feet together in his running (فِي خَصْرِهِ) [for which Golius and Freytag appear to have read **نَقَبَ**, (K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.)] — **نَقَبَ عَنِ الْأَخْبَارِ**, aor. ʔ, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also **نَقَبَ**: see the phrase **نَقَبُوا فِي الْبِلَادِ**, explained above:] or he told, announced, or related, the news. (K.) — **إِنِّي لَمْ أُؤْمَرْ أَنْ أَنْقَبَ عَنْ قُلُوبِ النَّاسِ** Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) — **نَقَبَ عَلَى قَوْمِهِ**, aor. ʔ, inf. n. **نَقَبَ**, He acted as the **نَقِيب** over his people; was their **نَقِيب**: (S, K:) but of a man who was not **نَقِيب**, and has become so, you say **نَقَبَ**, with damm, aor. ʔ, inf. n. **نَقَبَ**, with fet-h, He became **نَقِيب**; (Fr., S, K;) as also **نَقَبَ**, aor. ʔ: (IKtt, K:) or **نَقَابَة** with kear is a subst.; and with fet-h, an inf. n.; (S, K;) like **وَلَايَة** and **وَلَايَة**: so says Sb. (S.) — **نَقَبَ الثَّوْبَ**, aor. ʔ, inf. n. **نَقَبَ**, He made the piece of cloth into a **نَقْبَة**. (S.)

8: see 1.

3. نَقَبْتُهُ, inf. n. نَقَابٌ; as also نَقَبْتُهُ نَقَابًا; I met him face to face: or without appointment, (K,) and unintentionally: (TA:) or unexpectedly. (S.) نَقَابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — وَرَدْتُ الْهَاءَ نَقَابًا, (S,) or نَقِيتُ الْهَاءَ, (K,) I came upon the water unexpectedly, without seeking for it. (S, K.)

4: see 1. — انْقَبَ His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.) — He became a door-keeper, or chamberlain; Arab. نَقِيبٌ: (K:) or he became a حَاجِبٌ. (L, K, &c.)

5: see 8.

8. انْتَقَبَتْ (S, K, Mgh) and تَنْقَبَتْ (Mgh) She (a woman) veiled her face with a نِقَابٌ. (S, K, Mgh.) — تَنْقَبُ بِعِمَامَتِهِ: see تَخْتَمُ.

نُقْبٌ (S, K) and نُقْبَةٌ (S) A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed نُقْبٌ, with ث: (Mgh, in art. ثَقِبَ:) pl. of the former نُقُوبٌ (Mgh) and أَنْقَابٌ and نِقَابٌ. (TA, and some copies of the K.) — نُقْبٌ (K) and نُاقِبَةٌ (S) An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd;) [as also نُقَابَةٌ, for] ثَقَابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce نُقْبٌ.) See نُقْبٌ. — نُقْبٌ (S, K) and نُقْبٌ (K) and مَنَقَبٌ and مَنَقِبَةٌ (S, K) A road (or narrow road, TA,) in a mountain: (ISK, S, K:) a road between two mountains: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نِقَابٌ; (K;) and of the third and fourth, مَنَاقِبٌ. (TA.) See also مَنَقِبَةٌ.

نُقْبٌ (S, K,) and نُقْبٌ (K: but the former is the more common: TA) and نُقْبٌ (K) [the first is a coll. gen. n., of which the n. un. is نُقْبَةٌ [q.v.], of which it is called in the S the pl.: but نُقْبٌ is the pl. of نُقْبَةٌ:] Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النُقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نُقْبَةٌ, (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نُقْبَةٌ spread in camels, asked what trans-

mitted the disease to the first camel. (TA.) — فَلَانٌ يَضَعُ الْهَيْئَةَ مَوَاجِعَ النُّقَبِ [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَانَبٌ.]

نَقِبٌ, and, as a fem. epithet, نَقِيَاءٌ, A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.) See the verb. — The former may also signify Having the scab, or what first appears thereof. (TA.) See نَقِبٌ.

نُقْبٌ: see نُقْبٌ.

عَلَيْهِ نُقْبَةٌ A mark, trace, or vestige: ex. نُقْبَةٌ Upon him, or it, is a mark, &c. (T.) — See نُقْبٌ. — نُقْبَةٌ + Rust, (K,) upon a sword or the head of an arrow or a spear: (M:) or نقب [i.e. نُقْبٌ, q.v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نُقْبٌ, pl. of نُقْبَةٌ:] signifies traces of rust upon a sword or an arrow-head or a spear-head, likened to the first appearances of the scab. (A.) — نُقْبَةٌ The face: (S, K:) or the parts surrounding the face: (L:) pl. نُقَبٌ. (TA.) — نُقْبَةٌ A garment resembling an إِزَارٌ, having a sewed waistband or string, (حُزْرَةٌ مَخِيطَةٌ): so in the S, M, L: whence it appears that the reading in the K, حُزْرَةٌ مَخِيطَةٌ, is erroneous: TA: [F having, it seems, found مَخِيطَةٌ written in the place of نُقْبَةٌ:] without a نَيْقٌ [which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i.e., a نَيْقٌ,) it is called سَرَاوِيلٌ: (TA:) or a piece of rag of which the upper part is made like drawers, or trousers: (L:) or a pair of drawers, or trousers, without legs. (M, voce إِنْبٌ, TA.) — نُقْبَةٌ The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.) — نُقْبَةٌ Colour. (S, K.) — فَرَسٌ حَسَنُ النُّقْبَةِ A horse of beautiful colour. (TA.) — See also نَقِيبَةٌ.

نِقَابٌ A mode of veiling the face with the نَقَبَةُ: (S) pl. نِقَابٌ. (TA.) — إِنَّا لَحَسَنَةُ النِّقْبَةِ (S) Verily she has a comely mode of veiling her face with the نِقَابُ. (TA.)

نِقَابٌ [A woman's face-veil;] (S, K;) a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Mgh:) it is of different modes: Fr says, When a woman lowers her نِقَابُ to her eye, [the action] is termed وَضُوءٌ; and when she

lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نِقَابٌ; and if it is on the extremity of the nose, it is [properly] called لِقَامٌ: (T:) the نِقَابُ, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad., التَّنْقَابُ مُحَدَّثٌ, is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نِقَابُ which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نِقَابُ, which only shows both the eyes [without their circuits], was called by them وَضُوءٌ [a mistake for وَضُوءٌ] والنقاب لا يبدو منه إلا: [in the original, بَرُغٌ] and بَرُغٌ: but the و before كان is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil properly called] نِقَابُ: (A'Obeyd:) pl. نُقَبٌ. (Mgh.) — مَنَقَبٌ and مَنَقِبٌ A road through a rugged tract of ground: (K:) the former word used both as a sing. and a pl. (TA.) — نِقَابٌ (a strange form of epithet, MF,) † A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also مَنَقَبٌ, mentioned by IAth and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) — نِقَابٌ The belly. Hence the proverb, فُرْخَانِ فِي نِقَابٍ [Two young birds in one belly]: applied to two things that resemble one another. (K.) In like manner one says كَانَا فِي نِقَابٍ وَاحِدٍ [They were in one belly]; meaning they were like each other. (A.)

نَقِيبٌ i.q. مَنَقُوبٌ, A thing perforated, pierced, bored, or having a hole made through, or in, or into it. (TA.) — نَقِيبٌ A musical reed, or pipe. (K.) — The tongue of a pair of scales, or balance. (K.) — A dog having the upper part of his wind-pipe غُلَصِيَّتُهُ: so in the S, K: or having his windpipe حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) — نَقِيبٌ قَوْمٌ The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.q. قَرِيبٌ and قَرِيبٌ and قَرِيبٌ (S, K:) like أَمِينٌ and كَفِيلٌ (Zj:) their head, or chief: (TA:) like قَرِيبٌ [q.v.]; i.e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقِبٌ "he scrutinized, or investigated,"] because he is acquainted with the secret

affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نَقَابَة. (§.)

نَقَابَة The office of نَقِيب. (Sb: see 1.)

نَقِيبَة Mind: syn. نَفْس. (§, K.) You say نَقِيبَة فَلَانٌ مَيَّوْنٌ النَقِيبَة Such a one is of a fortunate mind, (A'Obeid, §,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, §:) or when he is fortunate in his counsel, or advice: (Th, §:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَة is also said,

in the K, to signify the same as عَقْل (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يَمُنُّ الْفِعْلُ (good fortune attending, or resulting from, an action): so probably عَقْل is a mistake for فِعْل. (TA.) — Also, Counsel, or advice. (K.) See above. — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i.q. طَبِيعَة and عَرِيكَة and نَقِيبَة. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نَقِيبَة, i.q. لَوْنٌ, Colour, complexion, species, &c. (IAar.) Also النَقِيبَة هُوَ حَسَنُ التَّقِيْبَةِ He is of a good nature, or natural disposition: and in like manner, جَمِيبَة جَمِيبَة فَلَانٌ فِي مَنَاقِبٍ Such a one is a person of good dispositions, or natural qualities. (L.) — نَقِيبَة A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ثَقِيبَة, with ث, meaning a she-camel “abounding with milk.” (TA.)

نَقَبَ: see نَقَابَة.

نَاقِبَة and نَاقِب [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See نَقَب.

أَنْقَابٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نَقَب. (TA.) El-Katamee says,

- كَانَتْ خُدُودُ هَجَابِيْن مَمَالَة
- أَنْقَابُهُنْ إِلَى خُدَاءِ السُّوقِ

[The cheeks of their white camels were with their

ears inclined to the singing of the drivers]. But أَنْقَابُهُنْ, “by reason of their pleasure,” is also read, for أَنْقَابُهُنْ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure, to the singing of the drivers].

مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (§:) so in a horse. (TA.) — See نَقَب.

مَنْقَبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (§, K) in order that a yellow fluid may issue forth. (§) See مَنْقَب, and نَقَاب.

مَنْقَبَة: see نَقَب. — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a مَنْقَبَة; and this word is explained as signifying a wall: syn. حَائِط. [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) — مَنْقَبَة A virtue; an excellence; contr. of مَنَقَبَة: (§:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَة]: (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِب: (TA:) رَجُلٌ ذُو مَنَاقِبٍ A man of memorable, or generous, actions, and [good] internal qualities. (A.)

نقت

1. نَقَتَ, [aor. ٢,] inf. n. نَقْتُ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Abou-Turáb, on the authority of Abou-Ameythel, نَقَتَ الْعَظْمَ, and نَكَبَتِ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتَ الْحَجَّ aor. ٢, inf. n. نَقْتُ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the §, Abou-Sahl El-Harawee says, What I remember to have heard is نَقَتْتُ الْعَظْمَ, aor. ٢, inf. n. نَقْتُ, I took out, or extracted, the marrow from the bone; and so اِنْتَقَتْنُهُ, with the three-pointed ث; and نَقَوْتُهُ, and اِنْتَقَيْتُهُ, and نَقَيْتُهُ. (TA.)

نقت

1. نَقَتَ, aor. ٢; and نَقَتَ, (inf. n. نَقَيْتُ, §,) and اِنْتَقَتَ; He hastened, was quick. (§, K.) — اِنْتَقَتَ اَخْرَجْتُ اِنْتَقَتَ I went forth hastening. (§.) — اِنْتَقَتَ اَخْرَجْتُ, and اِنْتَقَتَ, He went forth hastening in his pace. (TA.) — نَقَتَ,

حَدِيثُهُ [aor. ٢,] He mixed, or confounded, his discourse, like as one mixes food. (K.) — نَقَتَهُ بِالْكَلَامِ, [aor. ٢,] (and اِنْتَقَتَهُ, TA,) He hurt him by words. (K.) — نَقَتَ الْأَرْضَ, aor. ٢, inf. n. نَقْتُ, He dug up the earth with a hoe or shovel. (AZ.) — نَقَتَ شَيْئًا; (or, accord. to the TA. عَنْ شَيْءٍ,) and اِنْتَقَتَ, He dug up the earth from a thing. (K.) — نَقَتَ الْعَظْمَ (aor. ٢, inf. n. نَقْتُ, TA;) and اِنْتَقَتَهُ; and اِنْتَقَتَهُ; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتَ. (TA.) — نَقَتَ, inf. n. نَقْتُ; and نَقَتَ, inf. n. نَقَيْتُ; He removed a thing. Ex. لَا تَنْقِثْ مِيرْتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.)

2: see 1.

5. تَنْقَثَ He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — تَنْقَثُهَا i. q. تَنْقَتَ ضَيْعَتَهُ. (TA.) — See 1.

8: see 1.

نَقْتُ Malicious, or mischievous, misrepresentation; calumny; slander. (IAar.)

نَقَاتٍ (in measure like قَطَامٍ) The hyena. (K.)

قَاحَة نَقِيبَة الْبِشْرِ (TA voce نَقِيبَة, in art. قوح.)

نقح

1. نَقَحَ شَيْئًا, aor. ٢, (inf. n. نَقَحَ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ الْعُودَ (Msb,) or الْعَصَا, (T,) aor. ٢, inf. n. نَقَحَ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — نَقَحَ الْجَذْعَ, inf. n. نَقَحَ; (K;) and نَقَحَهُ, (K,) inf. n. نَقَحَ; (§;) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (§.) — نَقَحَ, (TA,) and اِنْقَحَ, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — نَقَحَ الْعَظْمَ, aor. ٢, (K,) inf. n. نَقَحَ; (TA;) and نَقَحَهُ, (inf. n. نَقَحَ, §;) and اِنْتَقَحَهُ, (§, K;) He extracted the marrow from the bone: (§, K:) or

نَقَحَهُ has an intensive signification. (Msb.)
— نَقَحَ شَيْئًا *He separated what was good from what was bad of the thing.* (Msb.)

2. نَقَحَ الشَّعْرَ, inf. n. تَنْقِيعُ; (S, K;) and نَقَحَهُ, inf. n. إِنْقَاحُ; (K;) † *He trimmed, pruned, or put into a right or proper state, poetry, or verses.* (S, K.) — نَقَحَ الْكَلَامَ † *He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects.* (TA.) — See 1.

4: see 1 and 2.

5. تَنْقَحُ الشَّافَةَ, (K,) or شَحْمُ النَّاقَةِ, (S,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) † *His fat, (K,) or the fat of the she-camel, (S,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (S, K, &c.,) or partially went away.* (A.)

8: see 1.

خَيْرُ الشَّعْرِ الْحَوْلِيُّ الْمُنْقَحُ † *[The best of poetry is that which is a year old, and trimmed, or pruned].* (S.)

نقح

1. نَقَحَ, aor. نَقَحَ, (S, L, K,) inf. n. نَقْحُ (S, L) and نَقَّاحُ, (L,) *He struck, smote, or beat.* (K.) — نَقَحَ رَأْسَهُ *He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also* نَقَّحَ. (S, L.) — نَقَحَ دِمَاعَهُ *He broke his brain.* (K.) — Also, نَقَحَ (L) and نَقَّحَ (L, K) *He extracted marrow (L, K) from a bone.* (L.) — نَقَحَ الْعَطَشَ بَجَرْدِهِ † *It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or coldness.* (L, from a trad.)

8: see 1.

نَقَّاحٌ *Sweet water; that has no saltiness; (AO, Th, S;) that strikes (يَنْقَحُ) the heart (or almost does so, L) by its coldness: (S:) or cold, or cool, and sweet, and clear, water: (K:) or sweet water, that breaks [or abates or allays] (يَنْقَحُ, i. e. يَنْقُصُ,) thirst by its coolness, or coldness: (L, from a trad.:) or abundant water which a man makes to well forth in a place where was no water.* (Ish.) — Also, *Pure, mere, unadulterated, or genuine.* (T, K.) — هَذَا نَقَّاحُ الْعَرَبِيَّةِ (Fr) † *This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic.* (Fr, A.) — Also نَقَّاحٌ *Sleep in health and safety.* (Abu-l-'Abbás, K.)

نقد

1. نَقَدَ الدَّرَاهِمَ (S, A, L, Msb) aor. نَدَى, (L, Msb,) inf. n. نَقْدٌ (L, Msb, K) and تَنْقَادٌ; (L, K;) and انتقدها (S, L, Msb, K) and انتقدها; (L, K;) *He picked, or separated, the money, or pieces of money, (Lth, L, K,) and put forth the bad; (S, L, K;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money.* (K.) — نَقَدَ, aor. نَدَى, inf. n. نَقْدٌ, q. v. infra, *He gave cash, or ready money; paid in cash, or ready money.* Often used in this sense. — نَقَدَهُ الثَّمَنَ, aor. نَدَى, inf. n. نَقْدٌ; *He gave him the price in cash, or ready money: (L:) or simply he gave him the price; as also* نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَ لَهُ الدَّرَاهِمَ, *he gave him the money, or pieces of money.* (S, L, Msb.) — [Hence, from the first meaning,] نَقَدَ الْكَلَامَ, [and الشَّعْرَ,] and so *He picked out the faults of the language, [and of the poetry;] syn. نَاقَشَهُ.* (TA.) — اِنْتَقَدَ † *He picked out the faults of the poetry and urged them against its author.]* (A.) — نَقَدَهُ بِنَظَرِهِ, and نَقَدَ إِلَيْهِ, aor. نَدَى, (L,) inf. n. نَقْدٌ (L, K) † *He looked furtively at, or towards it: (L, K:*) and so* بَعَيْنِهِ: (L:) and نَقَدَ بَعَيْنَهُ إِلَيْهِ *he continued looking furtively at, or towards, it: you say also, مَا زَالَ بَصَرُهُ [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ بَصَرَهُ إِلَى الشَّيْءِ he ceased not to look at, or towards, the thing.* (S, L.) — نَقَدَ, (S, L,) [aor. نَدَى,] inf. n. نَقْدٌ; (S, L, K;) and, as some say, نَقَدَ; (S, L;) *It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken: (L, K:) and it (the hoof of a horse or the like) scaled off, part after part: (S, L:) it (the trunk of a tree) became worm-eaten.* (L.)

3. نَقَدُهُ † *He reckoned with him to the utmost, syn. نَاقَشَهُ, (S, A, L, K,) in, or respecting, an affair, (S, L,) [picking out his faults].*

4. اِنْقَدَ *It (a tree) put forth its leaves.* (L, K.)

5: see 1.

6. اِنْتَقَدَ الدَّرَاهِمَ *He received the money, or pieces of money; (Lth, S, L, Msb, K;) and* اِنْتَقَدَ الثَّمَنَ *the price.* (A.) — See 1. — اِنْتَقَدَ *It*

(a worm) ate the trunk of a tree, and rendered it hollow. (L.) — *He (a boy) grew up into manhood.* (K.)

نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying "paid," *Cash, or ready money: or simply money*]. You say نَقْدٌ جَيِّدٌ [Good cash, or ready money: or good money]: pl. نَقُودٌ جَيِّدَاتٌ. (A.) الشَّقْدَانِ signifies *Silver and gold money; dirhams and denars.* (TA in art. عَرْضُ.) — نَقْدٌ *Payment in cash, or ready money; contr. of نَيْبَةٌ: (L, K:) the giving of نقد [i. e., cash, or ready money]: (K:) [an inf. n.: see 1].* — التَّرَهْرُ نَقْدٌ *The piece of money is of full weight, (S, L, K:*) and good.* (S, L.) — هَذِهِ مِائَةُ نَقْدٍ النَّاسِ [This is a hundred, ready money of the people] is a phrase used by the Arabs, in which ل is meant to be understood [before النَّاسِ: i. e. النَّاسِ is for لِلنَّاسِ; and نَقْدٌ for نَقْدٌ, as an epithet of مِائَةُ: you may also say نَقْدُ النَّاسِ, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sh, L.) — نَقْدٌ. — The saying of the poet,

تَنْتَجِنَ وَلَدًا أَوْ نَقْدًا

means *She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels.* (Th, L.)

نَقْدٌ (Lh, L, K,) and نَقْدٌ (K) and نَقْدٌ (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or نَقْدٌ (K,) [coll. gen. n.] *A certain kind of tree, (Lh, L, K,) accord. to AA, of the description termed خُوصَةٌ, having a blossom resembling the بَهْرَمَان, i. e., the عَصْفَر [or bastard-saffron]; (AHn, L;) its blossom is yellow, and it grows in plain, or soft, grounds: (Az, L:) n. un. with ة; (K;) نَقْدَةٌ (Lh, S, L) and نَقْدَةٌ (TA) and نَقْدَةٌ (Lh, L) and نَقْدَةٌ. (TA.) — Also نَقْدَةٌ (L,) or نَقْدَةٌ (IAqr, L, K,) *The كَرَوِيَاءَ [or caraway].* (IAqr, L, K.) — See نَقْدٌ.*

نَقْدٌ: see نَقْدٌ.

نَقْدٌ [a coll. gen. n.] *A kind of sheep, of ugly form; (K;) a kind of sheep of El-Bahreyn, having short legs and ugly faces: (S, L:) or a kind of small sheep of El-Hijáz: (L:) or, simply, lambs: (A, L:) [see an ex. in a prov. cited voce شَامَر in art. شَمِير:] n. un. with ة: (S, L:) applied alike to the male and female: (L:) pl. نَقَادٌ, and [quasi-pl. n.] نَقَادَةٌ. (L, K.) As says, that the best of wool is that of نَقْدٌ. And one says, أَذْلُ مِنَ النَقْدِ [More sordid, or vile, than*

the sheep called نقد. (§, L.) — Also, † The lower sort of people. (L.) — See نَقْد and نَقْد.

نَقْد, (L,) or نَقْد, (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so نَقْد, accord. to the CK: but وَيَضَر is there put by mistake for وَيَضَر: and the former, (§, L,) or نَقْد, (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (§, L, K:) sometimes thus applied. (§, L.) — نَقْد A horn eaten, or eroded, at the root. (L.) See also نَقْد.

نَقْد and نَقْد and نَقْدَة and نَقْدَة: see نَقْد.

نَقَادَة The choice part of a thing. (JK.) — نَقَادَة He is of the best of his people. (A.)

نَقَاد A shepherd who tends the kind of sheep called نَقْد: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — See نَقَاد.

نَقَاد [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also نَقَاد:] pl. نَقَاد (Msb) [and نَقَادَة]. — نَقَاد شَعْر, and نَقَادَة † One who picks out the faults of poetry; and, the † latter, one who is accustomed to do so. — نَقَادَة He is one of those who pick out the faults of poetry. (A.)

نَقْد The hedge-hog; النَقْد; (§, L, K:) a proper name, like أَسَامَة applied to the lion: (§:) as also النَقْد; (K:) but some disallow the prefixing of the art.; (TA:) and النَقْد. (L.) Hence the saying, بَاتَ بِنَيْلٍ أَنْقَدَ, (§, L,) or بَاتَ أَنْقَدَ, (A, L,) He passed the night of the hedge-hog; i.e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (§, L, K:) and أَسْرَى مِنْ أَنْقَدَ [A greater journeyer by night than the hedge-hog]. (A, L.) — أَنْقَدَ نَيْلٍ A calumniator; a slanderer; as also نَقْد نَيْلٍ. (L, art. قنفذ.) — Also, النَقْد (L, K,) and النَقْدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ن. (TA.)

النَقْدَانُ: see preceding sentence.

نقد

1. نَقْد, aor. -, inf. n. نَقْد; (Msb, K:) or نَقْد, (A, L,) aor. -, (L,) inf. n. نَقْد; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — نَقْدًا لَكَ Safety to thee! Said to a man stumbling. (A, K.) — See also 4.

2: see 4.

4. انْقَذَ, (§, A, L, Msb, K,) inf. n. انْقَاذ; (K:) and انْقَذَ; and انْقَذَ; (§, A, L, K:) and انْقَذَ, inf. n. انْقِيَاذ; and انْقَذَ, [aor. -,] inf. n. انْقِيَاذ; (K:) He saved, rescued, or liberated, him or it, (§, A, L, Msb, K,) from such a one, (§, L,) and from evil. (Msb.)

5: see 4.

10: see 4.

نَقْد A thing that one has saved, rescued, or liberated; (§, L, Msb, K:) of the measure فَعْل in the sense of the measure مَفْعُول, like نَفْض and فَبْض; (§, L;) as also نَقِيذ and نَقِيذَة: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then recovered from, the enemy; as also نَقِيذَة and نَقِيذ; pl. نَقَائِد: (A:) or نَقِيذَة signifies a horse saved, or rescued, or liberated, (§, L, K,) and taken, (§, L,) from the enemy; (§, L, K:) pl. نَقَائِد: (§, L;) or the sing. of نَقَائِد, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is نَقِيذ, without ة: (IAqr, L:) and, accord. to El-Muffaddal, (L,) نَقِيذَة signifies a coat of mail, دِرْع; (L, K:) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, هُوَ نَقِيذَة, هُمُ نَقَائِدُ بُوْسٍ, and هُمُ نَقَائِدُ بُوْسٍ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — مَا لَهُ شَقْدٌ وَلَا نَقْدٌ He possesses not anything. (K.)

نَقْد and نَقِيذَة: see نَقْد. — Also the latter, A woman having had a husband. (K.)

النَقْد [or أَنْقَدَ, without the art.,] The hedge-hog; النَقْد; (K:) as also with ن. (TA.)

نقر

1. نَقَر, (§, A, Msb, K,) aor. -, inf. n. نَقْر, (§, Msb,) He (a bird) pecked, or picked up, (§, A, Msb, K,) a grain, (§,) or grains, (A, Msb,) from this place and that, (A, K,) بِمَنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition "from this place and that," which is found in the K and A, and in one place in the §, seems to be unnecessary. And نَقَر signifies the same: see 8, in art. قَب.] — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, † It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — [Hence

also,] † He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKtt, K, TA,) with a thing: (IKtt, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مَنْقَار [which is a pick, or a kind of pickaxe; i.e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — [Hence,] † He wrote [or engraved writing] upon a stone. (A, K.) Whence the saying, الثَّغْلِيمُ فِي الصَّغْرِ كَالنَّقْرِ عَلَى الْحَجَرِ [or, as in a verse of Nisfaweyh, فِي الصَّغْرِ كَالنَّقْرِ عَلَى الْحَجَرِ, i.e., Teaching in infancy is like engraving writing upon stone]. (TA.) — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أَثْنَرُ أَذُنَهُ, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — [Hence,] نَقَر, [aor. -, inf. n. نَقْر, as appears from what follows;] and أَثْنَرُ; † [He made a snapping with his thumb and middle finger;] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ † He put the end of his thumb against the inner side of his first finger, then made a snapping with it. (TA.) See also نَقَر, below. — [Hence also,] نَقَر بِالْأَدَاةِ, (T, A, TS,) or بِالْفَرْسِ, (§,) aor. -, (TA,) inf. n. نَقْر; (T, §, TS;) and أَثْنَرُ, (A, TS,) inf. n. أَثْنَارُ; (TS;) † He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (§:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقْر signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render نَقْرًا]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَر بِلِسَانِهِ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (§,) Fedekee El-Minkaree, (K,) i.e., 'Obeyd

Ibn-Māweeyeh, of the tribe of Teiyi, (TA,) uses **النَّقْرُ** for **النَّقْرُ**, meaning **النَّقْرُ بِالْخَيْلِ** [The smacking with the tongue to urge the horses]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, **هَذَا بَكَرٌ** and **مَرَرْتُ بِبَكْرٍ**: but this is not done when the word is in the accus. case: (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — Hence also, **فَإِذَا نَقَرُ فِي النَّاقُورِ** [Kur, lxxiv. 8.] † For when the horn shall be blown: (S,* A,* Bd, K:) from **نَقَرٌ** signifying † the making a sound: originally, striking, which is the cause of sound. (Bd.) See also **نَاقُورٌ**, below. — Also, **نَقَر** He bored, perforated, or made a hole through or in or into, a thing: (TA:) or he did so with a **مِنْقَارٍ**: (S:) and, inf. n. **نَقَرَ**, he hollowed out, or excavated, a piece of wood. (Mgh, Mṣb.) **نَقَرٌ** and **نَقْرٌ**, (so in some copies of the K,) or **نَقْرٌ**, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) It was bored, or perforated, or it had a hole made through or in or into it: (TA:) [and it was hollowed out.] You say, **نَقَرَ الْبَيْضَةَ عَنِ الْفَرْخِ**, (K,) aor. ٢, inf. n. **نَقَرٌ**, (TA,) He made a hole in the egg [so as to disclose the young bird]. (K.) And **نَقَرَتِ الْخَيْلُ بِحَوَافِرِهَا** (A,) and **انقترت** (Lth, K,) The horses made hollows in the ground with their hoofs. (Lth, A, K.) And in like manner, **انقترت** **الشُّيُولُ** The torrents left hollows in the ground, in which water was retained. (TA.) — Hence, **نَقَرَ عَنْهُ**, (S, K,) and **نَقَرَ عَنْهُ** (Mṣb;) and **نَقَرَ عَنْ الْأَمْرِ** inf. n. **نَقْرٌ**; (S;) and **نَقَرَهُ**; and **نَقَرَهُ**; and **نَقَرَهُ**; (K;) † He searched or inquired into the thing; investigated, scrutinized, or examined, it; (S, Mṣb, K, TA;) and endeavoured to know it: (TA;) and so **نَقَرَ عَنِ الْخَبَرِ** † he investigated the news, and endeavoured to know it. (A.) [And hence,] **نَقَرَ السَّهْمَ بَيْنَ إصْبَعَيْهِ** (K, in art. حن,) or **نَقَرَ السَّهْمَ بَيْنَ إصْبَعَيْهِ** inf. n. **نَقْرٌ**, (K, in art. دوم,) [He tried the sonoric quality of the arrow by turning it round between his fingers, or upon his thumb: see **حَنَانٌ**, and **دَرُ السَّهْمِ**, and see also 4, in art. دوم: or] **نَقَرَ السَّهْمَ** signifies he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb. (TK, in art. دوم.)

2: see 1, last two sentences.

4: see 1, in three places, in the first half. — **انقَرَعَهُ** (S, K,) inf. n. **انْقَارٌ**, (TA,) He refrained, forbore, abstained, or desisted, from it or him; he left, or relinquished, it or him. (S,* K.) Hence

the saying, **ضَرَبَهُ فَمَا انْقَرَعَهُ حَتَّى قَتَلَهُ** He beat him and left him not until he killed him. (TA.) And hence the saying of I'Ab, **مَا كَانَ اللَّهُ لِيَنْقُرَ**, i.e., God will not leave the slayer of the believer until He destroy him. (S, TA.)

5: see 1, last signification.

8: see 1, latter part, in four places.

نَقَرٌ † A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]: (S, K:) [or the snapping with the fingers, or with the thumb and middle finger, or with the thumb and first finger; as also **نَقِيرٌ**: n. un. of the former with ٤.] One says, **مَا أَتَانِي نَقْرَةٌ** † [He did not reward him with even a snap of the fingers;] meaning, with anything: (S, K) [in the former of which it is implied that **نَقْرَةٌ** thus used is from **نَقَرٌ** in the first of the senses explained above:] not used thus save in a negative phrase. (S.) A poet says,

* وَهَنْ حَرَىٰ أَلَّا يَشِينَكَ نَقْرَةٌ *
* وَأَنْتَ حَرَىٰ بِالنَّارِ حِينَ تُشِيبُ *

† [And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of, the fire of hell when thou rewardest]. (S.) Or the right reading in both these instances is **نَقْرَةٌ**, with damm. (TA.) [See **نَقْرَةٌ**.] One says also, **لَمْ يَكْتَرِبْ لِي بِقَدْرِ نَقْرَةٍ إَصْبَعٍ** † [He did not care for me so much as a snap of a finger]. (A.) [See also an ex. in a verse cited in the first paragraph of art. شأو.] I'Ab, in explanation of the words of the K, [iv. 123], **وَلَا يَظْلَمُونَ نَقِيرًا**, put the end of his thumb against the inner side of his first finger, then made a snapping with it (**ثُمَّ نَقَرَهَا**), and said, This is what is termed **نَقِيرٌ**; [denoting the lit. meaning to be † And they shall not be wronged a snap of the fingers.] (TA.) But see **نَقْرَةٌ**, below. — Also, A sound, or slight sound, by which a horse is put in motion: (TS, K:) as also **نَقِيرٌ**: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of **نَقَرٌ** بالذات. (K, &c.)

نَقَرٌ: see **نَقْرَةٌ**.

نَقْرَةٌ: see **نَقَرٌ**, in four places.

نَقْرَةٌ A small hollow or cavity in the ground: (S:) or a hollow or cavity in the ground, not large: (Mṣb:) or a hollow or cavity in the ground in which water stagnates: (TA:) or a round **وَهْدَةٌ** [or hollow] in the ground, (K, TA,) not large, in which water stagnates: (TA:) or

pl. **نَقَرٌ** (A, K) and **نِقَارٌ** (K:) **نَقِيرٌ** also signifies a hollow, or cavity, in the ground; and its pl. is **أَنْقَرَةٌ**. (S.) — Hence, (S,) The place where the **فَحْدُودَةٌ** [or occiput] ends, in the back part of the neck; (K;) i.e., the hollow in the back of the neck; (TA;) what is called **نَقْرَةٌ** **النَّعَا**; (S, A, Mṣb;) i.e., the hollow where the brain ends; the cupping in that part occasions forgetfulness: (Mṣb:) [and any similar hollow; as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce **فَحْصَةٌ**.] — The cavity, or socket, of the eye. (K.) — Foramen uni; syn. **ثَقْبُ الْإِسْتِ** (K:) but in the L it is said that **نَقْرَةُ الْوَرِكِ** signifies the hole, or perforation, that is in the middle of the haunch; [app. meaning the sacro-ischiatic foramen: see **الْفَائِلُ**, in art. فیل: but perhaps it may sometimes mean the socket of the thigh-bone; for **نَقْرَةٌ** signifies any socket of a bone.] (TA.) — The little spot [or embryo] upon the back of a date-stone, (AHeyth, K,) which is as though it were hollowed, (TA,) and from which the palm-tree grows forth; (AHeyth;) as also **نَقِيرٌ** (S, A, Mṣb, K) and **نَقَرٌ** (K) and **أَنْقُورٌ**. (Sgh, K.) You say, **مَا أَتَانِي نَقْرَةٌ**, (El-Basūir, TA,) and **نَقِيرًا**, (A,) lit., [He did not reward him] with even a little spot on the back of a date-stone; (A, El-Basūir;) meaning, † with the meanest thing. (El-Basūir.) In the S and K, **مَا أَتَانِي نَقْرَةٌ**: see **نَقَرٌ**.] And **نَقْرَةٌ** **عَلَيَّ نَقْرَةٌ** † He did not stand me in stead of the meanest thing. (A.) Lebeed says, bewailing the death of his brother Arbad,

* وَبَسَ النَّاسَ بَعْدَكَ فِي نَقِيرٍ *

lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, † [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the K, [iv. 123], **وَلَا يَظْلَمُونَ نَقِيرًا** [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] **لَا يُؤْتُونَ النَّاسَ نَقِيرًا** † They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone. (Jel.) See also **نَقَرٌ**. — The place in which a bird lays its eggs: (K:) pl. **نَقَرٌ**. (TA.)

نَقِيرٌ: see **نَقَرٌ**, in three places. — What is bored, or perforated; and what is hollowed out, or excavated; (MA, and **نَقَرٌ**, TA,) of stone, and of wood, and the like. (K, TA.) — A piece of wood, (Mṣb,) or a block of wood, (**أَصْلٌ خَشَبِيٌّ**, S, K,) or a stump, or the lower part, (**أَصْلٌ**), of a palm-tree, (T,)

which is hollowed out, and in which the beverage called *نبيذ* is made; (T, S, Mgh, K;) the *نبيذ* whereof becomes strong: (S, K;) or a stump, or the lower part, (اصل), of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A'Obeid:) or a stump, or the lower part, (اصل), of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating *نبيذ*: (IAth:) the word is of the measure *مفعول*. (Mgh.) It is said in a trad., that Moḥammad forbade the *نبيذ*, (S, Mgh, TA,) meaning, the *نبيذ* thereof. (TA.) — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to *غرف* [or upper chambers]. (K.) [See also *عَجَلَة*.] — See also *نقرة*, throughout.

نقارة The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. *ق. ب.* — What remains from the boring, or excavating, (نقر), of stones: like *نجارة* and *نحاتة*. (TA.)

نقار An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (ينقر) mill-stones. (TA.) — † One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.)

نقار act. part. n. of *نقر*. — † An arrow that hits, (Mgh,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. *نواقر*. (A, Mgh.) — [Hence,] *أخطأت نواقره* † [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] *ناقرة* † A calamity; (K, TA;) pl. *نواقر*. (TA.) One says, *رماه الدهر بنقرة*, and *بنواقر*, † Fortune smote him with a calamity, and with calamities. (TA.) — Also, *ناقرة* † A right argument, allegation, evidence, or the like; syn. *حجة مصيبة*: in the K, a و is incorrectly inserted between these two words: but the pl., *نواقر*, is afterwards correctly rendered in the K. (TA.) One says, *أتتني عنه نواقر* † There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, *رماه بنواقر* † He cast at him words that hit the mark. (TA.)

نقور † A horn in which one blows; syn. *صور*: (S, K;) in the K, ixiv. 8, the horn in which the angel shall blow for the congregating at the

resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.)

انقور: see *نقرة*.

منقار: see *منقار*.

منقر العين (K,) and *منتقرها* (Sgh, K,) or *منتقرها* (CK,) Having the eye sunken. (K.)

منقار The beak of a bird; that which is to a bird as the mouth to a man; (Mgh;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called *منسر*: (Fs, and S in art. *نسر*, and MF:) therefore the explanation in the K, which is, the *منسر* of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. *صغو*:] pl. *مناقير*. (S.) — Hence, (TA,) The fore part of the *خف* [app. meaning the foot of a camel, not a boot]. (K.) — [A kind of pick-axe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the *فأس* (A, K,) slender, round, and having a *خلف* [or pointed head], (TA,) with which one pecks, (ينقرها, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S;) and *منقر* signifies [app. the same, or nearly the same,] i. q. *مغول*: (S, K;) [the former is applied in the present day to a *ohiel*:] pl. of the former, *مناقير*; (S;) and of the latter, *مناقير*. (TA.) Dhu-r-Rummeh says,

* كَارَحَاءَ رَقْدٍ زَلَمَتْهَا الْمَنَاقِرُ *
[Like mill-stones of Raḳd (a mountain so called) which the *minḳars* have rounded]. (TA.) See *زلم*.

منتقر العين, or *منتقرها*: see *منقر*.

نقرس

نقرس [Arthritis, or gout: or, specially, *podagra*, or gout in the foot or feet:] a certain disease, well known; (S, Mgh;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وجع), (عرق النسا), and sciatica, or hip-gout, (الفاصل) but differing in name because differing in state. (Mgh.)

نقر

1. *نقر* (S, A,) aor. *نقر*, (S, TA,) and *نقر*, (TA,) inf. n. *نقر* and *نقران* (S, K,) and *نقار*, (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also *نقر*, (M, TA,) in his running, (S,) or on his *نواقر*, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed *نفر*. (IDrd, TA.)

2: see 1. — Also, inf. n. *تنقير*, He made to leap, jump, spring, or bound: (S:) and *نقرت* she (a woman) danced, or dandled, her child; (K, TA;) as also *نقرت*. (S, &c., art. *نفر*.)

نواقر, [pl. of *ناقرة*.] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also *ناقرة*.

نفس

1. *نفس* It (a *ناقوس*) sounded. (TA.) — *نفس* (S, A, Mgh,) or *نفس الناقوس* (Mgh, K,) aor. *نفس*, (S, Mgh, Mgh,) He struck, or beat, the *ناقوس* (S, Mgh, Mgh, K,) *بالبوبيل* (Mgh, K.) You say, *نفست* *النصارى* and *انتفست* The Christians struck, or beat the *ناقوس*. (A.) It is said in a trad., that the Muslims were near to doing so, (*كادوا*) *يتنفسون* S, TA,) or used to do so, (*كانوا*) *يتنفسون* Mgh,) until Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] *أذان*. (S, Mgh, TA.)

2. *نفس* *ذواته*, inf. n. *تنقيس*, He put ink into his receptacle for ink. (S, K.)

3: see 1.

نفس Ink; syn. *مدا* [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. *أنفاس* (S, K) and *أنفاس*. (S, A, K.)

ناقوس The thing which the Christians strike, or beat, (S, A, Mgh, Mgh, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Mgh;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called *روبيل*: (A, K:) pl. *نواويس* (S, TA) and *نفس*, as though the *!* in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — [Hence, in the present day, applied to a bell: and particularly to the bell of a church or convent.]

نقش

1. نَقَشَ, (§, M, Mḡb,) aor. نَشَى, (M, Mḡb,) inf. n. نَقْشٌ, (§, M, A, Mḡb, K,) *He variegated a thing; or decorated or embellished it; syn. نَمَشَ; as also* انتَقَشَ: (M:) [*he characterized in any manner a coin &c.:*] and *he engraved*, agreeably with modern usage: *he coloured a thing with two colours*, (K,) or *with colours*; (A, K;) and نَقَشَ, (§, M) inf. n. نَقْشٌ, (§, K,) signifies the same. (§, K.) — نَقَشَ فِي خَاتَمِهِ كَذَا, (A,) inf. n. as above, (K,) [*He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نَقَشَ also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.*] — نَقَشَ الرَّحَا † *He pecked the mill-stone with a مِقَار; syn. نَقَرَهَا.* (A, TA.) — نَقَشَ, inf. n. as above, also signifies *He, or it, scratched, lacerated, or wounded in the outer skin.* (TA.) They said, كَانَتْ وَجْهَهُ نَقْشَ بَقْتَادَةٍ [*As though his face were scratched, or lacerated, by a tragacanth-bush*]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — نَقَشَ الْعِدْقُ signifies *The striking the raceme of dates with thorns, in order that the dates may ripen:* (§, K:) or *and their consequently ripening.* (AA.) And one says, نَقَشَ الْعِدْقُ, meaning, *The raceme of dates had specks apparent in it, in consequence of ripening.* (§.) — And [hence, perhaps,] نَقَشَ is used as † syn. with جَمَعَ (§, A, Sgh, K,) accord. to AA, (§,) or IḤar; (Sgh;) نَقَشَ signifying † *Inivit puellam.* (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] — Also نَقَشَ, (§, M, A, Mḡb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Mḡb, K,) *He extracted, or drew, or pulled, out, or forth, a thorn* (§, M, A, Mḡb, K) from his foot, (§, M,) *with the مَنَقَشُ or مَنَقَاشُ; (Mḡb, K;*) as also* انتَقَشَ: (§, M, A, K:) thought by A'Obeyd to be from المَنَاقِشَةُ; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (§, K:) and *he plucked out* (§, A,) hair, (A,) *with the مَنَقَاشُ; (S, A;*) as also* انتَقَشَ. (A.) A certain poet says, (namely, Yezed Ibn-Maḡsam [?] Eth-Thaḡafee, O in art. شَوْكُ.)

- لَا تَنْقَشَنَّ بِرِجْلِكَ شَوْكَةً •
• فَتَقْبِي بِرِجْلِكَ رَجُلًا مِّنْ قَدْ شَاكَهَا •

[Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ب is

put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot: (TA:) or مَنْ شَاكَهَا means *who has entered among the thorns.* (§ and O, in art. شَوْكُ.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا أَتَقَشَّ وَشَيْكَ فَلَا أَتَقَشَّ [May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn]: (M, TA:*) the words meaning an imprecation. (TA.) See also 8, below. — نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) *He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like.* (TA.) — Hence also, نَقَشَ عَنِ الشَّيْءِ, (TK,) inf. n. as above, (IDrd, K,) *He explored the thing to the utmost.* (IDrd, K, TK.) — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا † *He did not obtain from him anything: but the word commonly known is تَنَشَّ.* (M, TA.) See also 8.

2: see 1, first sentence.

3. نَاقَشَهُ, (Mḡb,) or نَاقَشَهُ الْحِسَابَ, (§, * M, A,) and نَاقَشَهُ, (S, M, Mḡb,) inf. n. مَنَاقِشَةٌ, (S, M, Mḡb, K) and نَقَاشٌ, (M, TA,) *He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Mḡb, K,) so as to omit nothing therein: (A'Obeyd:) A'Obeyd thinks that نَقَشَ signifying the "extracting" a thorn from the foot is from this; but others say the reverse; that the primary signification of مَنَاقِشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَنْ نَوَقَشَ الْحِسَابَ عَذِبَ, (S,) or هَلَكَ, (M,) *He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes.* (M.) See also 4. — [Hence,] نَاقَشَ الْكَلَامَ † *He picked out the faults of the language; syn. نَقَدَهُ.* (TA, art. نقد.)*

4. انقش على غريمه *He went to the utmost length against his debtor.* (IḤar, K.) See also 3.

5: see 8, last signification.

8. انتقش: see 1, first signification. — Also, (K,) or انتقش على فيه, (Lth, A,) *He ordered (Lth, A, K) the نَقَّاشُ [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring.* (Lth, A, K.) — *He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نَقَشَ, as shewn above; see 1, in three places.* (§, M, A, K.) — [Hence,] *He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i.e., to beat out a thorn or the like.] — [Hence also,]*

† *He chose, or selected, a thing.* (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا أَتَنَقَّشُهُ: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا) [which suggests that this may be a mis-transcription for جَادَ مَا لِنَفْسِكَ] [thou hast chosen this for thyself]. (TA.) [Hence also,] انتقش منه حقهُ † [He took from him his right, or due]. (A.) And انتقش جميع حقهِ, and تنقشه † *He took from him the whole of his right, or due, not leaving thereof anything.* (M, TA.) See also 1, last signification.

نَقْشٌ [an inf. n. (see 1) used as a simple subst.; or in the sense of a pass. part. n. in which the quality of a subst. is predominant: *Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نَقَاشُ:)] engraved work upon a signet: [and any sculptured work:] pl. نَقُوشٌ. (A.) Also The impress of a signet. (Mḡh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) — See also مَنَقُوشٌ.*

نَقْشٌ: see مَنَقُوشٌ.

نَقَاشُ The art, or occupation, of the نَقَّاشُ, (M, K, TA,) *who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نَقَشَ: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.]*

نَقَّاشُ One who does variegated, or decorated or embellished, work; (M;) *who does what is termed نَقَشَ: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.]*

مَنَقَاشُ: see مَنَقُوشٌ.

مَنَقُوشُ: see مَنَقُوشُ, first sentence.

شَجَّةٌ مَنَقِشَةٌ: see مَنَقُوشُ, last signification.

مَنَقَاشُ An instrument with which variegated, or decorated or embellished, work is done: pl. مَنَاقِيشُ: (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — Also, [A kind of tressers;] an instrument with which one extracts, or draws or pulls out or forth, thorns; as also مَنَقُوشُ; (Mḡb, K;) [of which latter the pl. is مَنَاقِيشُ, occurring below:] and with which one plucks out (§, A) hair. (A.) [Hence the saying,] اِسْتَفْرَجْتُ حَقِّي مِنْهُ بِالْمَنَاقِيشِ † *I worried myself in entering my right, or due, from him.* (A.)

مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: characterized in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also **مَنْقُشٌ**. (A, TA.) — [A signet-ring engraved: and anything sculptured. (See 1.)] — **عِدْقُ مَنْقُوشٍ** A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see نَقَشَ الْعِدْقُ)] and **بُسْرُ مَنْقُوشٍ** full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and **رُطْبُ مَنْقُوشٍ** fresh ripe dates soaked with water; syn. **رَبِيضٌ**. (Sgh, TA:) called by the vulgar **مَعْدَبٌ** [app. **مُعْدَبٌ**]; (TA;) as also **نَقَشٌ**. (K [accord. to some copies; and in the TA: accord. to other copies of the K, **نَقَشٌ**; but expressly said in the TA to be with fet-h.]) — **شَجَّةٌ مَنْقُوشَةٌ** A wound in the head from which bones are extracted: (S, K:) and **شَجَّةٌ مَنْقُوشَةٌ** a wound in the head from which bones are removed; (AA, El-Ghanawee, Abou-Turab;) i. q. **مُنْقَلَةٌ**. (K.)

لَطْمَةٌ الْمُتَنَقِّشِ (S,) or **لَطْمَةٌ لَطْمِ الْمُتَنَقِّشِ** (K.) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from **إِتْنَقَشَ**, said of a camel, as explained above. (S, K.)

نقص

1. **نَقَصَ**, (S, M, Mgh, Mṣb, K,) aor. **نَقَصَ**, (M, Mṣb,) inf. n. **نَقَصَانٌ** (S, M, A, Mgh, Mṣb, K) and **نَقَصٌ**, (S, M, A, Mṣb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (Mṣ,) and **نَقِصَةٌ** (M) and **نَقَاصٌ**, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Mṣb, K,) *It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect*: (IKṭṭ, Mṣb, TA:) or *he, or it, lost, or suffered loss or diminution*, (A, K,) with respect to lot or portion: (K:) and **نَقَصٌ** signifies the same; (S, A, Mgh, Mṣb, K;) and so does **نَقِصٌ**; (TK, [probably from the TA,] art. **نَقِصٌ**;) and so does **نَقَاصٌ**: (TA:) [or this last signifies *it lost somewhat, decreased, &c., gradually*; contr. of **تَزَادَ**.] It is said in a trad., (Mgh,) **شَهْرًا جَدِيدًا لَا يَنْقُصَانِ**, (Mgh, K,) i. e. *Ramādān and Dhu-l-Hijjah*, (Mgh,) meaning, *Two months of festival are not defective virtually* (في الحُكْمِ) though they be defective in number [of days]; (K;) i. e. *let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day*

of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, *two months of festival will not be defective in one and the same year*; but Et-Tahāwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., **إِنَّ الْعَمَلَ فِي عَشْرِ ذِي الْحِجَّةِ لَا يَنْقُصُ** [Verily the deed that is done on the tenth of Dhu-l-Hijjah, the recompense thereof will not fall short of that which is in the month of Ramādān: for **نَقَصَ عَنْ كَذَا** means *It fell short of such a thing*.] (Mgh.) [On the expression **فِي النِّقْصَانِ**, as used in grammar, see **غَيْرُ**.] — **نَقَصَهُ**, (S, M, Mgh, Mṣb, K,) aor. **نَقَصَ**, (Mṣb,) inf. n. **نَقَصٌ**, (Mṣ,) [and accord. to the TK **نَقَاصٌ** and **نَقَصَانٌ** also, which last, however, is said in the Mṣ to be an inf. n. of the intrans. verb only,] *He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect*; (Mṣb;) *he made it* (i. e. a share, or portion) *defective or deficient*: (K:) [the pronoun often relates to a man: see an ex. in art. **ضَوْرٌ**, and another in art. **وَكَسٌ**:] this is the [most] chaste form of the verb, and is that which occurs in the K. **نَقَصَ** (Mṣb:) **نَقَصَهُ** also signifies the same; (M, Mṣb, K;) and so does **نَقِصَهُ**, (Mṣb, K,) inf. n. **نَقِصٌ**: (TA:) but these two are of weak authority, and do not occur in chaste language: (Mṣb:) and **نَقِصَهُ** signifies the same: (S, Mgh, Mṣb, K:) or this last signifies *he took from it by little and little*; as also **نَقِصَهُ**. (M,* TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of **نَقِصَهُ** only.]) [See an ex. of the verb followed by **من** voce **طَرَفٌ**. You say also, **نَقَصَ مِنْهُ كَذَا** *He cut off from it such a thing*.] — **نَقَصَ** is doubly trans.: (Mṣb:) you say **نَقَصَهُ** **نَقَصَهُ** (A, Mgh, Mṣb, TA,) inf. n. **نَقَصٌ**; (A, Mgh;) and in like manner, **نَقِصَهُ** **نَقِصَهُ** (M, A,* Mgh,* TA,*) *He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it*; (Mṣb,* TA;) contr. of **أَوْفَاهُ**: (TA:) [and *he abridged him, deprived him, or defrauded him, of it altogether*; for **نَقَصَهُ أَهْلَهُ وَمَالَهُ** signifies sometimes *He deprived him of his family and his property altogether*: as appears from the following ex.:] **نَقِصَ أَهْلَهُ وَمَالَهُ وَبَقِيَ فَرْدًا** [He was deprived of his family and his property, and remained alone]. (T, art. **وَتَر**.) **إِتْنَقَاصٌ** **الْحَقِّ** also sig-

nifies *The denying, or disacknowledging, the right, or due*. (TA.) — See also 5.

2: }
4: } see **نَقَصَهُ**.

5. **نَقَصَهُ**: see **نَقَصَ**. — **نَقِصَهُ**: see **نَقَصَ**. — *He attributed to him defect, or imperfection*; i. e. to a man; (M;) as also **نَقِصَهُ**, and **نَقِصَهُ**: (M, TA:) *he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character*; (S, A, K;) as also **نَقِصَهُ**: (A:) [and **نَقِصَهُ** signifies the same; for] IKṭṭ says, that **نَقِصَ** [app. **نَقِصَ**], inf. n. **نَقِصَةٌ**, signifies *طعن عليه* [app. **طعن عليه**]. (TA.)

6: see **نَقَصَ**, where two meanings are assigned to it.

8. **نَقَصَهُ**: see **نَقَصَ**. — **نَقِصَهُ**: see **نَقَصَ**, in four places. — See also 5, in two places.

10. **اسْتَنْقَصَ الثَّمَنَ** *He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price*. (S, A, K.) — See also 5.

نَقِصٌ: see 1. — [Used as a subst., *Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness*; as also **نَقِصَانٌ**; and **نَقِصَةٌ** signifies the same as **نَقِصٌ**] as here rendered, agreeably with the explanation (i. e. of **نَقِصَةٌ**) in the PṢ., which is **كَبِيٌّ**: or, accord. to the A, **نَقِصَةٌ** seems to be syn. with **نَقِصَةٌ** in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than **نَقِصٌ**. (S, TA.) — *Weakness of intellect*: (M, TA:) and *weakness with respect to religion and intellect*. (TA.) You say, **نَقِصَ فِي دِينِهِ وَعَقْلِهِ** [There came upon him a weakness in his religion and his intellect]: but one should not say **نَقِصَانٌ** [in this case]: (K:) app. because **النَّقِصُ** is “weakness;” whereas **النَقِصَانُ** is only “a going away [of part of a thing] after [its having been in] a state of completeness.” (TA.)

نَقِصَانٌ: see 1: — see also **نَقِصٌ**, in two places. — It also signifies *The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened*. (Lth, A, K.) You say, **نَقِصَانُهُ كَذَا** *The quantity that is gone, or lost, of it is such and such*. (TK.)

نَقِصَةٌ: see 1. — *A defect, an imperfection, a fault, a vice, or the like*; syn. **عَيْبٌ**: (S, TA:)

or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to **نَقْص**: (TA:) [مَنْقَصَةٌ, also, accord. to the A, seems to be syn. with نَقِصَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of **نَقْص**, like as that of مَبْخَلَةٌ is a cause of بَخْل, and that of مَجْبَنَةٌ a cause of جَبْن: the pl. of نَقِصَةٌ is نَقَائِصُ: and that of مَنْقَصَةٌ is مَنَاقِصُ.] You say, مَا فِيهِ نَقِصَةٌ and مَنْقَصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فَلَانٌ ذُو نَقَائِصٍ and مَنَاقِصُ [Such a one has defects, &c.]. (A, TA.) — As a subst. from تَنْقَصُ and اتَّعَصُ and اسْتَنْقَصُ, [or, accord. to IKṯṯ, as an inf. n. from نَقِصُ, and therefore from تَنْقَصُ also, (see 5,)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says,

* فَلَوْ غَيْرُ أَخْوَالِي أَرَادُوا نَقِصَتِي *
* جَعَلْتُ لَهُمْ فَوْقَ الْعَرَانِينَ مِيسَمًا *

[But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.)

نَقِصٌ act. part. n. of 1. — **دِرْهَمٌ نَقِصٌ** signifies A dirhem deficient in weight; (Mṣb;) light and deficient: and **نَقِصٌ** occurs as pl. of **نَاقِصٌ** thus applied, agreeably with analogy. (Mgh.) — [Hence, **فِعْلٌ نَاقِصٌ** meaning An incomplete, i. e. a non-attributive, verb: opposed to **فِعْلٌ تَامٌ**.]

مَنْقَصَةٌ: pl. **مَنَاقِصُ**: see **نَقِصَةٌ**, in four places: — and see also **نَقِصٌ**.

نَقَصُ pass. part. n. of **نَقَصَ**. (A, K.)

نقض

1. **نَقَضَهُ**, (M, Mgh, Mṣb,) aor. ʾ, (M, Mṣb, TA,) inf. n. **نَقَضَ**, (S, M, A, Mgh, Mṣb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unravelled it: unraveled it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm, after having made it compact, sound, or firm: (JK, M, A, Mṣb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Mṣb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and † a compact, contract, or covenant; (S, A, Mṣb, K, TA:) and

† a sale: (Mgh:) and † other things; (A, K, TA;) such as † an affair, or a case; and † the state of a place through which the invasion of an enemy is feared: (TA:) **contr. of أَهْرَمَهُ**, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or i. q. **حَلَّ بَرَمَهُ**, as relating to a rope or cord, and to a compact or contract or covenant: (Mṣb:) or i. q. **هَدَمَهُ**, as relating to a building or structure: (TA:) or the inf. n. signifies **إِفْسَادُ** **إِفْسَادُ**, as relating to a building or structure, (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that **النَّقْضُ** is the **contr. of الإِبْرَامُ**, like **الِإِتْقَاضُ** and **التَّنَاقُضُ**: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: **النَّقْضُ ضِدُّ**

الِإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَاتَّقَضَ وَتَنَاقَضَ, which is meant to indicate that **اتَّقَضَ** and **تَنَاقَضَ** are quasi-passives of **نَقَضَهُ**: and in like manner, the passage in the A, **النَّقْضُ فِي الْبِنَاءِ وَالْحَبْلِ وَغَيْرِهِ**, **النَّقْضُ ضِدُّ الْإِبْرَامِ وَاتَّقَضَ وَتَنَاقَضَ**, indicates that **اتَّقَضَ** and **تَنَاقَضَ** are quasi-passives of **نَقَضَهُ**. Further, it should be observed that **نَقَضَهُ**, as relating to a building, is not well explained by **هَدَمَهُ**; for you say, **نَقَضَ الْبِنَاءَ مِنْ غَيْرِ هَدَمٍ**, (mentioned in the S and A, &c., in art. **قَوْض**), meaning He took to pieces the building without demolishing, or destroying. — [Hence, **نَقَضَ فَلَانٌ وَتَرَهُ** [lit. Such a one undid, or untwisted, his bow-string]; meaning † such a one took, or had taken, his blood-revenge. (A, TA.) And **النَّدَمُ ذُو نَقْضٍ** [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning † that which time, or fortune, [as it were] twists tightly, [or makes firm,] it, at another time, [as it were] untwists, or undoes. (TA.) And **نَقَضْتُ مَا أَهْرَمْتُ** † I annulled [what he confirmed, or made firm]. (Mṣb.) And **يَنْقُضُ عَلَيْهِ** † [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lth, A, K.) — **نَقَضَ السَّقْفَ**, [i. e., app., **نَقَضَ السَّقْفَ**], also signifies **تَحْرِيكُ خَشْبِهِ** [i. e. **تَحْرِيكُ خَشْبِهِ**, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA.) [But perhaps the phrase to be explained is **نَقَضَ السَّقْفَ**, and the explanation, correctly, **تَحْرِيكُ خَشْبِهِ**, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.] — See also 4.

2: see 4, in two places: — and 5; and see 1, next before the last break.

3. **النَّقْضُ فِي الْقَوْلِ** is † The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from **نَقَضَ الْبَيِّنَاتِ**: and meaning † the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, **نَاقَضَهُ فِي الشَّيْءِ**, inf. n. **مَنَاقَضَةٌ** and **نَقَاضٌ**, † He contradicted him in, or respecting, the thing. (M, TA.) And **قُلْتُ لَهُ نَقَاضًا** † I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And **نَاقَضَ أَحَدُ الشَّاعِرَيْنِ الْآخَرَ** [One of the two poets contradicted the other]. (A.) And **نَاقَضَ قَوْلَهُ الْآوَّلُ** † [His second saying contradicted the first]. (A, TA.) And **نَاقَضَ آخِرُ قَوْلِهِ الْآوَّلُ** † [The last part of his saying contradicted the first]. (Mgh.) [See also 6.]

4. **انْقَضَ الْكِبَاءُ**, (M, K, TA,) and **انْقَضَ عَنْهَا**, (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) — **تَقَلَّضَتْ** **انْقَضَ الْكِبَاءُ** The crusts of earth broke up (تَقَلَّضَتْ) from over the truffle; as also **نَقَضَ**. (M, TA.) [See also 5.] — **انْقَضَتِ الْأَرْضُ** The earth showed [or put forth] its plants, or herbage. (M, TA.) — **انْقَضَ** also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed **نَقْرٌ** (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see **نَقِيشٌ**)] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَغٌ**, and of the **وَبَرٌ** [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by **إِنْقَاضٌ** and **كَتِيتٌ**, as those of a camel advanced in age are by **قَرَقَرَةٌ** and **هَدِيرٌ**: (S:) or **إِنْقَاضٌ** relates to animate things; and **نَقْضٌ**, inf. n. of **نَقَضَ**, aor. ʾ and ʾ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical; but accord. to what is said in the TA voce **نَقِيشٌ**, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — You say also, **انْقَضَ بِالْأَدَابَةِ**, (K,) or **بِالْجِبَارِ**, (Lth;) or, as Aṣ says, (M, TA,) **بِالْعَبْرِ**, (M,) or **بِالْعَبْرِ**, (TA,) and **بِالْفَرَسِ**, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, Aṣ, M,) or to the camel, (Aṣ, TA,) and so

the horse, (A, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض به signifies i. q. نَقَر بِهِ [q. v.]; (A, M, A, TA;) the object being a [camel such as is called] قَعُود (A;) or whatever be the object. (A, M, TA.) And انقض بالنعير (S, Sgh, K,) or بالنعير (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض به He made a sound to him like as when thou makest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بِالشَّاةِ], deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيس to be heard. (El-Khattābe.) — انقض أصابعه (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so نَقَضَهَا, inf. n. تَنْقِيسُ: (see فَرَقَعَ):] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرَقَعَ), it is disapproved; but if clapping, it is not. (TA.) And انقض العلك He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K) [But in the S and L, it said that انقاض العلك signifies تَصْوِيتُهُ, which does not necessarily indicate that the former verb is transitive.] — Hence, (S, M, TA,) انقض الحمل ظهره (S, M, A, Mgh, K*) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Mgh, K,) so that his back was heard to make a sound such as is termed نَقِيس; (M, K; i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bd, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يُنْقِضُ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Mgh:) or rendered him lean, or emaciated; جَعَلَهُ نَقْصًا, i. e. مَبْزُولًا. (Ibn-'Arafah, K.) Thus in the phrase الَّذِي أَنْقَضَ ظَهْرَكَ, (S, M, K,) in [xciv. 3, of] the K. (S, M.)

5. تَنْقَضُ: see 8. — تَنْقَضَتِ الْأَرْضُ عَنِ الْكِبَاةِ The earth clave, or cracked, or burst, from over the truffles; (S, A, TA;) syn. تَفْطَرَتْ. (S, TA.) In all the copies of the K, we find تَنْقَضُ, explained by تَقَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تَنْقَضُ الْكَبَاةُ; and of the ex-

planation, تَقَطَّرَ; and if so, the phrase is like أَنْقَضَ الْكَبَاةُ, and نَقَضَ, explained above: see 4, second sentence.] — تَنْقَضُ الْبَيْتُ The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard. (K, TA.) And تَنْقَضُ is also said of a building, [app. in the same sense,] like نَقَضَ. (TA.) [See نَقَضَ السَّقْفُ, in 1, next before the last break.] You say also, تَنْقَضَتْ عِظَامُهُ † His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.]

6. تَنَاقَضَ: see 8. — تَنَاقَضَ also signifies † Mutual contradiction, or repugnancy; contr. of تَوَافَقَ. (O, TA.) You say, فِي كَلَامِهِ تَنَاقُضٌ (A, Mgh, Mgh, TA,) † [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annulment of another part; (Mgh;) his second saying contradicted (نَاقَضَ) his first. (TA.) And تَنَاقَضَ الْقَوْلَانِ (A, Mgh,) or الْكَلَامَانِ (Mgh,) † The two sayings, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Mgh;) [they annulled each other.] And تَنَاقَضَ السَّاعِرَانِ † [The two poets contradicted each other.] (A, TA.) And تَنَاقَضَ مَعْنَاهُ † Its meaning was contradictory. (S, K, TA.) — [It is also used transitively:] you say, تَنَاقَضَا الْبَيْعُ † They two mutually dissolved the sale: as though compared with the saying تَرَأَوْا الْهِلَالَ, meaning “they [together] saw the new moon;” and تَدَاعَوْا الْقَوْمَ, meaning “they [together] called the people;” and تَسَاءَلُوهُمْ, meaning “they [together] asked them;” notwithstanding that تَنَاقَضَ is [properly] intransitive. (Mgh.) And تَنَاقَضُوا عُهُودَهُمْ † [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تَاكَثَرُوا.)

8. نَقَضَهُ quasi-pass. of نَقَضَ [It became undone; taken, or pulled to pieces: untwisted: unravelled: unwoven: dissolved: broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mgh, Mgh, TA:) as also نَقَضَ, (A,) and نَقَضَ: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but انقض afterwards occurs in the K used properly in the phrase اِنْتَكَتْ مِنْ الْبَيْتَانِ i. q. مَا اَتَقَضَ مِنَ الْبَيْتَانِ said of a building, or structure: and of a rope, or cord: (A, Mgh, Mgh, TA:) [and of silk, or flax: and of cloth: (see 1:)] and † of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and † of other things. (A, TA.) — [Hence,] اِنْتَقَضَتِ الْقَرْحَةُ † The wound, or ulcer, became recrudescent. (IF, A.) And اِنْتَقَضَ الْجَرْحُ بَعْدَ بَرِّهِ † The wound became in a bad, or corrupt, state, after its healing. (Mgh.) And

اِنْتَقَضَ الْأَمْرُ بَعْدَ اِتِّتَامِهِ (A, Mgh, TA) † The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Mgh.) And اِنْتَقَضَ أَمْرُ الثَّغْرِ بَعْدَ سَدِّهِ † [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And اِنْتَقَضَتِ الطَّهَارَةُ † The state of purity became annulled. (Mgh.) And اِنْتَقَضَ عَلَيْهِ الشَّعْرُ † [The poetry became undone, annulled, or contradicted, by a reply against him: see يَنْقُضُ عَلَيْهِ. (A, TA.)]

11. اِنْقَاضُ It (a wall) cracked, without falling down; like اِنْقَضَ. (K in art. قَض.) See also اِنْقَاضٌ, in art. قَض.

نَقَضَ: see نَقَضَ, in two places.

نَقَضَ i. q. مَنَقُوضٌ [Undone; taken, or pulled, to pieces: untwisted: unravelled: unwoven: dissolved: broken: &c. (see 1:)] (S, Mgh, Mgh, K:) like نَكُثَ (S, TA) in the sense of مَنَكُوثٌ: (TA:) as also نَقَضَ; (Mgh, Mgh;) and نَقَضَ (Sgh:) but El-Ghooree allows only the first: (Mgh:) Az, however, mentions only the second; (Mgh;) which signifies as above, applied to a building, or structure; (M, Mgh;) or what has become taken, or pulled, to pieces, (مَا اَتَقَضَ,) of a building, or structure; (K;) as also the first: (TA:) or نَقَضَ signifies مَا نَقَضْتَ what thou hast undone; taken, or pulled, to pieces; untwisted; &c.: (M:) and what is undone, of [the stuff of the tents called] أُخْبِيَّة, and of [the garments called] أُخْبِيَّة, and twisted a second time; (M, K;) as also نَقَضَ; (K;) and نَقَاضَةٌ: (L:) or this last signifies what is undone of a hair-rope: (S, O, K:) the pl. of اِنْقَاضٌ is اِنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Mgh,) or of نَقَضَ, (Mgh, Mgh,) نَقُوضٌ. (Mgh, Mgh.) — † Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Scer says, as though travel had unknot its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M,) and to a female camel, (S, K,) or the female is termed نَقِضَةٌ: (M, K:) pl. اِنْقَاضٌ, (Sh, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضٌ is [also said to be] a pl. of نَقِضٌ signifying jaded, applied to a she-camel. (So in a copy of the S in art. نَقِص.) — [See an ex. in a verse cited voce سَدَّ.] — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come

forth, they break asunder the surface of the earth : (O :) pl. [of panc.] **أَنْقَاضُ** and [of mult.] **نُقُوضُ**. (M, K.) — Accord. to the K, i. q. **نُقُوضُ**; but the latter is a mistranscription; (TA:) *Honey that has in it [worms of the kind called] سُوس; wherefore it is taken, (M, K in art. نقض,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يُطْبَخُ [in a copy of the M يُطْبَخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (أَس), and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAgr, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.)* — See also **نَقِيضُ**.

نَقَضُ: see **نَقَضُ**, in two places.

نَقِيضُ † A contradictor: applied to a man: fem. with **ة**. (M, TA.) You say [also], **ذَا نَقِيضُ ذَاكَ** † This is a contradictor [i. e. the contrary] of that: (A, TA:) [or this is inconsistent with that: for] **النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ** [what are termed **نَقِيضَانِ** cannot be coexistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and non-existence, and motion and rest. (Kull, pp. 231, 232) You say also, **هَذِهِ قَصِيدَةٌ نَقِيضُ قَصِيدَةٍ** † [This poem is a contradictor of the poem of such a one]. (A.) And **النَّقِيضَةُ** in poetry is † That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or **نَقِيضَةُ الشَّعْرِ** consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, TA:) the subst. is **نَقِيضُ**: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with **نَقِيضَةُ**:] and the act of the two is termed **مُنَاقَضَةٌ**: the pl. of **نَقِيضَةٍ** is **نَقَائِضُ**: (TA:) you speak of the **نَقَائِضُ** of Jereer and El-Farezdaq. (A, TA.) — A sound, noise, voice, or cry; (Lth, S, M, O, K;) as also **نَقَضُ** accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to **نَقَضُ** in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for **الرَّحْلُ**, we find **الرَّجْلُ**, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of **نَسْعُ** [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word,

(TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] **وَزَغ**, and of the **وَبَر** [or Syrian hyrax; &c., see 4.] (M.)

نَقَضَ: see **نَقَضَ**.

نَقِيضَ: see **نَقِيضَ**.

نَقُوضَ: see **نَقُوضَ**.

نَقِيضَ: see **نَقِيضَ**.

مُنْتَقِضُ i. q. **مُنْتَرِيعُ**, [Refraining,] see art. رِيع.

نقط

1. **نَقَطَ** **الْكِتَابَ**, (S, Mgh,) or **الْحَرْفَ**, (K,) aor. **نَقَطَ**, inf. n. **نَقِيطُ**, (S, Mgh,) He pointed, or dotted, [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. **أَعْجَمَهُ**; as also **نَقِيطُ**: (K:) and **نَقَطَ** **الْمَصَاحِفَ**, inf. n. **نَقِيطُ**, [he so pointed the copies of the Kur-án.] (S.)

2: see 1, in two places. — **نَقَطَ ثَوْبَهُ بِالزَّعْفَرَانِ**, inf. n. **نَقِيطُ**, [He made specks, or small spots, upon his garment, with saffron, and ink;] (Lth;) and **نَقَطَ عَلَى ثَوْبِهِ** [signifies the same]. (A, TA, in art. رَقَط.) And **نَقَطَتِ الْمَرْأَةُ وَجْهَهَا** [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.)

3. **نَقِيطُ** [quasi-pass. of 2; It became pointed, &c. — And hence,] † It (a place) became scattered with spots, or portions, of herbage. (K, TA.)

نَقْطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (Mgh.)

نَقْطَةٌ A diacritical point of a letter or word: a syllabical point thereof: see 1: (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. **نَقَاطُ** (S, Mgh, K,) and **نَقَاطُ** (AZ, S, K.) Hence, one says, **مَا اخْتَلَفَا فِي نَقْطَةٍ** They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, **هُوَ نَقْطَةٌ** † [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — † [Any very small thing, that may be likened to a point, dot, or speck. Hence,] 'Alee is related to have said, **إِنَّمَا ظَنَرَهَا الْجَاهِلُونَ** † [Science, or knowledge, is a very small thing: only the ignorant have made it to be much].

(TA.) And you say, **أَعْطَاهُ نَقْطَةً مِنْ عَسَلٍ** † [He gave him a drop, or very small quantity, of honey]. (TA.) — † [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there.] You say, **مَا بَقِيَ مِنْ** † **أَمْوَالِهِمْ إِلَّا نَقْطَةٌ** † There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAgr, TA.) And **نَقَطَ مِنْهُ** **فِي الْأَرْضِ نَقَاطُ** **مِنْ الْكَلَا**, † In the land are scattered spots, or portions, of herbage. (K, TA.) — † A thing; an affair; a matter; a case; an event; an action. (TA.)

نَقْطَةٌ dim. of **نَقْطَةٌ**. (TA.)

نَقَّاطُ One who points copies of the Kur-án &c.; i. e. adds the diacritical and other points. (S, TA.)

كِتَابٌ مَنَقُوطٌ (Mgh, TA) A book, or writing, pointed with the diacritical, or other, points. (TA.)

[نقع, &c.]

See Supplement.]

نكا

1. **نَكَأَ** **الْقَرْحَةَ**, (S, K,) inf. n. **نَكَؤُ**, (S,) He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence. (K.) [See also **نَكَى**.] — **نَكَأَ الْعَدُوَّ**, and **فِي نَكَى**, dial. form of **نَكَى** [q. v.]. (K.) By some rejected. (TA.) — **نَكَأَهُ حَقُّهُ** (like **زَكَأَهُ**, TA), inf. n. **نَكَؤُ**, He paid him his due. (K.) — **نَكَؤُ** and **نَكَؤُ**, (TA,) and **نَكَؤُ** and **نَكَؤُ**, (TA,) **نَكَؤُ** or **نَكَؤُ**, TA, **Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain!** (S.) **Mayest thou gain what is good, and may harm not befall thee!** (T:) or, with the latter of the two verbs without **نَكَؤُ**, may God not make thee discomfited! (AHeyth, L.) [Accord. to AHeyth, as mentioned in the TA, the latter verb in this proverb is written **نَكَؤُ** and **نَكَؤُ**; but the right reading is doubtless **نَكَؤُ** and **نَكَؤُ**: this is shown by the explanation there following.]

2. **نَكَأَتِ الْقَرْحَةَ** The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.) — **نَكَأَ مِنْهُ حَقُّهُ** (like **زَكَأَ**, TA) He received from him his due. (K, TA.)

نَكَأَ and **زَكَأَ** One who pays his debts, and does not put off. (K.) — **نَكَأَ الْفُرْقَانُ**, and **نَكَأَ**, dial. form of **نَكَأَ** [q. v.]. (K.)

نكب

1. **نَكَبَ** **نُكُوبٌ** (S, K,) aor. **نَكَبَ**, inf. n. **نَكِبُ**, and **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نَكِبُ**, and **نَكَبَ**, aor. **نَكَبَ**, inf. n. **نَكِبُ**.

and نكب (inf. n. تَنَكَّب, TA;) and تَنَكَّب; (K;) He deviated, or turned aside, or away, from it, (K,) from the road, (S,) or from another thing. (TA.) [You say] نَكَبَهُ الطريق (the way being put in the accus. case, inf. n. تَنَكَّب, TA,) and نَكَبَ بِهِ [عَنِ الطريق] He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K.) — [So] نَكَبَهُ, inf. n. تَنَكَّب, He turned aside, or away, from him, and separated himself from him. (S.) — تَنَكَّبَهُ He went, or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S.) — تَنَكَّبَ عَنْهُ He turned aside, or away, from us. (TA.) — نَكَبَ عَنْ طَرِيقٍ نَكَبَ عَنْ طَرِيقٍ He deviated from the right course of action &c. (Az.) — نَكَبَتِ الرِّيحُ, aor. ٢, inf. n. نَكُوبٌ, The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds. (K.) See نَكَبًا. — نَكَبَ, aor. ٢, inf. n. نَكُب, He threw, cast, or flung. (K, TA.) — نَكَبَ بِهِ He threw him down (K) عَلَى الْأَرْضِ upon the ground. (TA.) — نَكَبَ and نَكُب, aor. ٢, inf. n. نَكَبَهُ, aor. ٢, inf. n. نَكُب, Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity. (K.) — نَكَبَ + He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like. (S, TA.) See نَكَبَةً. — نَكَبَ الْإِنَاءُ, (aor. ٢, inf. n. نَكُب, TA,) He [threw down, i.e.] poured out the contents of the vessel: (K;) but only said of what is not fluid; as dust and the like. (TA.) — نَكَبَ حَنَاتَهُ, inf. n. as above, He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver. (K.) [See also نَكَّت.] — نَكَبَتِ الْحَجَارَةُ, aor. ٢, inf. n. نَكُب, The stones wounded him, and made him bleed, [in the foot]. (S.) نَكَبَتِ الْحَجَارَةُ رِجْلَهُ The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it. (K.) النَكْبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — نَكَبَتْ إِبْصَعُهُ His toe was hit, or hurt, by the stones. (TA.) — نَكَبَ, aor. ٢, inf. n. نَكُب, He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.) See نَكَبٌ. — نَكَبَ, aor. ٢, inf. n. نَكُب, He (a man) had a pain in his shoulder-joint. (TA.) — نَكَبَ نَكَابُهُ, aor. ٢, inf. n. نَكُب, and نَكَبَ عَلَى قَوْمِهِ, aor. ٢, inf. n. نَكُب, He was, or acted as, مَنْكِبٌ (Lb, K,) He was, or acted as, مَنْكِبٌ over his people: (S, K;) or was عَرِيفٌ over them. (M.)

نَكَبَهُ, inf. n. تَنَكَّب, He removed, or put

aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — نَكَبَهُ عَنْنَا Put him away from us; put him out of our way. (TA.)

5. نَكَبَ (S, K) and انكَبَ (K) He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it. (S, K.) — نَكَبَ عَلَى قَوْسٍ He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.) — See 1.

8: see 5.

نَكَبَةٌ i.q. نَكَبًا, q. v. — See also نَكَبَةٌ.

نَكَبٌ An inclining in a thing: (S;) or what resembles an inclining in a thing. (M, K.) — A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K;) or only in the shoulder-joint. (El-Adebbes, S, K.)

نَكْبَةٌ A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot]. Ex. لَيْسَ دُونَ هَذَا الْأَمْرِ نَكْبَةٌ وَلَا ذَبَاحٌ There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAqr, ISd.) [See also ذَبَاح.] Hence نَكْبَةٌ in the sense immediately following. (TA.) — نَكْبَةٌ A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also نَكَبٌ (K:) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نَكُوبٌ. (K.)

نَكْبَةٌ A heap of corn, not measured nor weighed: syn. صَبْرَةٌ. (K.)

نَكِبٌ The circuit (دَائِرَةٌ): in some copies of the S, دَائِرَةٌ: but this, as IKtt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.) See مَنْكُوبٌ.

أَنْكَبَ: see النَكْبَاءُ.

نَاكَبٌ ٢ عَنْهُ, and أَنْكَبَ عَنْ الْحَقِّ A man deviating from the right course of action &c. (A.) — أَنْكَبًا [fem. of أَنْكَبٌ] an epithet applied to Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القَوْمُ) [or the cardinal] winds: (S;) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الْهَبَا), and that of the north, or northerly, wind, (الشَّمَالُ): (AZ, K;) that between the south, or southerly, and east, or

easterly, winds, being called جَرِينِيَاءُ: (AZ:) [but see this word, and see below:] or what are termed نَكَبُ الرِّبَاجِ [نَكَبٌ being pl. of نَكَبًا] are four: (IAqr, Th, S, K:) namely, first, the نَكَبَاءُ the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الْأُزْبُوبُ; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tarābulusee, in the Kf, and Mbr and IF, assert that the نَكَبَاءُ is the جنوب; not its نَكَبَاءُ: (TA:) second, the نَكَبَاءُ الشَّمَالِ وَالْهَبَا the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called الشَّمَالِيَّةُ, and called also الشَّمَالِيَّةُ, (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نَكَبَاءُ الشَّمَالِ وَالْذُبُورِ the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الْجَرِينِيَاءُ; and termed نَيْحَةُ الْأُزْبُوبِ the opposite wind to the جنوب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdābee asserts that the جَرِينِيَاءُ is the شمال: (TA:) fourth, the نَكَبَاءُ الْجَنُوبِ وَالْذُبُورِ the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called النَيْفُ; (in the CK, النَيْفُ) and termed نَيْحَةُ الشَّمَالِ the opposite wind to the نَكَبَاءُ; (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubās, the tract whence blows the نَكَبَاءُ [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذُرَاعُ [or the asterism composed of the stars α and β of Gemini, E. 33° N., in central Arabia; or α and β of Canis Minor, E. 7° N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذُرَاعُ is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نَكَبَاءُ, which is called in relation to it: that of the شمال is that which is between it and the جنوب; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the جنوب is that which is between it and the شمال; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called الشَّمَالِيَّةُ: each of them is called by the Arabs شَامِيَّةُ: that of the جنوب is that which is between it and the جنوب; blowing from the point where sets سَبِيلُ [or Canopus; i.e., S. 29° W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the جنوب

is that which is between it and the *صبا*; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of *نكبا* is *نكَب*, as shown above. (S, K &c.) [See also *تَبَوَّعَ الشَّمْسِ*, in art. *تبع*.] — *دَبَّوْرُ نَكَب* [app. *نَكَب*, originally an inf. n., used as an epithet, and therefore applicable without *د* to a fem. noun] i. q. *نَكَبَة*; [app., The *نكبا* of the *دبور*; a south-westerly wind]. (TA.) — *أُنْكَبَ* A camel having a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halting: (S:) a camel that walks on one side, or inclining, or as though he walked on one side. (L.) — *قَامَة نَكَبَة* An inclining pulley: and *قِمَر نَكَب* inclining pulleys. (TA.) — *أُنْكَبَ* + *Overpowering*, or *oppressive*; unjust, or tyrannical. (S, TA.) — *الدَّهْرُ أُنْكَبَ* Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, *الدهر انكث الخ*. A proverb. (TA.) — *أُنْكَبَ* A man not having with him a bow. (S, K.)

مَنْكَب (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K,) in a man &c.; (ISd;) the place of junction of the os humeri and the scapula and the [tendon called] *حَبْلُ الْعَاتِقِ*, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying "a place of deflection:" but] Sb denies its being a noun of place, because, were it so, it would be *مَنْكَب*: he does not allow it to be included in the class of *مَطْلَع*, because this is extr. Pl. *مَنْكَب*. *مَنْكَبُ رَجُلٍ شَدِيدُ الْمَنْكَبِ* signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — *هَزَلُوا مَنَاصِبَهُمْ* [They shook their shoulder-joints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — *خَبَارُكُمْ أَتَيْنَكُمْ مَنَاصِبَ فِي* [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning, those of you who keep [mont] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — *مَنْكَبُ الْفَرَسِ* The star β in Pegasus. (El-Kazweenee &c.) — *مَنْكَبُ الْجَوْزَاءِ* The bright, and very great star, α , in the right shoulder-joint, of Orion. (El-Kazweenee &c.) — *مَنْكَب* † The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. *مَنْكَب*: ex. *سَرْنَا فِي مَنْكَبٍ مِنَ الْأَرْضِ* We proceeded, or journeyed, along a side, or lateral part, of the land; and, in like manner, *مِنْ*

of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth, or land. (S.) — *الْمَنَاصِبُ* † The feathers next after the *قَوَادِم*; [which latter are the anterior, or primary, feathers of a bird's wing;] (K:) the feathers of the wing of a vulture or an eagle that are next after the *قَوَادِم*, which are the strongest and most excellent of the feathers; (TA;) four [feathers] in the wing of a bird, next after the *قَوَادِم*: (S:) [the four secondary feathers of the wing:] in the wing of a bird are twenty feathers: the first of them are those called *القَوَادِم*; the next, *الْمَنَاصِب*; the next, *الْأَبَاهِرُ*; the next, *الْخَوَافِي*; the next, *الْكُلَى*. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. to it; but by analogy it should be *مَنْكَب*. (TA.) — *رَاشَ مَنَاصِبَ* † He feathered his arrow with feathers such as are described above. (TA.) — *مَنْكَب* † i. q. *عَرِيف*, i. e. The intendant, superintendent, &c., of a people: or an aider, helper, or assistant, of a people: (K:) or the assistant of an *عَرِيف*: (Msb:) one below an *عَرِيف*: (IAth:) or the chief of the *عُرَفَاء* [pl. of *عَرِيف*]; (Lth, S;) there being over so many *عُرَفَاء*: (Lth [see *عَرِيف*]) pl. *مَنْكَب*. (TA.)

مَنْكَبٌ عَنِ الْحَقِّ [† One who deviates much from the right course of action &c.] (TA.)

مَنْكَبٌ and *مَنْكَبٌ*, accord. to the copies of the K, but the latter word is a mistake for *نَكِبٌ*, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — *مَنْكَبٌ* † Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See *نَكِب*.

بَنَكَبُ [like *بَحْمُور* in measure: in the CK, *مَنْكَبُ*:] A road deviating from the right course or direction. (K.)

نكت

1. *نَكَتَ* (or *الْأَرْضَ*) *نَكَتَ*, aor. نَكَتَ , inf. n. *نَكْتُ*, (or *نَكَتُ*) TA. He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — Also, He struck the ground with pebbles. (TA.) — Hence, † He reflected, or meditated, and talked to himself (TA, from a trad.) —

نَكَتَ, aor. نَكَتَ , (S, K,) inf. n. *نَكْتُ*, (K,) He (a horse) bounded (*نَبَّ*, S, K) from the ground, (S,) in running. (TA.) — *نَكَتَ* He threw it down upon the ground. (TA.) — *نَكَتَ مَخَانَتَهُ* He scattered the contents of his quiver. (TA.) See *نَكَب*. — *طَعَنَهُ فَنَكَتَهُ* He thrust him, or pierced him, and threw him down upon his head. (Aq, S, K,*) — *نُكِتَ* It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) *نُكِتَ الْعَظْمُ* The marrow of the bone was taken out, or extracted. (Aboo-Ameythel.) Mentioned in art. *نكت*, q. v. (TA.) — *نَكَتَ فِي كَلَامِهِ*, and *فِي قَوْلِهِ*, [aor. نَكَتَ , inf. n. *نَكْتُ*? (in the TA, the verb is written without the syll. points, but the form commonly known in the present day, and occurring in many late works, is *نَكِتَ*, inf. n. *نَكَيْتَ*; † He made use of nice, or subtle, sayings, expressions, or allusions, such as are termed *نَكْت*, pl. of *نَكْتَة*.)] *نَكَتَ فِي الْعِلْمِ بِمُؤَافَقَةِ فُلَانٍ أَوْ مُخَالَفَةِ* (A.) *نَكَتَ* He alluded (أَشَارَ) [with respect to science, to the agreement of such a one, or the disagreement of such a one]. (L.)

2. *نَكَتَ الرُّطْبُ*, inf. n. *نَكَيْتَ*, The dates began to ripen [and to become speckled]. (Msb.) — See 1.

3. *نَكَتَ* He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K,*)

نَكْتَة: see *نَكْتَة*.

نَكْتَة A point; a dot; a speck; a minute spot; i. q. *نُقْطَة*. (S, K:) pl. *نَكْت*, (Msb, &c.) agreeably with analogy, (TA,) and *نَكَات*, (K,) deviating from analogy, and, accord. to some, *نُكَات*, in which the *ل* is said to be added *لِلإِشْبَاعِ*, or to render the sound of the *fet-hah* full, like *رُخَال*: (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifá;) or it is vulgar. (Msb.) — *نَكْتَة* [A small spot, or mark,] resembling dirt upon a mirror: (K:) *نَكْتَة سَوْدَاء* A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like. (L, from a trad.) — *نَكْتَة* [A spot in the eye;] what resembles a *وَقْرَة* in the eye. (L.) — [† *نَكَتَ* seems to be a quasi-pl. of *نَكْتَة*, like as *نُقُط* is said to be (by some persons in the present day) of *نُقْطَة*, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, *نَكْتَة* — *كَلَّ نَظْمٌ فِي شَيْءٍ خَالَفَ لَوْنَهُ نَكْتٌ* † A nice, subtle, subtly suggested, quaint,

facetious, or witty, saying, expression, or allusion, (نطيفة) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بالتفكر, as the passage here translated is given in the Kull, p. 302, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenâree's Expos. of the Telweeh:) a nice, or subtle, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtle, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نَكْتُ]. — جاء بِنَكْتَةٍ [He uttered a nice, or subtle, saying, expression, or allusion, &c.]. (A.)

نَكَيْتُ Spoken against; having his reputation wounded. (TA.)

نَكَتْ (and نَكَتُ TA) † One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — زَيْدٌ نَكَتٌ فِي الْأَعْرَاضِ [He uttered a nice, or subtle, saying, expression, or allusion, &c.]. (TA.)

نَاكَتُ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinânee, S, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكَتٌ: but when it makes an incision, or incisions, in his side, you say حَارٌّ نَاكَتٌ (IAqr) or نَاكَتٌ is similar to نَاجِرٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say بِهِ نَاكَتٌ: (Lth:) and nearly the same is said in the A. (TA.)

مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.)

مَنْبَتٌ: see نَكْتُ. — رُطْبَةٌ مَنَبَتَةٌ A date beginning to ripen [and to become speckled]. (S, K.)

طَلْفَةٌ مَنَبَتَةٌ The extremity of the curved piece of wood termed جُنُو in the kind of saddle called

قَتَبٌ, and in that called إِيْخَانٌ, when it is short, and wounds the side of the camel. (TA.)

نكت

1. نَكْتُ, (S, K,) aor. نَكْتُ, (K, Mqb,) and نَكْتُ, (K,) inf. n. نَكْتُ, (TA,) *He undid [the threads of] a garment of the kind called كِسَاءٌ, &c.: (Mqb:) he undid, or untwisted, a rope. (S, K.) — نَكْتُ السَّوَاكَ, aor. نَكْتُ, inf. n. نَكْتُ; He, or it, made the head of the tooth-stick to be uncompact, disintegrated, disunited, or separated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — نَكْتُ, (aor. نَكْتُ, and نَكْتُ, K, inf. n. نَكْتُ, TA.) † He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA) — نَكْتُ عَنْ الْأَمْرِ i. q. نَكَصَ (Aboo-Turâb, in TA, art. نكص.)*

5: see 8.

6. تَنَاقَضُوا عُهُودَهُمْ † They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوا. (K.)

8. اِنْتَكَتْ It (a garment of the kind called كِسَاءٌ, &c., Mqb, or a rope, S, K) was undone, or untwisted. (S, K, &c.) — اِنْتَكَتْ السَّوَاكُ [so accord. to the TA: in the K, نَكْتُ;] (TA:) and تَنَكَّتْ, (TA, in art. شعث,) *The head of the tooth-stick became uncompact, disunited, or separated, in its fibres. (TA.) — اِنْتَكَتْ [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رَأَى.] — اِنْتَكَتْ † It (a covenant, or compact, S and K, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (S, K, &c.) — اِنْتَكَتْ مِنْ حَاجَةٍ إِلَى أُخْرَى, (S,) or لِأُخْرَى, (K,) † He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.)*

نَكْتُ What is undone, to be spun again, (A, Mqb,) of the garments called أُخْبِيَّةٌ, and of the stuff of the tents called أُخْبِيَّةٌ: (A:) pl. أَنْكَاتٌ: (Mqb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِقَ, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَرٌ; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اُكْبِيَّةٌ (and of the tents called أُخْبِيَّةٌ, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نَكْتُ is an inf. n.; for he adds,] the subst. is نَكِيَّةٌ: (TA:) [i. e., this last word has the signification assigned

above to نَكْتُ, from the A and Mqb]. — هِيَ أَنْكَاتٌ, and تَغْزِلُ الْاَنْكَاتَ, She spins what has been undone, to be spun again, &c. (A.) — أَنْكَاتٌ, and نَكِيَّةٌ, (TA,) and أَنْكَاتٌ, and مَنَكُوتٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.)

نُكَاتٌ Pustules which come forth in the mouths of camels: (K:) as also نُكَاتٌ. (TA.) — A disease in the نَكْفَتَانِ of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نُكَافٌ. (TA.)

نَكَيْتُ: see نَكْتُ.

نُكَائَةٌ The broken particles of the end of a سَوَاكٌ [or tooth-stick], remaining in the mouth. (K.) — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.)

اِنْتَكَتْ الْحَبْلُ نَكِيَّةٌ: see نَكْتُ. — Subst. from الْحَبْلُ اِنْتَكَتْ [What is undone, or untwisted, of a rope]. (TA.) — † Breach of promise; syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيَّةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (S.) — † A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, or case, in which a people dissolves, or breaks, (S, K.) [its covenants, or compacts]. (S, K.) — A great affair. (TA.) — The utmost of one's endeavour, or effort: (S, K:) power, or strength: (K:) pl. نَكَائِثٌ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيَّةَ بَعِيْرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also نَجِيَّةٌ.] — نَكِيَّةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — النَكِيَّةُ † The mind; the soul; syn. النَّفْسُ (S, K:) so called because the vexation of those things of which it is in need dissolve (تَنَكَّتْ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَكِيَّةِ Such a one is strong in mind. (S.) Pl. نَكَائِثٌ. (TA.)

نَكَتْ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نَكْتُ.] — نَكَتْ لِعَهْدٍ † One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.)

نَكْتُ: see مَنْكُوتٌ.

مَنْكُوتٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.)

نكح

1. نَكَحَ, (S, K, &c.,) aor. نَكَحَ, (Mqb, K,) and نَكَحَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used

poverty: forms of imprecation. (L.) — **نَكَدَ** Anything that brings evil upon the person whom it affects. (L.) See **نَكَدَ**.

نَكَدَ [Hard, strait, or difficult; applied to a man's life; (see 1); and to fortune, as in an ex. voce **إِبْدَ**.] — Water little in quantity. (L.) — **نَكَدَا**, in the Kur, [vii. 56,] accord. to the common reading, or **نَكَدَا**, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, **نَكَدَا** and **نَكَدَا**, means, accord. to Fr, *It [the herbage] will not come forth save with difficulty*: (L:) or, *scantily and unprofitably*. (Beyd.) — **نَكَدَ** (S, A, L, Msh, K,) and **نَكَدَ** and **نَكَدَ** and **نَكَدَ** (L, K) A man who is *unpropitious*, (L, K,) and *mean*, (L,) and *hard*, or *difficult*: (S, A, L, Msh, K:) and a people you term **أَنْكَادُ** and **مَنْكَدُ** (S, L, K) and **نَكَدَ** and **نَكَدَ**. (A.) — **نَكَدَ** and **نَكَدَ** A man that brings evil upon others. (L.)

نَكَدَ Hardness, or difficulty, in a mun. (A.) See **نَكَدَ**.

نَكَدَ أرضون نَكَدَ Lands possessing little goods. (L.) **نَكَدَ**: see **نَكَدَ**.

نَكَدَ — **نَكَدَا** A she-camel abounding with milk; (IF, L, K;) as also **نَكَدَ**: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L, K;) so **نَكَدَا** مَقْلَاتَ, of which the pls. occur in a verse of El-Kumeit cited voce **شَحَبَ**: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also **نَكَدَ**: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) **نَكَدَ** (S, L, K.) See also **مُنَكَدَا** — **أَنْكَدَ** Unfortunate; unlucky. (S.) See **نَكَدَ**.

نَكَدَ: see **مُنَكَدَ**.

نَكَدَ A small, or scanty, gift; (A, L, K;) as also **مُنَكَدَ**. (A.) — **مُنَكَدَ** A man having many askers and giving little: (TA:) or a man pressed with petitions; as also **مَعْرُودَ** and **مَشْفُودَ** and **مَعْجُوزَ**. (IAgr, L.)

نَكَدَ He came to him unwelcomely: or, empty: or, as Th says, it is correctly **مُنَكَدَا**, from **نَكَدَ**, though **أَنْكَدَا** as meaning "his wells became exhausted," has not been heard. (L.)

نكر

1. **نَكَرَ**: see 4, in several places. — **نَكَرَ**, inf. n. **نَكَارَ**, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَارَ**, below. — And, contr., *He possessed* meaning both *intelligence with craft*

and *forecast*; and simply *intelligence*, or *skill and knowledge*: or perhaps only the inf. n. of the verb in this sense is used: see **نَكَرَ**.] — **نَكَرَ** (a thing, or an affair,) was, or became, **مُنَكَرَ** [app. here meaning *disapproved*; or *bad*, *evil*, *abominable*, or *foul*; or *disallowed*]. (A.) — Also, (S, K,) inf. n. **نَكَارَ**, (TK,) or **نَكَرَ**, (TA,) **نَكَرَ** (a thing, or an affair,) was, or became, *difficult*, *hard*, *arduous*, or *severe*. (S, K.)*

2. **نَكَرَ**, (inf. n. **نَكَيرَ**, Msh,) *He changed, or altered, him or it*, (S, A, Msh, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] **أَلْزَمْنَا نَكَرًا** Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — [In grammar, *He made it* (a noun) *indeterminate*.]

3. **نَكَرَ**, (S, TA,) inf. n. **مُنَكَارَ**, (A, K,) *He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention*; syn. **دَاهَاهُ** and **خَادَعَهُ**: the inf. n. is also explained by **مُرَاوَعَهُ** as well as **مُخَادَعَهُ** [both of which signify the same]. (TA.) — Hence, (TA,) *He contended with him in fight*; (S, K;) and *in war, or hostility*. (A, K.) It is said of Moḥammad, by Abou-Sufyān (S, TA) Ibn-Harib, (TA,) **لَمْ يَنْكَرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ** (S, TA,) meaning, *He did not war with any one without being aided by terror* [cast into the hearts of his opponents]. (TA.) And one says, **بَيْنَهُمَا مُنَكَارَةٌ** Between them two is war, or hostility, (A, TA,*) and fighting. (TA.)

4. **نَكَرَ**, (S, A, Msh, K, &c.,) inf. n. **نَكَارَ**; (Msh, &c.;) and **نَكَرَ**, (S, A, Msh, K, &c.,) nor, (L,) or it does not admit the variations of tense like other verbs, (IKtt, Msh,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. **نَكَرَ** (K) and **نَكَرَ** and **نَكَرَ** (S, K) and **نَكَرَ**; (K;) and **نَكَرَ**; (S, M, A, K;) and **نَكَرَ**; (M, K;) signify the same; (S, A, Msh, K, &c.;) i. e., *He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it* (i. e. a thing, or an affair, IKtt, K) or *him* (a man, S); syn. **جَهَلَهُ**; (K, K;) or *contr. of عَرَفَهُ*: (S, IKtt, Msh;) [see also **نَكَارَ**:] some, however, say, the **نَكَرَ** has a more intensive signification than **أَنْكَرَ**: and some, that **نَكَرَ** has for its objective complement an object of the mind; and **أَنْكَرَ**, an object of the sight: (A, TA:) or [the converse is the case;] **نَكَرَ** has for its objective complement an object of the sight; and **أَنْكَرَ**, an object of the

mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] El-Aqshā says,

• وَأَنْكَرْتَنِي وَمَا كَانَ الَّذِي نَكَرْتُ •
• مِنَ الْحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلَا •

[And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] **لَمْ يَكُنْ لَهُمْ وَادٌّ مِنْهُمْ خِيفَةً** [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) **نَكَرَهُمْ** here signifies **أَنْكَرَهُمْ** (Jel:) or it means **مِنْهُمْ** **أَنْكَرَ ذَلِكَ مِنْهُمْ** [q. v. infra]. (Bd.) — **أَنْكَرَ** also signifies *He denied, or disacknowledged, it*; (L, art. **جحد**; [and this signification, as well as the first, may be meant to be indicated by those who say that **نَكَرَ** signifies the contr. of **عَرَفَهُ**]; [and so **نَكَرَ**; for] **نَكَرَ** signifies i. q. **جَحَدَ**, (S, TA,) and so **نَكَرَ** [which is an inf. n. of **نَكَرَ**]. (TA.) [In this sense it is doubly trans.:] you say, **أَنْكَرْتُهُ**, meaning, *I denied, or disacknowledged, to him his right*. (Msh.) The cause of **نَكَارَ** with the tongue is **نَكَارَ** with the mind, but sometimes the tongue denies, or disacknowledges, (**يُنَكَرُ**) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] **يَعْرِفُونَ نِعْمَةَ اللَّهِ ثُمَّ يُنْكِرُونَهَا** [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also **نَكَرَ**. — Also, *He deemed it strange, extraordinary, or improbable*. (MF, voce **عَجَبَ**.) — [Also *He denied, or negatived, it*. — *He disbelieved it*. — And *He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it*: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which he had brought to them, **نَكَرَهُمْ**, meaning, **أَنْكَرَ ذَلِكَ مِنْهُمْ**, meaning, *He deemed that conduct of their's evil, or disapproved it*: or, perhaps, *he did not know what that conduct of their's was, or what it indicated*: **نَكَرَ** and **أَنْكَرَ** and **أَنْكَرَ** [of which last see an ex. voce **تَبَيَّرَ**] signify the same. (Bd, xi. 73.) And you say, **أَنْكَرْتُ عَلَيْهِ فَعَلَهُ**, meaning, *I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed*: (Msh:) [and *I manifested, or showed, or declared, disapproval, or disallowance, of his*

deed: and in like manner, **أَنْكَرْتُ عَلَيْهِ**, elliptically; **فَعَلَهُ**, (his deed,) or **قَوْلَهُ**, (his saying,) or the like, being understood; like **عَبَّرَ عَلَيْهِ** for **فَعَلَهُ** or the like: see **نَكِيرٌ**. — **إِنْكَارٌ** also signifies The *changing* [a thing; like **تَنْكِيرٌ**]: (T, Mgh, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*: see **نَكِيرٌ**, which is syn. with it, but is a simple subst.]. (S, TA.) — **مَا أَكْثَرُهُ** *How great is his cunning!* meaning both *his intelligence and craft, and forecast*; and simply, *his intelligence, or skill and knowledge*. (TA.) And **مَا كَانَ أَكْثَرُهُ** *How great was his cunning, &c.* (TA.)

5. **تَنَكَّرَ** *He, or it, changed, or altered, himself, or itself; or became changed, or altered*; (S, A, Mgh, TA:) *to an unknown state*: (S, TA:) [*he assumed an unknown appearance: he disguised himself; or became disguised*:] *he became changed or altered in countenance by anger so that he who saw him did not know him*: (Har, p. 144:) or **تَنَكَّرَ** signifies the *changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*. (T, K.) — **إِيَّاكَ وَالتَّنَكُّرَ** *Avoid thou evil disposition*. (Mgh.) — **تَنَكَّرَ لِي** *Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner*. (A, TA.) [In art. **شَفَّ** in the K, **تَنَكَّرَ** occurs.]

6. **تَنَكَرَ**: see 4, first signification. — **تَنَكَرُوا** *He feigned ignorance*. (S, A, K.) — **تَنَكَرُوا** *They acted with mutual hostility*. (TS, A, K.)

10. **اِسْتَنَكَّرَ**: see 4, first signification, and also in the latter part. — **اِسْتَنَكَّرَ** also signifies The *inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves*; (K, TA:) *when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed*. (TA.)

نَكْرٌ: see **نَكِيرٌ**. — See also **نَكْرٌ**.

نَكْرٌ (S, K) and **نَكْرٌ** [but the former is the more common] and **نَكَارَةٌ** (S, A, K) and **نَكَارٌ** (A, K) *Cunning*; meaning both *intelligence mixed with craft and forecast*; and [simply] *intelligence, or sagacity, or skill and knowledge*; syn. **دَهَاءٌ**; (S, A, K;) and **فِطْنَةٌ**. (A, K.) See also **نَكْرٌ**. You say of a man who is intelligent and evil, or cunning, **كُنْزُهُ نَكْرٌ**, and **مَا أَشَدَّ نَكْرَهُ** [*How great is his cunning, &c.*] (S.) And **نَكْرُهُ مِنْ نَكْرِهِ**, and **نَكَارَتِهِ**, *He did it of his cunning, &c.* (TA.) And it is said in a trad. of Mo'awiyyeh, **إِنِّي لَأَكْثَرُهُ** *Verily I hate cunning (الدَّهَاءُ) in the man*. (TA.) — **نَكْرٌ**, as an epithet, applied

to a thing, or an affair, *Difficult, hard, arduous, or severe*; as also **نَكْرٌ** (M, A, K) and **نَكِيرٌ**: (TA:) and i.q. **مُنْكَرٌ**, q. v. (S, A, K.)

نَكْرٌ [app. *Difficulty, hardness, arduousness, or severity*]; a subst. from **نَكَرَ**, in the sense of **صَعَبٌ** [It was difficult, &c.]. (IKtt, TA.)

نَكْرٌ: see **نَكِيرٌ**, in two places.

نَكْرٌ and **نَكْرٌ** (S, K) and **نَكْرٌ** and **مُنْكَرٌ** (K,) epithets applied to a man, *Possessing cunning*; or *intelligence mixed with cunning and forecast*; (S, K;) and [simply] *intelligent, or skilful and knowing*: (K:) and so, applied to a woman, **نَكْرٌ** (K) and **نَكْرٌ** (L, TA [but this is probably a mistake for **نَكْرٌ**]) and **نَكْرَاءٌ**, but **نَكْرٌ** is not applied to a man in this sense, (Az, TA,) nor is **مُنْكَرَةٌ** to a woman: (TA:) pl. of the first and second (S, K,) and third, **أَنْكَارٌ**: (S, K:) and of the last, **مَنَاجِيرٌ**; (Sb, S, K:) or, applied to men, **مُنْكَرُونَ**; and to other things, **مَنَاجِيرٌ** [which is irreg.]. (Az, TA.) — Also, **نَكْرٌ** and **نَكْرٌ** *One who disapproves what is bad, evil, abominable, or foul*; expl. by **الَّذِي يَنْكُرُ الْمُنْكَرَ**: pl. as above. (S.)

نَكْرٌ: see **نَكْرٌ**: and **مُنْكَرٌ**. — See also **نَكْرٌ**, in two places.

نَكْرَةٌ a subst. from **إِنْكَارٌ** (K,) with which it is syn., [app. signifying (like **نَكْرَةٌ**) *Ignorance*: or *denial*: or *disapproval, or the like*]. (TK,) like **إِنْفَاقٌ** from **إِنْفَاقٌ**. (K.) It is said, in a certain trad, **كُنْتُ لِي أَشَدَّ نَكْرَةً**, (TA,) i.e. **إِنْكَارًا**, (TK,) [Thou wast to me most ignorant, &c.]

نَكْرَةٌ *Ignorance, &c.*, (**إِنْكَارٌ**), of a thing; (TA;) contr. of **مَعْرِفَةٌ**; (S, K;) and so **نَكَارَةٌ**; syn. **جَهَالَةٌ**; as in the phrase **فِيهِ نَكَارَةٌ** [*In him is ignorance*]. (A.) See also **نَكْرَةٌ**. — [As contr. of **مَعْرِفَةٌ**, it is also, in grammar, an epithet applied to a noun, signifying *Indeterminate, or indefinite*.]

نَكْرَاءٌ: see **مُنْكَرٌ**. — *A calamity*: (K:) *rigour, or severity, of fortune*; (A, TA;) as also [its dim.]. **نَكِيرَاءٌ**. (TA.) — See also **نَكْرٌ**. — And see **نَكْرٌ**.

نَكِيرٌ i.q. **إِنْكَارٌ** [in the sense of *Denial*]. (K.) It is said in the Kur, xlii. 46, **فَمَا تَكْفُرُ مِنْ نَكِيرٍ**, *And there shall be for you no [power of] denial of your sins*. (Bd, Jel.) And one says, **شَتِمَ فُلَانٌ فَمَا كَانَ عَنْدَهُ نَكِيرٌ** [*Such a one was reviled and he had no denial to make*]. (A.) — [Also, i.q. **إِنْكَارٌ** in the sense of *Disapproval, or the like*: and *manifestation thereof*. See what here follows.] — Also, i.q. **إِنْكَارٌ** in the sense of *The changing*

[a thing]: (T, Mgh, TA:) or the *changing what is مُنْكَرٌ* [here app. meaning *disapproved*]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] **فَكَيْفَ كَانَ نَكِيرِ** are explained as signifying *And how was my changing [of their condition]!* (TA:) or the meaning is, *and how was my manifestation of disapproval of their conduct*, (**إِنْكَارِ عَلَيْهِمْ**), by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that **نَكِيرَةٌ** [but in a MS. copy I find **نَكِيرٌ** and so in the CK] is a subst. from **تَنَكَّرَ** as signifying the *changing, or altering, one-self, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes*: but a different statement is found in the T: [see above:] and **نَكِيرَةٌ** is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See **نَكْرٌ**. — See also **مُنْكَرٌ**.

نَكَارَةٌ: see **نَكْرَةٌ**. — See also **نَكْرٌ**.

أَنْكَرٌ *Worse, and worst; more, and most, evil, abominable, or foul*. So it is explained as occurring in the Kur, [xxxi. 18,] **إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ** [*Verily the most abominable of voices is the voice of asses*]. (TA.) — See also **نَكْرٌ**: and the fem., **نَكْرَاءٌ**, see above.

مُنْكَرٌ contr. of **مَعْرُوفٌ** (K:) [an explanation including several significations, here following.] — [*Ignored, or unknown*; as also **مُنْكَوَرٌ**, for] **مُنْكَوَرٌ** is syn. with **مَجْبُورٌ** [the pass. part. n. of the verb by which **أَنْكَرَ** is explained by K and in the K]; (TA;) and **مُسْتَنْكَرٌ** signifies the same. (L.) For the pls. of **مُنْكَرٌ**, see **نَكْرٌ**. — [*Denied, or disacknowledged*. (See the verb.) — *Deemed strange, extraordinary, or improbable*. (See again the verb.)] — Any action *disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such*: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything *pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law*: (TA:) a saying, or an action, *unapproved, not approved, unaccepted, or not accepted, by God*: (KT:) *unbecoming, indecent, or indecorous*. (KL.) See **مَعْرُوفٌ**, voce **عَرَفَ**. **مُنْكَرٌ** and **نَكْرٌ** and **نَكْرٌ** (S, A, Mgh, K) and **نَكْرَاءٌ** (S, Mgh, K) are all syn., (S, A, Mgh, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying *a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or*

[And when the men see Yezed, thou seest them depressed in the necks, lowering the eyes] : (§:) thus the verse is related by Fr and Ks : Akh says, that it is allowable to say نَوَاصِبِ الْأَبْصَارِ, after the manner of the phrase جَحْرُ فُتَيْ حَرْبٍ ; [see art. حَرْب ;] and Ahmad Ibn-Yahya adds

ي in relating it; saying *نَوَاصِي الْأَبْصَارِ* (TA.) [See the remarks on *فَوَارِسُ*, pl. of *فَارِسٌ*.]

مُنْكَسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness; (IF, K;) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also *نُكْسٌ*. (TA.)

وَلَدٌ مُنْكَوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Mṣb, and so in a copy of the S.) See also *بَنَسٌ*. — *وَلَدٌ مُنْكَوسٌ* [Preposterous childbirth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. *يَتَنُ*. (S.) — *طَوَافٌ مُنْكَوسٌ* A circuiting of the Ka'bah performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — *قَرَأَ الْقُرْآنَ مُنْكَوسًا* He read or recited, the *Kur-án*, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the *مُعَوِّذَتَانِ* [or last two chapters], (TA,) and ending with the *فَاتِحَةُ* [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A'Obeid thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the *Kur-án* called the] *مُفَصَّلُ*; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the *Kur-án* by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — *مُنْكَوسٌ* also signifies *سُفْطٌ* *مُنْكَوسٌ* A receptacle of the kind called *سَفْطٌ* of which the contents have been taken out. (TA.) — *هُوَ مُنْكَوسٌ مِنَ الْمَنَافِيسِ* [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكس

1. *نَكَشَ الْبُحْرُ*, (S, A,) or *الرَّحِيَّةُ*, (K,) aor. - (Az, S, ISd, K) and *نُكْسٌ*, (IDrd, K,) inf. n. *نَكَشٌ*, (A,) He entirely exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (*حَمَاءٌ*) [in some of the

copies of the K, *حَبِيَّةٌ*, which is a mistranscription,]) and of clay; (A, K;) as also *نُكْسًا*. (Sgh, K.) Hence the saying, *فَلَانٌ بَحْرٌ لَا يَنْكَشُ*, (S, K*) + [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And *عِنْدَهُ شَجَاعَةٌ لَا تَنْكَشُ*, (S, TA) † He has courage which will not be exhausted: said of 'Alee, by a man of *Kureysh*. (TA.) — And *نَكَشَ الشَّيْءُ* He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K;) and the same, (ISd, A,) uor. and inf. n. as above, (M,) or *نَكَشَ مِنْهُ*, (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, *فَزَعٌ* is put by mistake for *فَرَعٌ*, in this explanation. TA.) One says, *إِتَّهَوْا إِلَى عَشْبٍ فَنَكَشُوهُ* They came at last to herbage, and consumed it. (S, TA.) And *لُعْمَةٌ نَكَشٌ* [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — *نَكَشٌ* also signifies † The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., *نَكَشَ عَنِ الْأُمُورِ*, meaning, He scrutinized, &c., affairs.] — And *نَكَشَانٌ* is like *نَكَشٌ* [but in what sense is not said]. (TA.)

8: see 1, first sentence.

نَكَشٌ + A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also *مُنْكَشٌ*. (IDrd, K.)

نَكَشٌ: see *نَكَشٌ*.

مِنْكَاشٌ a dial. form of *مِنْكَاشٌ*, but of weak authority. (TA.)

سَفْطٌ *مُنْكَوسٌ* A receptacle of the kind called *سَفْطٌ* of which the contents have been taken out. (TA.) — *هُوَ مُنْكَوسٌ مِنَ الْمَنَافِيسِ* [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص

1. *نَكَصَ عَنِ الْأَمْرِ*, (A, K,) [aor. -, and sometimes -, as will be shown below,] inf. n. *نُكُوصٌ*, (S, IF, A, Mṣb, K) and *نَكَصٌ*, (A, K) and *مُنْكَصٌ*, (K) and *نَكَصَانٌ*, (MA,) He receded, retired, or drew back from the thing, or affair; refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Mṣb, K;) as also *نَكَثَ* *عَنْهُ*. (Abou-Turab, TA.) You say also, *نَكَصَ*, (A,) *عَلَى عَقِبِهِ*, (S, Mṣb, K,) or *عَلَى عَقِبِهِ* aor. - (S, Mṣb) and -, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA.)

He turned back from a thing to which he had applied himself; (IDrd, S, A, Mṣb, K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the *Kur*, xxiii. 68.] Hence *نَكَصَ* [as syn. with *نَكَصَ*], though we have not heard it. (Mgh.)

8: see above.

حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاقِصٌ † [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.)

مُنْكَصٌ, (O, B, K,) like *مَقْعَدٌ*, (TA,) [in the CK, erroneously, *مُنْكَصٌ*,] A place to which one removes, withdraws, or retires afar off; syn. *مُنْتَهَى*. (O, B, K.) El-Aqshà says, praising 'Alkamah Ibn-'Olátheh,

• *أَعْلَمْتُ قَدْ جَبَرْتَنِي الْأُمُورُ* •
• *إِلَيْكَ وَمَا كَانَ لِي مُنْكَصٌ* •

[O 'Alkamah, affairs have compelled me to have recourse to thee, and there was not for me any place to which to retire. (TA.)

[نكظ, &c.]

See Supplement.]

نما

نَمًا and *نَمْرًا* Little lire. (Kr, K.) [See also *نَمَّةٌ*.]

نمت

نَمَتْ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.)

نمذج

نُمُودَجٌ (K, Mṣb &c.) and *أُنُمُودَجٌ*; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khaffjé and by Mṣr; and learned men, in early and in late times, have constantly used the word *انمودج* without any expression of disapproval; Z and El-Hasan Ibn-Rasheek El-Keyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo *نُمُونَةٌ* [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Mṣb:) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA:) a thing which shows the mode, or quality, or qualities, of another thing: (Mṣb:) an arabicized word, (K,) from [the Persian] *نموده*.

نمر

1. *نَمِرٌ*, aor. -, (S, K,) inf. n. *نَمَرٌ*, (S,) [It was,

or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the **نَمَس** [leopard or panther], (S, K,) spots being seen in their interstices. (S.) — See also 5, in three places.

2. **نَمَس**, inf. n. **تَنَمَسَ**, + *He, or it, changed, or altered, and rendered morose, his face.* (T.) — See also 5, in two places.

5. **تَمَر** [He made himself like a leopard or panther, in diversity of colours: see also 1]. Amr Ibn-Ma'adee-Kerib says,

* قَوْمٌ إِذَا لَبَسُوا الْحَدِيدَ

* سَدَّ تَنَمَرُوا حَلَقًا وَقَدًّا

[A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (**نَمَر**) in the diversity of colours of the iron [rings] and the thongs. (S.) — + *He made himself like the leopard or panther* (**نَمَر**, K, TA) in ill-nature: (TA:) † *he became angry*; as also **نَمَر**, (M,) aor. ٢, inf. n. **نَمَر**, (TA;) and **نَمَر**, (M:) † *he became evil in disposition*; as also **نَمَر**, (T:) † *he became angry and evil in disposition*; as also **نَمَر** and **نَمَر**, (IKtt, Sgh, K;) like the **نَمَر**: (TA:) † *he strained the voice in threatening*: (Sgh, K:) and **تَمَر لَهُ** † *he became ill-natured and altered to him, and threatened him*; because the **نَمَر** is never met otherwise than angry and ill-natured. (As, S, K.)

نَمَر: see **نَمَر**.

نَمَر: see **أَنَمَر**, throughout. — **نَمَر** (S, A, Mgh, K, &c.) and **نَمَر**, (M, A, Mgh, K,) which is a contraction of the former, (Mgh,) or a dial. form, (TA.) [The leopard;] a certain wild beast, (S, A, Mgh, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Mgh,) and bolder, (Mgh,) so called because of his **نَمَر** [or spots], (M, K,) being of divers colours, (M,) called in Persian **پَلَنَك**: (Mgh:) fem. with ٥: (S, Mgh:) pl. [of pauc.] **أَنَمَر** (M, K) and **أَنَمَر**, (M, Mgh, K,) and [of mult.] **نَمُور**, (S, M, Mgh, K,) held by Th to be pl. of **نَمَر**, (M,) and **نَمُورَة**, (Mgh, and so in some copies of the K) and **نَمَر**, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of **نَمُور**, (S,) and not mentioned by Sb, (M,) and **نَمَر**, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. **أَنَمَر**, (M,) and **نَمَر**, (M, K,) held by Th to be pl. of **نَمَر**, (M,) and **نَمَرَة**. (K.) As the **نَمَر** is one of the most abominable and malignant of wild beasts, one says, **لَيْسَ فُلَانٌ لِّفُلَانٍ جَلَدَ النَّمَرِ**, meaning, *Such a one became changed, or altered, to such*

a one; or met him in a morose manner: (IB:) or became very rancorous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the **نَمَر**, and then give orders for the slaying of him whom they desired to slay. (IB.) — See also **نَمَر**, throughout.

نَمَرَة A spot, or speck, of any colour whatever: pl. **نَمَر**. (M, K.)

نَمَرَة A garment of the kind called **بُرْدَة**, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called **شَمَلَة**, (M, K,) or **كَسَاء**, (A, Mgh, Mgh,) having white and black stripes, or lines, (M, Mgh, Mgh, K,) worn by the Arabs of the desert: (A, Mgh:) and a garment of the kind called **حَبْرَة**; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any **مَنْزَر**, of those worn by the Arabs of the desert, that is a striped **شَمَلَة**: (IAth:) or a striped **إِزَار** of wool; (TA;) pl. **نَمَار**: (IAth, Mgh:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Sa'ad, **نَبِطِي فِي حُبُوتِهِ أَغْرَابِي فِي نَمَرَتِهِ أَسَدٌ فِي تَأْمُوتِهِ** [A Nabathean in his hubrah (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemirah; a lion in his den]. (S.) — See also **نَمَر**.

نَمَر (T, S, M, A, K) and **نَمَر**, (M, K,) Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyran, M, K:) or increasing in quantity, syn. **نَامِر**, (As, T, TA,) or **زَاك**, (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (**زَاكٌ فِي الْمَاشِيَةِ نَامِر**, T, M,) whether sweet or not sweet. (M.) [As **زَاك** is coupled with **نَامِر**, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.] — **حَسَبَ نَمَر**, (S, M, A, K,) and **نَمَر**, (M, K,) † i. q. **زَاك** [see above]: (S, M, A, K:) pl. **أَنَمَار**. (M.)

أَنَمَر Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also **نَمَر**: (A:) fem. **نَمَرَة**; (M, A, K;) applied to a ewe or she-goat: (A:) pl. **نَمَر**: (A:) also **أَنَمَر** a horse, (S, K,) and an ostrich, (K,) variegated like the **نَمَر**, (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl.

as above: (S:) and a lion in which is dust-colour and blackness: and **نَمَر** a bird having black spots; also sometimes applied as an epithet to a horse such as is termed **بُرْقُون**. (TA.) Also, A collection of clouds of the colour of the **نَمَر**, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and **نَمَر** signifies a collection of clouds having marks like those of the **نَمَر**: or small portions near together: n. un. with ٥: (M:) or **نَمَرَة** signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is **نَمَر**. (K.) It is said in a proverb, **أَرْنَيْهَا نَمَرَة أَوْكَهَا مَطَرَة** [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Aboo-Dhuyb El-Hudhalec: (TA:) **نَمَرَة** is here like **خَضِرَاء** in the Kur, vi. 90, for **أَخْضَرَاء**: (Akh, S:) by rule, it should be **نَمَرَاء**, (K, TA,) fem. of **نَمَر**. (TA.) — See also **نَمَر**.

نَمَر: see **نَمَر**. [In the TA, voce **حَبْرَة**, it is applied as an epithet to a garment of the kind called **بُرْد**: and in the K, voce **حَبِير**, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see **نَمَرَة**.) or, as in the latter case, spotted.]

نمس

1. **نَمَس**, aor. ٢, inf. n. **نَمَسَ**, *He concealed it; namely, a secret.* (S.) See also 2. — *He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret*; (S;) as also **نَمَسَ**, (S, M, A, K,) inf. n. **نَمَسَة** (M, A) and **نَمَسَ**. (M.) You say, **مَا أَشَوْقَنِي إِلَى مَمَامَسَتِكَ** [How great is my desire, or longing, for thy secret discourse!] (A, TA.) — [And it seems to be indicated in the M, that **نَمَسَ**, aor. and inf. n. as above, signifies *He became a confidant, or acquainted with another's secrets.*] — [Hence, perhaps,] **نَمَسَ بَيْنَهُم**, inf. n. as above; (IAqr;) and **إِنْمَاسَ**, (IAqr, K,) inf. n. **إِنْمَاسَ**; (IAqr;) *He created discord, or dissension, among them, (IAqr, K,) and incited them one against another, or went about among them with calumnies.* (IAqr.) See also 2. — **نَمَسَ**, aor. ٢, inf. n. **نَمَسَ**, *It* (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) *became bad, or corrupt*, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) *became altered* (M, TA) and *bad, in the manner described above*: (TA:) and **نَمَسَ**, said of [the preparation made of churned milk called] **أَفْط**, *it became stinking, or fetid.* (TA.) See also 2, below.

2. **تَنَمَسَ**, (A, TA,) inf. n. **تَنَمَسَ**, *He*

(A, K,) *He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. نَمَسَ.* (A, K,* TA.) See also 1, first signification. — *نَمَسَ بِصَاحِبِهِ* *He calumniated his companion; syn. نَمَسَ بِهِ.* (A.) See also 1. — *نَمَسَ شَعْرَهُ* *His hair became befouled by oil.* (M.) See also 1, last sentence.

3. *نَامُوس* *He (a hunter) entered a lurking-place, or covert.* (K.) See also 7. — *نَمَسَهُ*: see *نَامَسَهُ*.

4. *نَمَسَ بَيْنَهُم*: see *انمَسَ بَيْنَهُم*.

5. *نَمَسَ* *He (a hunter) made for himself a lurking-place, or covert.* (A.) — *نَامُوس*: see *نَمَسَ بِهِ*.

7. *انَمَسَ*, of the measure *انفَعَلَ* (S, CK [in some copies of the K, *افتعل*, which is a mistake,]) *He concealed himself: (S, K:) or انمَسَ فِي الشَّيْءِ* signifies *he entered into the thing (M, IKtt) and concealed himself.* (IKtt.) See also one of the explanations of *نَامُوس*, in which this verb occurs: and see 3.

نَمِش [The ichneumon; so called in the present day;] *a certain small beast, (IKt, El-Farábec, S, M, Mgh, K,) broad, as though it were a piece of قَدِيد [or salted or sun-dried flesh-meat], (S,) found in the land of Egypt, (S, K,*) one of the most malignant of wild animals, (M,) that kills the [hind of serpent called] نُعْبَان: (IKt, El-Farábec, S, M, Mgh, K:) the keeper of vines or palm-trees or seed-produce (النَّاطِر) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it takes their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA:) or i.q. *ابْنُ عَرَسٍ* [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called *دَقَق* [q.v.]; (Mgh;) the beast called *دَنَه* [the Persian original of *دَقَق*]; [see *ابْنُ مَقْرُض*, in art. *قَرَض*]; called *نَمِش* from *نَمَس* in the first of the senses explained above: (A;) or i.q. *ظَلْبَان*: (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] *أَنَمَاس* (TA) and [of mult.] *نَمُوس*. (Mgh.) You say, *فِي النَّاسِ أَنَمَاس*, [app. meaning, *Among men are some that are malignant as the animals called أَنَمَاس*]. (A, TA.)*

نَمِش The odour of milk, and of grease or gravy; as also *نَمَس*. (M.)

نَمِش, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) *Bad, or corrupt, (A, TA,) so as to be slimy, ropy, or viscous; (TA;) altered, (M, TA,) and bad, in the manner described above: (TA:) and مُنَمِش, applied to أَقَط, [see 1, last signification,] stinking, or fetid. (TA.)*

نَمَاس: see *نَامُوس*.

نَوَامِيس *A secret: (Seer, M:) [pl. نَوَامِيس.] — [Hence, app., rather than from the Greek νόμος as some have supposed,] Revelation. So in a trad. respecting fines for bloodshed; in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [But see a remark on this signification in what follows.] — [And hence,] The law of God. (KT.) — [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by *الْإِحْتِيَال* *مَا يَتَمَسُّ بِهِ الرَّجُلُ مِنَ الْإِحْتِيَال*; (S;) or *مَا تَتَمَسُّ بِهِ مِنَ الْإِحْتِيَال*; (K [but here, app., *تَتَمَسُّ* is a mistake for *تَتَمَسُّ*]) *deceit; guile; circumvention. (A, TA.) You say, فَلَانٌ صَاحِبُ نَوَامِيس, and نَوَامِيس, Such a one is a person of deceit, &c., and of deceits, &c. (A, TA.) And hence the phrase نَوَامِيسُ الْحُكَمَاءَ [app. meaning The artifices of the wise men]. (TA.) — [Also, in post-classical writings, A man's honour, or reputation, which should be preserved inviolate; syn. عَرَض.] — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَل.] — *A confidant; one who possesses, or is acquainted with, secrets, or private affairs: (S, M, A, Mgh, Mgh, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Mgh, TA;) whom one acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S;) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَاسُوس signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i.e. "revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) *النَّامُوسُ* (A'Obeyd, S, M, Mgh, K,) or *النَّامُوسُ الْأَكْبَرُ* (A, TA,) is applied to [The angel] *Gabriel*; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no***

other is acquainted. (TA.) — *A repository (وَعَاء) of knowledge. (M.) — Skilful; intelligent. (K,* TA.) — One who enters into affairs with subtle artifice. (As, K,*) — A calumniator; syn. نَمَاس; (K;) as also نَمَاس. (A, K.) — A liar. (M.) — The lurking-place, or covert, (قُتْرَة, q.v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with *و* [نَامُوس]; but for what reason [says ISd] I know not. (M.) — A snare; syn. شَرَك: (K:) because it is concealed beneath the ground. (TA.) — The covert, or retreat, of a lion; as also نَامُوسَة. (K.) — The chamber, or cell, of a monk. (TA, K,* voce تَامُوز.)*

نَامُوسَة: see *نَامُوس*, last signification but one.

أَنَمَس *Of a dusky, or dingy, colour, (K,) [like the نَمِش, or ichneumon.] — Hence, [its pl.] is applied to [A certain species (namely the كُذْرِي) of] the kind of birds called قَطَا. (K.)*

نَمِش: see *نَمِش*.

نَمَاس *Entering a نَامُوس [or hunter's lurking-place]. (S.)*

نَمِش

1. *نَمِش*, aor. *نَمَشَ*, (K,) inf. n. *نَمِش*, (TA,) *He, or it, was, or became, speckled with white and black: or marked with spots upon the skin differing from it in colour. (K.) See نَمِش below. — نَمِشَة, inf. n. نَمِش, He variegated it; or decorated, or embellished, it; (TA;) [as also نَمِشَة, but app. in an intensive sense, for its inf. n.] تَمِيش is syn. with تَدْبِيج. (TA.) — [And hence, app.,] + *He mixed, or confounded, it; e. g., good speech with bad; as also the latter of these two words. (TA.)**

2: see 1, in two places.

نَمِش *A mark, trace, vestige, or relic. (TA.)*

نَمِش *White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.)*

نَمِش *Speckled with white and black; applied to a bull; (TA:) and so نَمِشَة; (Mgh, TA;) applied to a man. (Mgh.) You say, نَمِشَة, meaning, A wild bull, which has specks (S, TA) and lines, or streaks. (TA.) And نَمِشَة*

القَوَائِر *A bull having black lines, or streaks, in the legs.* (A.) And *عَنْزٌ نَهَشٌ* *A she-goat that is black speckled with white, or white speckled with black.* (TA.) — *سَيْفٌ نَيْشٌ* *A sword in which are diversified wavy streaks.* (A, K, TA.) — *بَعِيرٌ نَيْشٌ* *A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially;* (Ibn-'Abbād, K;) and so *نَيْشٌ*. (Ibn-'Abbād, TA.)

نَيْشٌ: fem. *نَيْشَاء*: see *نَيْشٌ*, in two places.

نَهَب

2. *نَهَبٌ* signifies The directing, or guiding, to a thing. (K.) You say, *مَنْ نَهَبَكَ عَلَى هَذَا الشَّيْءِ* *Who directed thee, or guided thee, to this thing?* syn. *وَلَدَّكَ عَلَيْهِ*. (Ibn-'Abbād.)

نَهَبٌ The facing, or outer covering, (ظَهْرَةٌ) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Msh, K) which is thrown over the [kind of vehicle called] *هَوْدَج*, (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Msh:) or a sort of dyed cloth, like *زَوْج*, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called *نَهَبٌ*: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the *سَفَط*: (Har, p. ٢٧٣ [but this I think doubtful:] pl. *أَنْهَابٌ* [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Msh, K) and *نَهَابٌ*. (IB, K.) — *A body of men* (S, Mgh, Msh, K) whose case is one; i. e. a class of men. (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) *خَيْرُ هَذِهِ الْأُمَّةِ الشَّيْطُ الْأَوْسَطُ* *The best of this people is the middle body thereof* (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, *يُلْحَقُ بِهِمُ الْآتَالِي وَتُوجَعُ إِلَيْهِمْ* [he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:] A'Obeid says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) — *A way*: (Msh, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K;) as also *نَهَبٌ*: (TA [so there written, without any syll. points:]) a tenet, or body of tenets, belief, creed,

opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, *إِذْرُ هَذَا الشَّيْءِ* *keep thou to this way.* (TA.) And *تَكَلَّمُوا عَلَى نَهَبٍ وَاحِدٍ* *They spoke according to one way, course, mode, or manner, &c.* (Mgh.) — *A sort, or species*, (Mgh, Msh, K,) of a thing, (K,) of goods or commodities, of learning or science, &c. (TA.) You say, *عِنْدِي مَتَاعٌ مِنْ هَذَا النَّهَبِ* *I have goods of this sort, or species.* (Mgh.) And *هَذَا مِنْ نَهَبٍ هَذَا* *This is of the sort, or species, of this.* (Msh.)

أَنْهَابٌ: see *نَهَبٌ*.

نَهَبٌ: see *نَهَبٌ*.

أَنْهَابٌ [A maher, or seller, of *أَنْهَابٌ*, pl. of *نَهَبٌ*:] a rel. n. from *نَهَبٌ*; as also *نَهَبٌ*: (K, TA:) the former [from the pl.,] like *أَنْصَارِي*: the latter from the sing., agreeably with analogy. (TA.)

[نَهَبٌ, &c.]

See Supplement.]

نَهَب

1. *نَهَبٌ*, aor. *نَهَبَ*; and *نَهَبَ*, aor. *نَهَبَ*; (S, K;) and *نَهَبَ*; (as in one copy of the S;) inf. n. *نَهَبٌ* (S, K) and *نَهَبٌ* (S) and *نَهَبٌ* (S, K) and *نَهَبٌ* (K) and *نَهَبٌ* (S, K) and *نَهَبٌ* (the last dev. from rule); (K;) *It (flesh-meat) was not, or did not become, thoroughly cooked.* (S, K.) — *مَا أَهْلَى مَا نَهَبُ* [I care not what is insufficiently cooked, of thy *نَهَبٌ*, nor what is thoroughly cooked: i. e. I care not whether evil or good befall thee]. (S, TA.) A proverb. (TA.) — *شَرِبَ حَتَّى نَهَبَ*, aor. *نَهَبَ*, *He drank till he was full.* (K, TA.)

4. *نَهَبٌ* (S, K) inf. n. *نَهَبٌ*, (S,) *He insufficiently cooked flesh-meat.* (S, K.) — *He did a thing not firmly, not soundly, not thoroughly.* (K.)

نَهَبٌ The state of being not thoroughly cooked. (TA.)

نَهَبٌ (S, K) and *نَهَبٌ* (S) *Insufficiently cooked flesh-meat.* (S, K.)

نَهَبٌ Satiated with food and with drink. (IAfr.)

نَهَبٌ: see *نَهَبٌ*.

نَهَب

1. *نَهَبٌ*, aor. *نَهَبَ*, and *نَهَبَ*, aor. *نَهَبَ*; (inf. n. *نَهَبٌ*; TA;) and *نَهَبٌ*; [and *نَهَبٌ*;] *He took the spoil, plunder, or booty.* (K.) *نَهَبٌ* is *The taking of spoil, plunder, or booty, by whomsoever will: you say* *نَهَبَ* *أَنْهَبَ* *فَأَنْهَبُوا*, and *نَهَبُوا*, and *نَهَبُوا*, which all signify the same, [and they took it as spoil]. (S.) — *نَهَبَ الْكَلْبُ*, aor. *نَهَبَ*, *The dog seized him (a man) by the tendon of his heel.* (S, K.) — *نَهَبُوا*; (S, K;) and *نَهَبُوا*, (K,) inf. n. *نَهَبَةٌ*; (TA;) *They carped at him in their speech, (S, K,) or, with their tongues, and spake roughly, harshly, or coarsely, to him: [as though they plundered him of his good name].* (A.)

3: see 1. — *نَهَبَ الْفَرَسُ الْفَرَسَ*, inf. n. *نَهَبَةٌ*, *The [one] horse emulated, or contended with, the [other] horse in running.* (TA: and agreeably with this the inf. n. is explained in the S and K.) — Used not only with reference to a horse. The Rájiz says,

نَهَبْتُ بِبَيْطَلٍ جُرُوبَ

[I emulated them, or contended with them, with a bucket that took up much water]. (S.) See also 6.

4. *نَهَبَ الرَّجُلُ مَالَهُ* (S) *The man allowed, or gave, his property to be taken as spoil, plunder, or booty.* (TA.) It is doubly trans.: you say *أَنْهَبْتُ زَيْدًا مَالَهُ* [I allowed Zeyd to take the property as spoil]. (Msh.) See 1. *نَهَبَ* *فُلَانًا* *He offered it, or exposed it, to such a one, [to be taken as spoil].* (TA.)

6. *نَهَبَ الْفَرَسَانِ* *The two horses emulated, or contended with, each other.* (TA.) See also 3. — *نَهَبَ الْهَيْئَةَ*, q. v. (TA, in art. جَشَع) *نَهَبَتِ الْإِبِلُ الْأَرْضَ* *The camels took much of the ground with their legs: (K:) [app. meaning, took wide strides over it: not, as rendered by Golius, "multum pulveris pedibus suis rapuerunt;" nor, as rendered by Freytag, "multum terræ pedibus abstulerunt"].* — *نَهَبَتِ الْإِبِلُ* *يَتَنَاهَبْنَ*, and *يَتَنَاهَبْنَ*, [The camels perform the night-journey with large strides]: and [in like manner] *نَهَبَتِ الْأَرْضَ*. Camels that do so are termed *إِبِلٌ نَوَاهِبٌ*. (A.)

8: see 1. — *نَهَبَ الْفَرَسُ الشَّوْطَ* *The horse gained the winning-post; or won the race.* (K, TA.)

نَهَبٌ Spoil; plunder; booty; (S, K;) as also *أَتَى لَهْ يَنْهَبُ* (TA, art. حَلَسَ) ex. *نَهَبَهُ* *he came to him with, or brought to him, spoil:*

(TA:) pl. نَهَابٌ (§, K) and نُهَبٌ (Nh, &c.): نُهَبٌ also signifies *the same*; and thus is similar to نَحَلَى, meaning عَطِيَّةٌ; and also signifies *what is allowed, or given, to be taken as spoil, plunder, or booty*; and thus is similar to غَمَرَى and رَقَبَى (IAth); and so نُهَبَةٌ (Mgh) [and نُهَبِيٌّ and نُهَبِيٌّ] a man, named Fizr, said of some goats which he drove forth, هِيَ النُهَبِيَّةُ, or النُهَبِيَّةُ, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one: (TA:) or نُهَبٌ signifies *what is taken as spoil, plunder, or booty*; or so taken by whomsoever will, of what is allowed to be so taken: syn. نُهَبٌ (Lh, K:) and نُهَبِيٌّ, *what is allowed to be so taken*; syn. إِسْرٌ مَا أَتَيْتُ (S:) or *what is taken as spoil, plunder, or booty*; syn. إِسْرٌ مَا نُهَبَ. (So in one copy of the S.) — [Hence] نُهَبٌ *An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a spoiling, or plundering.* (TA.) — أَحْرَزْتُ نُهَبِيَّ وَأَتَيْتُ النَّوَافِلَ, in a trad. of Aboo-Beker, means *I have accomplished what I had to perform of the prayers termed النوافل before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed النوافل.* (TA.) [He termed the وتر prayers نُهَبٌ because he performed them before the right time.] — نُهَبٌ † *A kind of رَفْضٌ [i. e., app., of running, with reference to a horse].* (Lh, K.)

نُهَبَةٌ and نُهَبِيٌّ (Lh, Mgh, Msh, K) and نُهَبِيٌّ and نُهَبِيٌّ (K) *Spoil, plunder, or booty; a thing taken as spoil: (Mgh, Msh:) and also Spoliation; a taking of spoil, plunder, or booty: (Mgh:) substs. from نُهَبَ: (K:) and substs. in the sense of انْتِهَابٌ: (Lh, Mgh:) نُهَبِيٌّ is explained in the Towsheeh as signifying the taking of a Muslim's property by force: it is said, [of Muhammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied قَدْ نُهَبَتْ أَوْلَيْسَ [Hast thou not forbidden spoliation?]; but he said إِنَّمَا نُهَبَتْ عَنْ نُهَبِيِّ الْعَاصِرِ [I have only forbidden soldiers' spoliation]. (TA.) See نُهَبٌ.*

نُهَبِيٌّ }
نُهَبِيٌّ }
نُهَبِيٌّ } : see نُهَبٌ and نُهَبَةٌ.

نُهَابَةٌ and نُهَابٌ [pl. of نُهَابٌ]: see 8.

نُهَبٌ A horse that excels in running: (K:) and in like manner an ass. (TA.)

نُهَبٌ What is sought, or sought after, quickly: syn. مَطْلُوبٌ مُعْجَلٌ. (K.)

نَهَب

1. نَهَبْتُ, aor. نَهَبْتُ, [contr. to analogy,] inf. n. نَهَبْتُ (§, K) and نَهَبْتُ (K) *He cried out, or uttered a cry: (TA:) [see انْتَهَى عَلَيْهِمْ voce زَنْبَرٌ:] he uttered the kind of sound termed زَنْبَرٌ [i. e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زَنْبَرٌ: (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i. q. زَحَرَ (K,) and طَحَرَ: (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.)*

النَّهَاتُ and النُّهَبُ and النُّهَبُ (thus the last is written accord. to the K, but it occurs in a verse written النُّهَبُ, TA, and in this latter manner it is written in the L,) *The lion.* (K.) — أَسَدٌ نَهَبْتُ, (§, L,) and مُنْهَبٌ (L,) [A lion uttering frequently a low growl]. (§, L.) — جِمَارٌ نَهَبْتُ † *An ass that brays much, or frequently.* (§, K.) — رَجُلٌ نَهَبْتُ † *A man that breathes hard; or emits the voice, or the breath, with a moaning.* (§, K.*). See مُطْلَعٌ.

النَّاهَةُ The throat; the guttur: (K:) so called because the sound termed نَهَبْتُ proceeds from it. (TA.)

النَّهَاتُ, and النُّهَبُ, and النُّهَبُ: see النَّهَاتُ.

نَهَجَ

1. نَهَجَ, (§, Msh, K) aor. نَهَجَ, inf. n. نَهَجٌ (Msh, K) and نَهَجٌ (§, K) *It (a road, or way, § and Msh, and an affair, TA,) became manifest, plainly apparent, or open: (§, K, Msh,) and so, with respect to a road, استنهجَ (K.) — نَهَجَ, (§, K, Msh,) and نَهَجَ (K, Msh,) He, or it, rendered (a road, § and Msh, and an affair, TA,) manifest, plainly apparent, or open: (§, K, Msh:) — إِعْمَلْ عَلَى مَا نَهَجْتَهُ لَكَ Do according to that which I have made manifest to thee. (§.) — نَهَجَ, aor. نَهَجَ, (inf. n. نَهَجَ; TA,) and نَهَجَ; It (attrition, TA) wore out, or rendered worn out, a garment. (K.) — نَهَجَ, aor. نَهَجَ, (A'Obeyd, §, K;) and نَهَجَ (K,) but this is disallowed by A'Obeyd, (§,) and نَهَجَ, and نَهَجَ (K;) It (a garment) became old and worn out: (K:) or نَهَجَ signifies it began to become worn out: (§:) and it became old and worn out, but without being rent in several parts. (TA.) نَهَجَ فِيهِ الْبَلَى [The effect of] attrition spread through it. (IAth.) — نَهَجَ الطَّرِيقُ He*

went along the road. (§, K.) — نَهَجَ, aor. نَهَجَ, inf. n. نَهَجَ (§, K;) and نَهَجَ, inf. n. نَهَجَةٌ (ISh); this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهَجَ, aor. نَهَجَ, (K,) inf. n. نَهَجَ; (L, in art. أَنْعَ;) and نَهَجَ, inf. n. نَهَجَ; (L;) He was out of breath; breathed short, or unintermittedly; panted; (§, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فَلَانٌ يَنْهَجُ فِي النَّفْسِ, فَلَانٌ يَنْهَجُ فَمَا أَذْرَى مَا أَنْهَجَهُ † Such a one is out of breath, or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (§.)

4. ضَرَبَهُ حَتَّى أَنْهَجَ He beat him until he became stretched along: or, until he wept: (TA:) [but probably بَكَى "he wept" is a mistake for بَلَى he became worn with the beating]. — أَنْهَجَ He, or it, caused him (a man, §, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (§, TA.) [See an ex. voce نَهَجَ.] He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c., (§, K,) and to become fatigued, or jaded. (TA.) — See 1, throughout.

10: see 1. — فَلَانٌ يَسْتَنْهَجُ سَبِيلَ فَلَانٍ (§, K.) Such a one follows the way of such a one. (§, K.)

نَهَجٌ (§, K,) and نَهَجٌ (L) and مَنَهَجٌ and مَنَهَجٌ (§, K) A manifest, plainly apparent, or open, road, or way: (§, L, K:) and so طَرِيقٌ نَهَجٌ: (TA, from a trad. pl. of the first نَهَجَاتٌ and نَهَجٌ and نَهَجٌ: (L:) [and of the third مَنَهَجَاتٌ]. — مَنَهَجٌ طَرِيقٌ نَهَجَةٌ Manifest roads, or ways. (L.) — And الطَّرِيقُ نَهَجٌ [The plain, or open, track of the road]. (M, K, in art. سَنَ.)

نَهَجَ: see نَهَجَ.

طَرِيقٌ نَهَجَةٌ: see نَهَجَ.

نَهَجَ and مَنَهَجَ: see نَهَجَ.

نَهَدَ

1. نَهَدَ, aor. نَهَدَ, (§, L, Msh, K,) and نَهَدَ, (Msh, K,) inf. n. نَهَدٌ (§, L, &c.,) It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant: (§, L, Msh, K:) or became full, (Munjid of Kr.) [See also نَهَبَ, and نَهَبَ;]

and see also نَاهِدٌ — نَهَدَتْ, aor. ٤, and ٥; and نَهَدَتْ, (inf. n. نَهْدٌ, TA.) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — نَهَدَتْ الْقِرْبَةُ The skin became nearly full. (A.) — نَهَدَتِ الدَّلْوُ, inf. n. نَهْدٌ, The bucket became nearly full. (A'Obeyd, L, TA.) — نَهَدَ, (M, L, K,) aor. ٤, (L,) inf. n. نَهْوٌ, (M, L,) and نَهْدٌ, (L,) He (a man) rose; (M, L;) i. q. نَهَضَ; (K;) or the latter signifies "he rose from sitting;" whereas the former signifies "he rose under any circumstances." (M, L.) — نَهَدَ لَهُ, (L,) and نَهَدَ لَهُ, (Th, L,) He rose to him. (Th, L.) — نَهَدَ, (A'Obeyd, L, K,) and نَهَدَ, (S, L, Mgh,) aor. ٤, (S, L, Mgh,) and ٥, (Mgh,) inf. n. نَهْدٌ (Mgh, K) and نَهْدٌ, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, L, Mgh;) i. q. نَهَضَ: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A'Obeyd, L, K.) — نَهَدَ, (IKtt,) inf. n. نَهْوٌ, (K,) It (a thing, IKtt) went, or went away, (مَضَى) in any case. (IKtt, K.) — نَهْدٌ also signifies The being strong. (TA.) — نَهْدٌ, aor. ٤, inf. n. نَهْوَةٌ, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) — نَهْدٌ, and نَهْدٌ, He honoured (عَظَّمَ) a gift. (IKtt, K.)

2: see 1, near the beginning.

3. نَاهِدُهُ, inf. n. مَنَاهِدَةٌ, i. q. نَاهَضَهُ; (S, A, L, Mgh, K;) He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — نَاهِدُهُ, inf. n. مَنَاهِدَةٌ, He contended or disputed with him, in an absolute sense. (TA.) — نَاهِدُهُمْ, [inf. n. مَنَاهِدَةٌ,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. — نَاهِدُهُ, inf. n. مَنَاهِدَةٌ, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مُسَاهِمَةٌ بِالْأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.)

4. انهد He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — نَاقَةٌ تَنهَدُ الْإِنَاءَ A she-camel that fills the vessel [with her milk]. (IAqr, L.) — انهدهُ He made him, or it, to rise. (L.) — See 1.

5. تنهدت He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.)

6. تَنَاهَدُوا They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Mgh.) — تَنَاهَدُوا; (S, Mgh, L, K;) and تَنَاهَدُوا, (L, Mgh,) inf. n. مَنَاهِدَةٌ; (Mgh;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakáshee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Mgh.) — تَنَاهَدُوا الشَّيْءَ They took the thing and shared it between them. (L.) — تَنَاهَدُوا They played together the game of morra, described in one of the explanations of نَاهِدُهُ. (S, TA, art. خروج.)

نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — A girl's or woman's breast: so called because of its prominence, or protuberance: (Mgh:) [pl. نَهْوٌ]. — كَعْتَبَ نَهْدٌ A pubes swelling forth, or prominent: opposed to هَدَبٌ. (L.) — شَابَ نَهْدٌ A strong, bulky, youth, or young man. (L, from a trad.) — نَهْدٌ A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — نَهْدٌ A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ة. (L.) — نَهْدُ الْقَدَالِ, and الْقَصِيرَى, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — النَّهْدُ and النَّهْدُ The lion: (K:) from نَهْوٌ in the sense of نُحُوضٌ and قُوَّةٌ. (TA.) — نَهْدٌ Aid; assistance. (L.) See نَهْدٌ. — طَوَّعَ نَهْدَهُ مَعَ الْقَوْمِ He aided, or assisted, the people. (L.) — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. — And see نَهْدٌ.

نَهْدٌ (L, K) and sometimes نَهْدٌ (K,) or the latter signifies the action described in the following explanation, (L.) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, هَاتِ نَهْدَكَ Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.)

نَهْدَانِ or نَهْدَانِ, (S, L, K,) fem. نَهْدَى and

نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds full. (K.)

نَهْدٌ مِائَةٌ The amount, or number, of a hundred. (K.)

نَهْدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also نَهْدَةٌ and نَهْدٌ: (L:) or نَهْدَةٌ signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHát, L:) or نَهْدَةٌ نَهْدَةٌ fresh butter expressed from a skin by squeezing it. (L, art. زَعْد.)

نَهْدَةٌ: see نَهْدٌ. — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K.)

نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. نَوَاهِدٌ; which denotes more than فَوَالِكٌ. (A'Obeyd, L.) — Also, and نَاهِدَةٌ (S, L, Mgh, K) and نَهْدَةٌ, (L, K,) or مَنَهْدَةٌ, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Mgh, K:) or a woman whose breasts have become full: (Munjid of Kr:) pl. نَوَاهِدٌ. (Mgh.) — نَوَاهِدٌ A boy nearly come to the age of puberty. (A.) — نَاهِدٌ Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. نَهْدٌ. (Mgh.) — See نَهْدٌ.

نَاهِدٌ: see نَاهِدَةٌ.

نَهْدَةٌ [fem. of أَنَهْدٌ] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called نَفْحَةٌ, but more flat and extensive: (L, art. نَفْحٌ) it is used as an epithet; but not the masc. أَنَهْدٌ. (L.) — هُوَ أَتْنَدُ الْقَوْمِ He is the strongest and hardest of the people. (R.)

نَاهِدٌ: see مَنَهْدٌ.

نهر

1. نَهَرَ, (S, Mgh,) aor. ٤, (Mgh,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَهْرٌ [or channel like that of a river]. (S.) See also 10. — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also استنهر, (S,) or تنهر. (TA.) — It (blood) flowed with force: (Mgh:)

and **أَنْهَرَ** it (blood) *flowed* (K, TA) *like a river*: (TA:) and the latter also, *it (a vein) flowed and would not stop*; (K, TA;) meaning, *it flowed like a river*; (TA;) as also **انتهر**: (Sgh, K, TA:) and **انهر** also signifies the same said of the belly; (TA;) or *it (the belly) became loose, or relaxed*; or *it discharged itself*; (JK;) as also **انتهر**. (JK, K.) — **نَهَرَ**, (S, K,) aor. **نَهَرَ**, (K,) inf. n. **نَهْرٌ**, (TA,) *He (a man, S) dug a نَهْرٌ [or channel for a river]: (S, TA:) he made a نَهْرٌ [or river] to run, or flow.* (K, TA.) — **نَهَرَ**, inf. n. **نَهْرٌ**, *He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time.* (TA.) — **نَهَرَ**, (S, Mgh, Mjb, K, &c.,) aor. **نَهَرَ**, inf. n. **نَهْرٌ**; (TA;) and **انتهره**: (S, Mgh, Mjb, K, &c.,) *He chid him; he checked him, restrained him, or forbade him, with rough speech*; syn. **زَجَرَهُ**, (Mgh, Mjb, K, and so in a copy of the S,) or **زَبَرَهُ**, (as in another copy of the S,) **بِكَلَامٍ غَلِيظٍ**: (Mgh:) *he addressed him with chiding speech*, (JK, A,) *forbidding him from doing evil.* (JK. [in the TA, citing the last explanation from the T, **عَنْ خَبَرٍ** is erroneously put for **عَنْ شَرٍّ**].) It is said in the Kur, [xciii. 10,] **وَأَمَّا السَّائِلُ فَلَا تَنْهَرْ** [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., **مَنْ أَتَنَهَرَ صَاحِبَ بَذْعَةٍ مَلَأَ اللَّهُ قَلْبَهُ أَمْنًا وَابْهَانًا وَأَمَّنَهُ اللَّهُ** [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.)

4: see 1, in three places. — † *He made blood to flow*: (S:) or *to appear and flow*: (K:) or *to flow amply and copiously*: (Mgh:) or *to flow with force*: (Mjb:) or *he poured it forth copiously*. (TA.) It is said in a trad., **أَنْهَرَ الدَّمَ**, **بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنٍّ أَوْ ظَفِيرٍ** [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Mjb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — † *He made it wide*; (S, K;) namely, a spear-wound or the like, (S, TA,) or a **نَهْرٌ** [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) — *He was, or became, in day-time*: (S, K, TA:) *he entered upon day-time*: (MS:) from **النَّهَارُ**. (S.)

8: see 1, in five places.

10: see 1. — *It (a river [in the CK **النَّهْرُ** is put by mistake for **النَّهْرُ**]) took a place*, (JK,) or *a settled place*, (K,) *for its channel*. (JK, K.) — *It (a thing) became wide*. (S.)

نَهْرٌ and **نَهْرٌ** (S, A, Mgh, Mjb, K) *A channel*

in which water runs: (A, K:) so most say: or *the water itself [that runs therein; i.e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical, † the trench or channel [in which it runs]: (Mjb, TA:) pl. [of pauc.] **أَنْهَرٌ**, (Mjb, K,) a pl. of the former, (Mjb,) and **أَنْهَارٌ**, (S, Mjb, K,) a pl. of the latter, (Mjb,) [but used as a pl. of either, both of pauc. and of mult., and the most common of all the pls.,] and **نَهْرٌ**, (Mjb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Mjb,) or **نَهْرٌ**, (as in some copies of the K and in the TA,) and **نَهْرٌ**. (IAar, K.) You say, **جَرَى النَّهْرُ** [The river ran, or flowed]; like as you say, **نَهْرٌ كَثِيرُ الْمَاءِ**. (Mjb.) And **جَرَى الْمِيزَابُ** [A channel of running water having much water]. (A.) And **نَهْرٌ** is also used in a pl. sense; as in the Kur, [liv. 54,] **فِي جَنَّاتٍ وَنَهَرٍ** [In gardens and among rivers], i.e., **أَنْهَارٍ**; like the phrase in the Kur, [same chap. verse 45,] **وَيُؤْتُونَ الدُّبُرَ**, (Fr, S,) meaning **الْأَدْبَارُ**: (Fr, TA:) but it is otherwise explained. (S.) See **نَهْرٌ** below.*

نَهْرٌ: see **نَهْرٌ**, in two places. — *Amplitude*: (K:) or *light and amplitude*: so, accord. to some, in the Kur, liv. 54, differently explained above: see **نَهْرٌ**: (S, TA:) or, accord. to Th, **نَهْرٌ** is a pl. [or rather quasi-pl.] of **نَهْرٌ**, which is a pl. of **نَهَارٌ**. (TA.)

نَهْرٌ *Much*; (TA;) as also **نَهِيرٌ**; (K, TA;) both applied to water. (TA.) — *A wide نَهْرٌ [or river, or channel in which water runs].* (K.) — *صَاحِبُ نَهَارٍ* *A man of day-time*; syn. **نَهَارٌ**; (S, K;) *who makes inroads or incursions into the territories of enemies therein*: (S:) or *who works therein*: (A:) a kind of rel. n.; as is shown by the ex.

• **لَسْتُ بِلَيْلِي وَلَكِنِّي نَهْرٌ**
• **لَا أُدْبِجُ الْقَيْلَ وَلَكِنِّي أَنْهَرٌ**

[I am not one of the night-time, but I am one of the day-time: I do not journey in the night, but I go forth early in the morning]: as though he said **نَهَارِي**. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — See also **نَهْرٌ**.

نَهَارٌ *Day*; or *day-time*; contr. of **لَيْلٌ**: (S, TA:) or *broad daylight*, (Mgh,) *from sunrise to sunset*: (Mgh, Mjb, K:) this is the original signification: (TA:) or this is the signification in the vulgar conventional language: but in the classical language it signifies the *time from the rising of the dawn to sunset*: (Mjb:) or the *light*

between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trad., it is the whiteness of the **نَهَار**, and the blackness of the **لَيْل**; and there is nothing intervening between the **لَيْل** and the **نَهَار**: but sometimes the Arabs amplified, and applied **نَهَار** to the time from the clear shining of the dawn to the setting [of the sun]: (Mjb:) or (so accord. to the TA, but in some copies of the K, and) the spreading of the light [which is a cause] of sight, and its dispersion: (K:) in this explanation in the L, in the place of **وَأَقْتَرَفَهُ** we find **وَأَجْتَمَعَهُ** [and its collecting together]: (TA:) it is also syn. with **يَوْمٌ**; and is so when used without restriction in the non-fundamental sciences of religion, (الفروع) as in the phrases **صُمْ نَهَارًا** [fast thou a day] and **اعْمَلْ نَهَارًا** [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to **يَوْمٌ**, governing the latter in the gen. case: (Mjb:) it has no proper dual, (Mgh, Mjb,) and no proper pl., (S, Mgh, Mjb, K,) like **سَرَابٌ** and **عَذَابٌ**; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, **أَعْدِبَةٌ**; (MF:) [and respecting the latter see **سَرَابٌ**, with **ش**;] [for] **نَهَار** is a name applied to *every يَوْمٌ* [or day]; and **لَيْلٌ**, to every *لَيْلَةٌ* [or night]: one does not say **نَهَارَانِ**, nor **نَهَارٌ وَلَيْلَانِ**: but the sing. of **نَهَار** is **يَوْمٌ**: (TA:) and the dual, **يَوْمَانِ**: (Mjb, TA:) and the pl., **يَوْمٌ**: (Mjb:) and the contr. of **يَوْمٌ** is **لَيْلَةٌ**: so says Az, on the authority of AHeyth: (TA:) or it has pls.; namely, **أَنْهَرٌ**, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons **أَنْهَرَةٌ**, (TA,) [also a pl. of pauc.,] and **نَهْرٌ**, (S, Mgh, Mjb, K,) a pl. of mult. (S.) [See also **نَهْرٌ**.] Ibn-Keysán cites the following ex.,

• **لَوْ لَا التَّرِيدَانِ لَمَتْنَا بِالضُّمْرِ**
• **تَرِيدٌ لَيْلٍ وَتَرِيدٌ بِالنَّهْرِ**

[Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.)

نَهْرٌ: see **نَهْرٌ**.

نَهَارِي: see **نَهْرٌ**. — *Food that is eaten in the beginning of the day*. (TA.)

نَهَارٌ, and **نَهْرٌ**, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, TA,) as the epithet in **لَيْلٌ**. (TA.)

مَنْهَرٌ *The place of a river*. (T, TA.) — *A place which the water hollows out in a نَهْرٌ [or channel of a river].* (K.) — *A cleft*, (K, TA,) or *hole*, (TA,) *in a fortress, passing through [the wall], whence water runs*, (K, TA,) or *by which water enters*: (TA:) pl. **مَنْهَرَاتٌ**. (TA.)

نَهَسَ

1. نَهَسَ, aor. نَهَسَ, (Msb, TA,) inf. n. نَهَسٌ, (Msb, TA,) *He rose to take a thing with his extended hand.* (Msb, JK, TA.) *He took a thing with his extended hand.* (JK, TA.) See also 3 and 8. — نَهَسَ الشَّيْءُ *The thing became near.* (K.) See also 3, in two places.

3. نَاهَزَهُ, inf. n. مُنَاهِزَةٌ, *He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him.* (TA.) You say, نَاهَزَ الصَّبُّ *He made haste to get before the game, or object of the chase, (K, TA,) and seized it before its escape.* (TA.) And نَاهَزْتُمُ الْفُرَصَ *[I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like].* (S, A.) A poet says,

• نَاهَزْتُمُ بِنَيْطَلٍ جُرُوفَ •

[I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (S.) — Also, (K,) inf. n. as above, (TA,) *He approached it; drew near to it; nearly attained to it;* (K, TA;) as also نَهَزَهُ. (TA.) You say, نَاهَزَ الْبُتُوفَ, (S, Msb,) and الْحُلُمَ, (A, TA,) *He (a boy, S, Msb) approached, drew near to, or nearly attained to, puberty.* (S, A, Msb.) And نَاهَزَ الْخَمْسِينَ *[He approached, or nearly attained to, the age of fifty].* (A, TA.) And نَاهَزَ لِلْغَطَامِ, (A, Msb,) inf. n. as above, (Msb,) *He (a child) approached, or drew near to, the [time of] weaning;* (A, Msb;) as also نَهَزَ لَهُ, (Msb, TA,) aor. نَهَسَ. (Msb.) — See also 8.

6. تَنَاهَزَا *They strove together, or made haste, each to be, or get, before the other.* (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدٍ كَذَا *They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country.* (S, TA.) And تَنَاهَزُوا الْفُرَصَ *[They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.]* (A.)

8. اِتَّهَزَ الْفُرَصَةَ *He took, or seized, [or availed himself of,] the opportunity; syn. اِغْتَنَمَهَا* (S, A, K:) or *he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it.* (Msb.) You say, اِتَّهَزَهَا قَدْ اُمْتَنَنْتَكَ قَبْلَ الْفَوْتِ *[Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof].* (TA.) And اِتَّهَزَ اِقْرَضِيكَ *[Take thou, or seize thou, the opportunity; for it hath offered itself to thee].* (A, TA.) Also, اِتَّهَزَهَا *He took it, or them,*

[but to what the pronoun refers is not shown,] *with his extended hand, from a near spot; and so* نَاهَزَهَا. (TA.) And اِتَّهَزَ الشَّيْءُ *He accepted the thing, and hastened to take it with his extended hand.* (TA.)

نَهْزَةٌ *An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ.* (S, K.) — *A thing that offers itself to one as a prey, or spoil.* (JK, L.) You say, فُلَانٌ نَهْزَةُ الْمُخْتَلِسِ *[Such a one is the prey of the matcher]; meaning, such a one is the prey of every one.* (L.) And هَذِهِ نَهْزَةٌ فَاسْتَلْسِلْهَا *[This is a thing that offers itself as a prey, therefore snatch thou it.]* (A.)

نَاهِزٌ *Approaching, or near, to the time of weaning; applied to a boy; (JK, Msb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with 3.* (JK, Msb.)

نَهَسَ

1. نَهَسَهُ, (S, A, Msb, K,) aor. نَهَسَ (Msb, K, MS) and نَهَسَ; (Msb;) and نَهَسَهُ, aor. نَهَسَ; (Fr, K;) inf. n. نَهَسٌ (S, Msb, TA) and نَهَسَ; (TA;) *He (a man, S, Msb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Msb, K,) to eat it, (Msb,) and plucked it off; (A, K;) as also اِتَّهَسَهُ (S:) and he ate it off from a bone (نَعْرَقَهُ) with his fore teeth: (Lh, TA:) or he pulled it off with the central incisors, to eat it: (TA:) and he took it with the fore part of his mouth; as also اِتَّهَسَهُ (A:) or he took it with his mouth: (IAth, TA:) or he took it with his mouth to bite it and make a mark upon it without wounding it: (TA, art. نَهَسَ:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed 3; and thus, only, it is mentioned by Isk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, اِتَّهَسَهُ and نَهَسَهُ; (Msb;) [and J says, the نَهَسَ of the serpent is the same as its نَهَسَ; (S;) you say نَهَسَتْهُ الْحَيَّةُ in the sense of نَهَسَتْهُ [the serpent bit him]: (Z, Sgh:) others say that the verbs are with 3 and 3 throughout; and thus says IF on the authority of Aq: Az cites Lth as saying that نَهَسَ, with the pointed 3, signifies taking, or reaching, from a distance, like the نَهَسَ of the serpent; and نَهَسَ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أَصْرَاسَ: IKoot says, like Lth, that*

one says of the serpent (الْحَيَّةُ), نَهَسَتْهُ, with the pointed 3; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Msb.)

3: see 1, in three places.

نَهَسَ: see نَهَسَ, in two places.

نَهَسَ: see مَنَهَسَ, in two places.

نَهَّاسٌ *A dog that is wont to bite; (Msb;) and نَهَّاسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Msb.) — A lion; as also نَهَّاسٌ and مَنَهَسٌ. (K.) — A wolf. (TA.)*

مَنَهَسٌ *A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, TA:) pl. مَنَاهِسٌ. (TA.) You say, أَرْضٌ مَنَاهِسٌ *Land abounding in such places.* (TA.)*

نَهَّاسٌ: see مَنَهَسٌ.

مَنَهَسٌ *A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones;] as also نَهَّاسٌ. (TA.) You say also, مَنَهَسٌ الْقَدَمَيْنِ, (A, K,) or الْقَدَمَيْنِ, (TA,) *A man (TA) having little flesh upon the feet, (A, K, TA,) or upon the ankles. (TA.) And وَطِيفٌ نَهَّاسٌ [A shank of a quadruped] light of flesh.* (TA.) See also مَنَهَسٌ.*

نَهَسَ

1. نَهَسَهُ, (S, K,) aor. نَهَسَ, (K,) inf. n. نَهَسٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. *He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.] (TA:) or he took it (namely flesh or flesh-meat) with his fore teeth: (S:) and so accord. to some, اِتَّهَسَهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ. (K:) you say, نَهَسَتْهُ الْحَيَّةُ *the serpent bit him.* (S.) And He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أَصْرَاسَ: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهَسَ is less than نَهَسَ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نَهَسَ of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نَهَسَ.] — نَهَسَهُ الدَّهْرُ فَاحْتَاكَ (IAqr, S, K) *Time, or fortune, bit him, so that he became in want.* (TA.) — نَهَسَتْ وَجْهَهَا *She (a woman) seized the flesh of her face with her nails.* (TA.) — نَهَسَهُ*

also signifies † *He, or it, harassed, distressed, fatigued, or wearied him.* (IAth.) — **نَهَشَ**, inf. n. as above, † *He became emaciated, or lean: and أَعْضَادُنَا † our arms from the elbow upwards became emaciated: (TA:) and نَهَشَتْ † his arms from the elbow upwards became slender, (ISh, K, [but in the CK دَقَّتَا is put by mistake for دَقَّتَا]) and their flesh became little. (ISh.)*

8: see 1, in the first and last sentences.

مَنْهَوْشٌ: see **نَهَشَ**.

نَهَشَ: see **مَنْهَوْشٌ**, in five places. — As an epithet applied to a camel, i. q. **نَهَشٌ**, (Ibn-'Abbād, K,) as explained in art. **نَمَشَ**. (Ibn-'Abbād, TA.)

نَهَشَ: see **مَنْهَوْشٌ**.

مَنْهَوْشٌ † A man harassed, distressed, fatigued, or wearied: (S, IAth, K:) † bitten by time, or fortune, so as to be in want, (IAqr, S, K, TA,) † and emaciated, or lean: or having little flesh, even if fat: or light; as also **نَهَشٌ** and **نَهَشٌ** and **نَهَشٌ**. (TA.) Applied to the pudendum muliebre, † *Having little flesh; as also نَهَشٌ*. (TA.) And in like manner, **مَنْهَوْشُ الْفَخَذَيْنِ** † *Emaciated, or lean, in the thighs.* (TA.) And **مَنْهَوْشُ الْقَدَمَيْنِ** † *A man having little flesh upon the feet.* (IAqr, K.) And **نَهَشٌ** † *light in the arms, or fore legs; (S, K, TA;) as though from نَهَشَ الْحَيَّةُ † نَهَشَ: (S:) and so نَهَشَ الْقَوَائِرُ † light in the legs, (K, TA,) in passing along, and having little flesh upon them; (TA;) as also نَهَشَ الْمَشَاشِ. (S, TA.) [But see also مَشَاشٌ.]*

مَنْهَشَةٌ A woman scratching her face in affliction or misfortune. (K, TA.) Such Moḥammad cursed. (TA.)

نَهَشَ

1. **نَهَشَ**, aor. -, inf. n. **نَهَوْشٌ** (S, A, Mgh, Mgh, K) and **نَهَشَ**, (S, A, K,) *He rose, or stood up, syn. اِرْتَفَعَ*, (Mgh,) or **قَامَ**, (S, Mgh, O, K,) *from his place; (Mgh;) as also نَهَشَ*, syn. **قَامَ**: (IAqr:) or the former, *he quitted a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from نَهَدَ*, which signifies “he rose” under any circumstances: (M, L, in art. **نَهَدَ**;) [and *he rose and went: or he rose and hastened, as shown below: and نَهَشَ*, *he was, or became, made, or excited, to rise, or stand up; quasi-pass. of أَتَهَشَ. (S.) You say, نَهَشَ إِلَيْهِ He rose, or stood up, to him: (Mgh;) and لَأَمْرٍ*

[to do, or perform, an affair]. (S, K,*) And **نَهَشَ إِلَى الْعَدُوِّ** *He [rose and] sped, or hastened, to, or towards, the enemy. (Mgh.) [See also نَهَشْنَا نَهَشْنَا إِلَى الْقَوْمِ and نَهَشْنَا إِلَى الْقَوْمِ* *We rose and sped, or hastened, to, or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jasfaree.) And نَهَضُوا and نَهَضُوا لِلْقِتَالِ signify the same as نَهَضُوا* [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — † *It (a plant) stood erect; or became strong and erect. (S, A, K.) — † It (a bird) spread, or expanded, its wings to fly. (S, A, Mgh, K.) You say, فَرَّخَ عَاجِزُ النَّهْشِ [A young bird lacking the power of spreading its wings to fly]. (A, TA.) [See an ex. in a verse of El-Ḥoteifāh cited in the first paragraph of art. خَلَفَ.] نَهَشَتْ (K in art. جَشَأَ, &c.) and نَهَشَتْ نَفْسَهُ — (S in the same art., and A in art. جَشَأَ, &c.) signify [the same, i. e.] † *His soul, or stomach, heaved, &c.* (S, A, K, in the arts. above mentioned.) — **نَهَشَ الشَّيْبُ فِي الشَّبَابِ** † *Hoariness arose in youth.* (A, TA.) As cites the following verse from an anonymous poet:*

• تَنْهَيْشُ الرِّعْدَةِ فِي ظَهْرِي •
• مِنْ لَدُنِ الظُّهْرِ إِلَى الْعَصْرِ •
† [Tremor arises in my little back from the time of noon to the little evening]. (TA.)

3. **نَهَضَ**, (S, A, &c.,) inf. n. **مَنْهَضَةٌ**, (TA,) *He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قَاوَمَهُ*; (S, Mgh, K;) namely his adversary. (A, Mgh.)

4. **نَهَضَ** *He made him, or excited him, to rise, or stand up: (S, A, K, TA:) or he roused him, or put him in motion to rise. (TA.) You say also, اِنْتَهَضْتُهُ † لِلْأَمْرِ*, [if this be not a mistranscription for اِنْتَهَضْتُهُ,] *I made him to rise to [do, or perform,] the affair. (Mgh.) And اِنْتَهَضَ عَلَى* *He strengthened him to rise, and do, or perform, the thing. (TA.) — اِنْتَهَضَ الْقِرْبَةُ † He nearly filled the water-skin [so as to make it rise]. (K, TA.) — اِنْتَهَضَتِ الرِّيحُ السَّحَابَ † The wind bore and drove along the cloud, or clouds. (TA.)*

6. **تَنَاهَضُوا** (S, A, Mgh, K) *They rose, one with another, or one against another, and withstood, or opposed, one another, in war, or battle: (Mgh:) or each party of them rose and hastened (نَهَشَ) to, or towards, the other, in war, or battle. (S, K,*) See also 1.*

8: see 1, in four places: — and see 4.

10. **اِسْتَنْهَضَهُ لِأَمْرٍ كَذَا** *He ordered him, or commanded him, to rise to [do, or perform,] such an*

affair. (S, K,) [And اِسْتَنْهَضَهُ فِي أَمْرٍ He sent him on an affair, to perform it.]*

نَهَضَةٌ [inf. n. of un. of 1; *A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Mgh.) You say, جَاءَتْ مِنْهُ نَهَضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهَضَةٌ, *There was [a rising, or] a motion, or movement, on his part, (Mgh,) لِمَحَلٍّ [to such a place], (A, TA,) or إِلَى كَذَا [to, or towards, such a thing]. (Mgh.) And هُوَ كَثِيرٌ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — Also, † Power, or ability; and strength. (TA.)**

نَهَضَةٌ [The art of rising, or standing up: or the state of being made, or excited, to rise, or stand up:] a subst. from اِنْتَهَضَ. (TA.)

نَهَاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] quick in motion. (Expos. of the Mo'allakāt, printed at Calcutta, p. ٧٠) — هُوَ نَهَاضٌ بِهَؤُلَاءِ † [app. *He is wont to rise with these, for their assistance: see نَاهِضَةٌ. (A, TA.) — هُوَ نَهَاضٌ بِبَزْلَاءِ*: see art. بَزَل.

نَاهِضٌ [act. part. n. of 1, *Rising, or standing up: &c.*] — † *Energetic, sharp, vigorous, or effective, in his agency, or work. (TA.) — † A young bird whose wings have become complete, (S, A, Mgh,) or whose wing has become complete, (K,) and which has risen, (S,) or is able, (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) or that has spread its wings to fly; or that has raised itself to quit its place: applied by some particularly to the young of the eagle: (TA:) pl. نَوَاهِضٌ. (A, Mgh.) [See also عَاتَى.]*

نَاهِضَةُ رَجُلٍ † *A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him, (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظَهَرَ.) You say, مَا لِفُلَانٍ نَاهِضَةٌ † *Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs. (S, A, TA.)**

[&c. نَهَل]

See Supplement.]

نَوَا

1. **نَوَا**, aor. **يَنُو**, inf. n. **نَوُو** (S, K) and **نَوَا**, (K,) *He rose, or arose, with effort and difficulty. (S, K.) — نَوَا بِجَمِيلِهِ* *He rose with his burden with effort and difficulty: (TA:) he rose with his burden oppressed by its weight. (S, K.)*

تَنَوَّاهُ بِعِجْرَتِهَا *She rises with her buttocks oppressed by their weight*: said of a woman. (S.) — نَأَى ۖ اِنْدَاهُ ۖ *He arose*. [App. said originally, if not only, of a camel.] (TA.) — نَأَى بِهِ and ۖ اِنْدَاهُ ۖ *It (a burden) oppressed him by its weight, and bent him, or weighed him down*. (S, K.) — تَنَوَّاهُ *Her buttocks oppress her by their weight*: said of a woman. (S.) — نَأَى *He was oppressed by weight, (K.) and fell down*: (S, K.) thus the verb bears two [partially] opposite significations. (K.) — نَأَى بِجَانِبِهِ ۖ *He behaved proudly*. (TA, art. مط.) — نَأَى الشَّجَرُ ۖ aor. يَنُوْهُ, inf. n. نَوُوْهُ; and ۖ اِسْتَنَاهُ and ۖ اِسْتَنَاهُ (K; the latter being formed by transposition, TA.) *The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning*. (TA.) See نَوُوْهُ. [It seems that نَأَى is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.]

— نَأَى (K,) formed by transposition from نَأَى (TA,) or a dial. form of this latter, (S, TA.) *He, or it, was, or became, distant; removed to a distance; went far away*. (S, K.) — نَأَى بِهِ *It rendered him distant, or removed him to a distance*. (TA.) — مَا سَأَدَكَ وَتَأَدَكَ (S) [see explained in art. سَأَدَ: نَأَدَ is here used for سَأَدَ, in order to assimilate it to سَأَدَ; (S;) like as they say هَمَانِي وَمَرَانِي, for أَمْرَانِي. (TA.)

3. نَوَاهُ, inf. n. مُنَاوَاهُ and نَوَاهُ, *He contended with him for glory; vied with him*. (K.) — *He acted hostilely towards him*. (S, K.) Sometimes without ۖ; but originally with ۖ; being derived from نَوَتْ إِلَيْهِ and نَأَى إِلَيْكَ (S.)

4: see 1.

10. اِسْتَنَاهُ بِنَجْمٍ *[He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a نَوُوْهُ]*. (L.) It is said, لَا تَسْتَنِي الْعَرَبُ بِالنُّجُومِ كُلِّهَا *[The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as نَوُوْهُ]*. (Sh, L.) اِسْتَنَاهُ (Sh, L.) اِسْتَنَاهُ, the ۖ being transposed, *They expected, or looked for, the rain called الوَسْمَى*, [from the auroral rising or setting of a star or an asterism]. (AHn.) — اِسْتَنَاهُ ۖ *He sought, or asked a gift, or present of him*. (K.)

نَوُوْهُ, pl. اَنْوَاهُ and نَوَانٌ (S, K.) *A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K.) or the setting of one of the stars, or*

*asterisms, which compose the Mansions [of the Moon (see مَنَازِلُ الْقَمَرِ)], in the west, aurorally, i. e., at dawn of morning, and the rising of its رَقِيب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except النِّجْمَةُ, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say “heliacal” rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نَوُوْهُ signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نَوُوْهُ used in the sense of “setting,” or “falling,” except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to Ag, to that which was rising in its ascendancy [aurorally]; and used to say, مَطَرْنَا بِنَوُوْهُ كَذَا *[We have been given rain by such a نَوُوْهُ]*; (S;) or they attributed heat [and cold] to the rising of the star or asterism, and rain [and wind], to its نَوُوْهُ [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, “We have been given rain at the period of such a نَوُوْهُ;” God having made it usual for rain to come at [certain of] the periods called اَنْوَاهُ. Again, A'Obeyd says, The اَنْوَاهُ are twenty-eight stars, or asterisms; sing. نَوُوْهُ: the rising of any one of them in the east [aurorally] is called نَوُوْهُ; and the star, or asterism, itself is hence thus called: but sometimes نَوُوْهُ signifies the setting. Also, in the L it is said, that each of the above-mentioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called النَوُوْهُ; but some make نَوُوْهُ to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the اَنْوَاهُ of the Mansions of the Moon; and in each of these cases, except three, the نَوُوْهُ is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of النَوُوْهُ; namely the commencement of the days called اَيَّامُ الْعُجُوزِ; corresponding, accord. to El-Makreezee, with the rising of الْفَرْغُ الْبَقْدُمُ, the*

عُجُوز, of the الصَّرْفَةُ: and it is said in the S, art. عَجَز, on the authority of Ibn-Kunáseh, that the اَيَّامُ الْعُجُوزِ fall at the period of the نَوُوْهُ of the الصَّرْفَةُ. (The auroral setting of the الصَّرْفَةُ, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the اَيَّامُ الْعُجُوزِ accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the نَوُوْهُ. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: اِذَا طَلَعَ الشَّرْطَانُ اِسْتَوَى الزَّمَانُ “When Esh-Sharāṭān rises, the season becomes temperate:” or, perhaps, “— the night and day, become equal.” (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B.C.; and that for this reason الشَّرْطَانُ was called the first of the Mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called نَوُوْهُ. — [In many instances, اَلْاَنْوَاهُ signifies *The Mansions of the Moon* [themselves]; and نَوُوْهُ, any one of those *نُجُومُ الْمَطَرِ* asterisms, of rain]. (Mgh, in art. غَطَا.) IAqr says that the term نَوُوْهُ was not applied except in the case of a star, or asterism, accompanied by rain: (TA:) [see exs. under غَطَا and غَطَا: but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to اَلْاَنْوَاهُ]. — Accord. to AZ, as cited by AM, the first rain is that called اَلْوَسْمَى: the اَنْوَاهُ of which are those called اَلْفَرْغُ اَلْمُوَحَّرَاتِ, the same, says AM, as اَلْفَرْغُ اَلْمُوَحَّرَاتِ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نَوُوْهُ AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O.S., as shewn in the observations on

the **الشَّرْطُ** in this lexicon]: then, **الشَّرْطَانِ**, [one of the **شَرَطَانِ**, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, **الثُّرَيَّا**, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called **الشتوى**: the **انواء** of which are **الجوزاء** [meaning **الهقعة**, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.]: then, **الدَّرَاعُ** and **الدَّرَاعُ المَقْبُوضَةُ**, [i. e. **الدَّرَاعَانِ**], the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 10th of January, the proper relative time of the setting of the 8th Mansion;] and their **نُتْرَةُ**, [the 8th Mansion, which, about that period, set aurorally on the 10th of Jan.]: then, **الجَبْهَةُ**, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.] In this period, the **شتوى** rain ends; and that called **الدَّفْنِيُّ** (q. v.) begins, and [after this] **الصَّيْفُ**. All the rains from the **وسى** to the **دَفْنِي** are called **رَبِيعٌ**. Then, [after the **دَفْنِي**] comes the **صَيْفٌ**: the **انواء** of which are **الرَّقِيبُ** and **الأَعَزْلُ** [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the **رَقِيبُ** of **الثُّرَيَّا** (see **رَقِيبُ**): i. e. **الإكخيلُ**, the 17th Mansion, which, about the same period, set aurorally on the 13th of May]; a period of about forty days. Then comes **الحَبِيبُ**, [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of **الدَّهْرَانُ**, [at the epoch of the Flight, about the 26th of May, O.S.,] which has [little rain, or none, and is therefore said to have] no **نوء**. Then comes **الخَرِيفُ** [a period of little rain]: the **انواء** of which are **النَّسْرَانِ** [or the two vultures, **النَّسْرُ الطَّائِرُ** and **النَّسْرُ الْوَاقِعُ**, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O.S., both together]: then, **الْإِخْضَرُ**, [which I have not been able to identify with any known star or asterism, in the TT with **صح** written above it, to denote its being correctly transcribed]: then, **العَرَقُوتَانِ**, **الْفَرْغُ** the same says AM, as **المَقْدُمُ**, [the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA.) — [Hence,] **نَوْهٌ** [also means + The supposed effect of a star or asterism so termed in bringing rain &c. : whence the phrase **لَا نَوْهَ لَهُ** It has no effect upon the weather; said of a particular star or asterism: see **المُطِينُ**. — Also, Rain consequent upon the annual setting or rising of a star so

termed : so in many instances in K̄aw's account of the Mansions of the Moon.] And † *Herbs*, or *herbage* : so called because regarded as the consequence of what is [more properly] termed نَوْد : [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوْدُ *The herbage dried up.* (IK†.) Also, † *A gift*, or *present*. (K.)

مَوْءَا *More, or most, acquainted with the* **مَوْءَا**.
(K, and some copies of the S.) [See **مَوْءَا**.] It
is an anomalous word, though of a kind of
which there are some other examples; for it has
no verb; and, by rule, a noun of this class is
not formed but from a verb. (TA.)

مُسْتَأْتِ + One of whom a gift, or present, is sought, or asked. (K.)

نوپ

1. **اِنْتَبَهَ**, aor. **يَنْوُبُ**, inf. n. **نَوْبٌ**; and **اِنْتَابَهْ**;
I came to him by turns. (TA.) — **اِنْتَابَهْ**,
 inf. n. **اِنْتَابٌ**, *He came to them time after time.*
 (S, K.) The Hudhalee (Abou-Sahm Usámeh,
 TA.) says,

* أَقْبَطُ طَرِيدٍ بِنُزْرِهِ الْفَلَا
* ة لَا يَرُدُّ الْمَاءَ إِلَّا أَنْتَبَاهَا

(§) *Slender in the belly, an object of the chase, in a part of the desert far from water and pasture; he will not come to the water otherwise than time after time.* The poet is describing a wild ass. (IB.) Accord. to one relation, the last word is اُتَيْتَابًا, meaning "coming by night." (S.) — [Also, اُنْتَابُ, app., *He did a thing time after time: did a thing by turns.* (See مُتْنَابُ.) — نَابُ, aor. يَنْوُبُ, inf. n. نَوْبُ, *He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it [thus] time after time.* (IAqr.) — اِنَابُ اِلَيْهِ, (S, K,) and نَابُ اِلَى اللّٰهِ; (K;) and اِنَابُ اِلَيْهِ, (S, K,) inf. n. اِنَابَةٌ; (TA;) *He returned from disobedience to obedience to God; he returned unto God [repenting]; he repented:* (S, K:) or the latter, *he returned unto God; syn. رَجَعَ:* (Mab:) or نَابُ signifies *he kept to obedience unto God:* [this is given in the K as another and distinct signification of نَابُ:] and اِنَابُ signifies as before explained: or *he returned to the performance of God's commands, not departing from anything thereof: or he returned time after time:* the lit. signification, accord. to the Keshsháf and AHei, is *he entered upon the good turn.* (TA, where for الخيل read الخير.) — نَابُ عَتَى — نَابُ, aor. يَنْوُبُ, inf. n. نَوْبُ and مَنَابُ (S, K: but the former inf. n., which is mentioned by Th, is omitted in some copies of the S) and نِهَابَةٌ (Mab: [the only inf. n. there mentioned:] but this

last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA:) *He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent*; (S, K, &c.;) نَابَ عَنْهُ *in such an affair.* (Msb.) — [and نَابَ مَنَابَةً] *It (a thing) supplied its (another thing's) place.* (TA.) — نَابَهُ أَمْرٌ, aor. يَنْوُبُ, (S,) inf. n. نَوُبٌ and نَوْبَةٌ; (K, TA;) and اِنْتَابَهُ; (S;) *a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him.* (S, K.)

3. نَابَهُ, (inf. n. مُنَابَّةٌ, TA,) *He did [or took] a thing with him, each taking his turn: syn. سَاهَمَهُ. (K.) — نَابَتْهُ, inf. n. مُنَابَّةٌ, i. q. سَاهَمَتْهُ [q.v., here signifying I shared with him: see 6]. (Msb.)*

4. أَتَيْتُهُ عَنْهُ (K,) and اسْتَبْتُهُ (TA,) *I made him to supply his [another's] place; to act in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Mṣb;) فِي كَذَا in such an affair. (Mṣb.) — See 1. — أَتَانِي أَتَانِي Such a one came to me, and I cared not for him, or paid any regard to him. (A.)*

6. **تَنَاقَبُوا** **الْأَمْرَ**, and **تَنَاقَبُوا** **الْخُطْبَ**. *We performed the affair, or business, by turns; or turn after turn.* (T.) **فَمَ يَتَنَاقَبُونَ** **التَّوْبَةَ** **فِيْمَا بَيْنَهُمْ** **فِي الْمَاءِ** **وَعِوِيْرَ** [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — **تَنَاقَبُوا** **عَلَيْهِ** *They did it by turns; this person doing it one time; and that, another.* (Msb.) — **تَنَاقَبُوا**, as also **تَنَازَلُوا** and **تَطَاعَمُوا**, *They (a people on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day.* (Ish.) — **تَنَاقَبُوا** **عَلَى الْمَاءِ**, (K,) or **تَنَاقَبُوا** **الْمَاءِ**, (L,) *They shared the water among themselves [by turns] by means of the حَصَاة الْقَسْمِ (K,) or الْحَقْدَةُ (L;); which is a pebble that is put into a vessel; then as much water as will cover the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares.* (K, arts. **قَسْمٌ** and **مَقْلٌ**.) — **الْمَنَاقِبَا تَتَنَاقَبَانِ** *Deaths come to us by turns; to each of us in his turn.* (TA.)

8: see 1.

10 : see 4.

النَّوْبُ *What is a day's and a night's journey distant from one: (B, K:) what is a night's journey distant is called النَّوْبُ: originally in the*

case of going to water: (S:) or what is three days' journey distant: or what is two leagues (فَرْسَخَانِ) distant; or three. (TA.) Lebeed says,

- إِحْدَى بَنَى جَعْفَرٌ كَلَفَتْ بِهَا
• لَمْ تُمْسِ مِنِّي نَوْبًا وَلَا قَرَبًا

[I have become enamoured of one of the descendants of Ja'far: she has not become a day's and a night's journey (or three days' journey or two leagues,) distant from me, nor a night's journey distant]. (S.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAṣr:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) — نوب Strength: (K:) as also نوبة: ex. أَصْبَحْتَ لَا نَوْبَةَ لَكَ Thou hast become without strength: and لَمْ تَرَكَتْهُ لَا نَوْبَ لَهُ I left him without strength. (TA.) — نوب Nearness. (ISK, S, K.) — نوب a pl. (or rather a quasi. pl. n., TA) of نَائِب: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَاب "it befall, &c."]

نوب Bees: pl. of نَائِب: (S, K:) from نوبة "a turn that falls to a man at a certain time," accord. to Aṣ: or so called because they feed and return to their place: (S:) and if so, the sing. is نَائِب: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النوبة: and if so, the word has no sing. (TA.) See also نوب. — نوب The Nubians: (S, K) and النوبة (S) [The Nubians:] a nation of the Negroes [or rather Ethiopians]: (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — نوبى [A Nubian:] an individual of the nation above mentioned. (S.) See نوبة. — نوبى: see أَسْوَدُ نُوْبِي.

نوبة A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S,* K, MF:) pl. نُوب, (S,) which is extr. [with respect to analogy.] (TA.) See نُوب and نوبة. — نوبة A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نَوْبَتُكَ and جَاءَتْ نَيْبَتُكَ Thy time, or turn, to come to water, &c., in succession, has arrived: (TA:) pl. of the former word نُوب. (S, K.) — نوبة An assembly, a company, troop, or congregated body, of men. (K.)

نَائِبَة and نُوب: see نوبة.

نوبة: see نوبة.

خَيْرٌ نَائِبٌ Abundant good, (K,) that comes again and again [by turns]. (A.) — خُمَى نَائِبَةٌ A quotidian fever. (S.) — نَائِبَةٌ Guests coming time after time. (TA, from a trad.) — See نُوب.

— نَائِب One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نَوَائِب.

(Mṣb.) — نَائِبَةٌ What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نَوَائِب and نُوب; the latter of which is extr.: (TA:) or rather this latter is pl. of نُوبَة, which is syn. with نَائِبَة, (MF,) a subst. from نَابَة أَمْرٌ (S,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نَوَائِب: (S:) only signifying what is evil: (Mṣb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says,

- * نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهِمَا
* فَلَا الْخَيْرَ مَمْدُودٌ وَلَا الشَّرَّ لَا زَبْ

[Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نَصْفَيْنِ نَصْفًا لِنَوَائِبِهِ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.)

مَنَابٌ A road to water. (K.) — مَنَابٌ † i. q. † إِلَيْهِ مَنَابِي [To him is my recourse]. (A.)

مَنَابٌ pass. part. n. of 4, A person made to supply another's place; &c. (Mṣb.) — أَمْرٌ مَنَابٌ An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Mṣb.) See the verb.

مَنُوبٌ عَنْهُ A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Mṣb.) — أَمْرٌ مَنُوبٌ عَنْهُ An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Mṣb.) See the verb.

مُنِيبٌ from الله الى الله, Repenting, &c. (TA.) — مُنِيبٌ act. part. n. of 4, A person making another to supply his or another's place; &c. (Mṣb.) — See the verb. — مُنِيبٌ Copious rain: and good rain, of the [rain termed] رَيْحٌ

(K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed مُنِيب: and you say, أَصَابَنَا رَيْحٌ صَدَقَ مُنِيبٌ [There fell upon us an excellent, copious rain, of such as is termed رَيْح; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.)

مُنْتَابٌ act. part. n. of 8. — [Coming by turns: &c.] — مُنْتَابٌ (RA.) — مُنْتَابٌ Doing a thing time after time: doing a thing by turns. (TA.)

نوت

1. نَاتٌ, aor. يَنْتُوتُ, inf. n. نَوْتُوتُ, He (a man) moved from side to side in walking; as also نَاتٌ, aor. يَنْتُوتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L.)

نَاتٌ i. q. نَاسٌ Mankind; or men: (S, K:) like أَكْثَابٌ for أَكْثَابٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.)

نَوْتِي [and نَوَاتٌ] A sailor upon the sea, (S, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِي, (S, K,) [and of the latter] نَوَاتُون. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek ναύτης]. (TA.)

نَوْتِي: see نَوَاتِي.

نوث

نَوْتَةٌ i. q. نَوْتَةٌ. (L.)

نوح

1. نِيَّاحٌ and نُوحٌ, aor. تَنْوُحُ, inf. n. نَوُوحٌ, (S, K) and نُوحٌ, (L, K,) or this is a simple subst., (Mṣb,) and نِيَّاحَةٌ, (A, L, K,) or this also is a simple subst., (S, Mṣb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَةٌ, (L,) [The woman nailed]. You say نَاحَتْ عَلَى الْمَيِّتِ, (Mṣb,) and عَلَى زَوْجِهَا, and نَاحَتْهُ, (L, K,) but نَاحَتْ عَلَيْهِ is preferred, (TA,) [She nailed for, or bewailed, the dead, and, her husband]. Also, نَاحَ عَلَى الْمَيِّتِ. (A.) نَاحٌ and نَاحٌ are syn. (L, K.) [In the S it is implied that it is tropical: see نَائِحَةٌ: but in the A it is said to be proper.] — نَوُوحٌ, (L,) inf. n. نَوُوحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or nailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — نَوُوحٌ [The birds warble plaintively.] (A.)

3. نَوُوحٌ One of them was opposite

to, or faced, another. Said of mountains, and in like manner of winds. (§, L.)

5. *نُوحَ* It (a thing) moved about, hanging down; it dangled. (§, K.)

6. *الطَّيْرُ تَنَاحُ* [The birds warble plaintively, one to another]. (A.) See an ex. in art. *فوج*, conj. 6. — *تَنَاحَتِ الرِّيحُ* The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce *سُوحَا*. — *تَنَاحَا* They two were opposite, one to the other; they faced each other. (§, K.) You say so of two mountains, and of two winds. (§, L.)

10: see 1. — *استَنَاحَ* He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — *He* (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.)

نَاحَ: see *نَاحَة*.

نُوحَة and *نَيْحَة* Strength; force. (L.)

نُوحَة: see *نُوحَة*.

نَاحَة: see *نَاحَة*.

نَاحَة (§, Mgh, K) and *نُوحَة* (Mgh) subst. from *نَاحَتِ الْمَرَأَة*, q. v. [A wailing, or bewailing a dead person].

نَاحَة: see *نَاحَة*.

نَيْحَة رِيحٌ *نَيْحَة* A counterwind, or wind which is the opposite, of another wind. (§, A, L.) One that blows transversely with respect to another is called the *نَيْحَة* of the latter. (§, L.)

نَاحَة: see *نَاحَة*.

نَاحَة: see *نَاحَة*.

نَاحَة [A wailing woman]: (Mgh:) pl. *نَاحَات* and *نَاحَات*: and you also say *نَاحَة* *نُوحَة*, and *نَاحَة* *نُوحَة*: (§, K:) *نَاحَة* is an epithet applied to women who assemble in a *مَناخَة*: and *نَاحَة* (also) and *نُوحَة* signify women who assemble together for the purpose of mourning. (L.) *نَاحَات* are so called from *نَاحَ*, signifying "the being opposite, one to another:" (§:) [if so, it is app. a tropical term: but accord. to the A, *النَاحَة*, as above explained, is tropical]. Also *نَاحَة* [A woman who wails much, or frequently; who is in the habit of wailing; a professional wailing woman]. Ex. *هِيَ نَاحَة بَنِي فُلَانٍ* [She is the professional wailing woman of the sons of such a one]. (A.) — *نَاحَة* *نَاحَة*, and *نَاحَة*, *نَاحَة*, a pigeon that coos in a plaintive or

wailing manner. (L.) — *نَاحَة* also signifies Standards, or ensigns, opposite one to another, in battle. (L.) — Also, *سُوحَا*. In this sense, it occurs written *النَاحَة*, by transposition. (Ks, L.)

نَاحَة A place of *نُوحَ* [or wailing for a dead person]: (Mgh:) pl. *مَناخَات* and *مَناخَات*. (A, L.) Ex. *كُنَّا فِي مَناخَة فُلَانٍ* [We were in the place of wailing of, or for, such a one]. (§, K.) — See *نَاحَة*.

النَّكْبُ الرِّيحُ المَتَنَاحَة The winds called *النَّكْبُ*: [see *نَكْبَة*:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.)

نوح

1. *نَاحَ*: see 10.

2. *نُوحَ* اللَّهُ الْأَرْضَ طَرِيقَةً لِلْمَاءِ + God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by *جَعَلَهَا*. (§.) — See 4.

4. *انَاحَ* (§, L, Mgh) and *نُوحَ* (L, Mgh) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.]. (§, L, Mgh.) Also, *تَنَوحَ* (§, L, K) and *انَاحَ* (K) and *استَنَاحَ* (L) He (a stallion-camel) made a she-camel to do so in order that he might cover her: (§, K:) or made her do so and then covered her. (L.) — *انَاحَ* بِهِ الْبَلَاءُ وَالذُّلُّ [Trial, or affliction, and abasement, befell him]. (A.)

5: see 4. — and 10.

10: see 4. — Also, *استَنَاحَ* (§, L, Mgh) and *نُوحَ* (L, Mgh) He (a camel) lay down upon his breast [with his legs folded]. (§, L, Mgh.) Also, *تَنَوحَتِ* and *استَنَاحَتِ* She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. *انَاحَ*, the form *نَاحَ*, nor *انَاحَ*: (Mgh:) but the authors on verbs mention *انَاحَ* in a neuter sense; and IAqr says, that one says *انَاحَ*, but not *نَاحَ*: (MF:) or IAqr says, *تَنَوحَ* *النَّحِيرَ*, but not *نَاحَ* nor *انَاحَ*: (L:) [and F says, that] one should not say, in the sense of *استَنَاحَتِ* and *تَنَوحَتِ* as explained above, either *نَاحَتِ* or *انَاحَتِ*. (K.)

نُوحَة A remaining, staying, abiding, or dwelling, in a place. (L, K.)

نَاحَة A distant land: (K:) or it is [correctly] *نَاحَة*, with ب. (TA.)

مَناخَ: see *مَناخَ*.

مَناخَ A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Mgh:) a place where they so lie; (K:) a nightly resting-place of camels. (Mgh, voce *مَناخَ*.) In a trad. in which it occurs, accord. to one relation it is *مَناخَ*. (TA.) — Also, A time at which camels so lie. (MF.) — Also, pass. part. n. of *انَاحَ*; and used as an inf. n. of that verb, like *انَاحَة*. (MF.) — *هَذَا مَناخَ سَوْ* † This is a disagreeable place. (A.)

النَّحِيرُ The lion. (K)

نور

1. *أَنَارَ* intrans., in the sense of *أَنَارَ*: see the latter, in two places. — *نَارُوا النَّارَ*: see 5. — *نُورْتُ الْبَعِيرَ* † I made a mark upon the camel with a hot iron. (M, K.) See *نَارَ*.

2. *نُورَ*, intrans., in the sense of *أَنَارَ*, from *النُّورَ*: see 4, in two places. — *نُورَ بِالْفَجْرِ* (Mgh, Mgh,) inf. n. *تَنُورَ* (Mgh,) He performed the prayer of daybreak when the dawn had become light: (Mgh, Mgh:) for when the horizon had become bright: (TA:) *تَنُورَ الْفَجْرِ*, without ب, is an amplification. (Mgh.) *تَنُورَ* as a subst. from this verb, see below. — *نُورَ*, trans., in the sense of *أَنَارَ*, from *النُّورَ*: see 4, in three places. — *نُورَ* (§, A, Mgh, K,) inf. n. *تَنُورَ* (§, K,) It (a tree, §, A, Mgh, K, and a plant, Mgh) blossomed, or flowered; it put forth its *نُورَ*; (§, A, Mgh, K:) as also *أَنَارَ* (§, Mgh, K,) originally *أَنُورَ*. (TA.) See also 4. — *It* (seed-produce) attained to maturity: (K:) [see an ex. in a verse cited in art. *سَمُو*, conj. 3:] *تَنُورَ*, the inf. n. of the verb in this sense, has a pl. *تَنُورَات*. (TA.) — *نُورَهُ* He smeared him or it with *نُورَهُ*. (Mgh, Mgh.) — *نُورَ ذِرَاعَهُ* (§, K,) inf. n. *تَنُورَ*, (TA,) He pricked his fore-arm with a needle, and then sprinkled *نُورَ*, [q. v.] upon it. (§, K.)

4. *انَارَ* (inf. n. *انَارَة*, Mgh,) It (a thing) (§, Mgh) gave light; or shone; or shone brightly; (§, A, Mgh, K:) as also *نُورَ* (Lh, §, A, Mgh, K,) inf. n. *تَنُورَ*; (§, Mgh,) and *استنارَ*; (§, A, Mgh, K;) and *نَارَ* (A, Mgh, K,) aor. *نُورَ* (K, TA,) or *نُورَ* (as in a copy of the A,) or *نَازَ*; (Mgh,) and *نُورَ* (K:) *نُورَ* (§, Mgh, Mgh, K) and *انَارَ* (Mgh, Mgh) and *استنارَ* (Mgh,) said of the dawn, signify as above; (Mgh, Mgh;) or its light appeared. (§, K.) — [Hence,] *الْفِتْنَةُ* *نُورَتِ*, aor. *تَنُورَ*, Sedition, or discord, or the like, happened and spread. (Mgh.) — [Hence also,] *انَارَ* and *أَنُورَ* (K,) the latter being the original form;

said of a plant; (TA;) *It became beautiful: and it became apparent.* (K, TA.) And *أَنْوَرَتِ الشَّجَرَةُ* *The tree became beautiful in its verdure: or, as some say, put forth its blossoms or flowers.* (TA.) See also 2. *أَنَارَ* and *نُورَ* *He made to give light; to shine; or to shine brightly.* (Mgh.) *التَّنْوِيرُ* and *الإِنَارَةُ* signify the same. (S.) You say, *أَنَارَ السِّرَاجَ*, and *نُورَهُ*, (A,) and *نُورَ البَصْبَاحِ*, (Mgh,) *He made the lamp to give light; or to become bright.* (Mgh.) — *أَنَارَ الْمَكَانَ* *He illumined, or lighted, the place; (K;) i. e., put light [or a light] in it.* (TA.) — [Hence,] *أَنَارَهُ* *He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident; (TA;) as also نُورَهُ.* (A, TA.)* — And hence, *أَنَارَ اللَّهِ بَرَّهَانَهُ* *God taught him, or dictated to him, his proof.* (TA.)

5: see 4, first signification. — *تَنَوَّرُوا النَّارَ مِنْ* *بَعِيدٍ*, (S, K,) and *نَارُوهَا*, (K,) *They looked at the fire, or endeavoured to see it (تَبَصَّرُوهَا), from afar: (S, K;) or تَنَوَّرَ النَّارَ he looked at the fire, or endeavoured to see it, (تَبَصَّرَهَا) and repaired towards it: (A;) or he came to the fire: it has this signification as well as the first.* (TA.) — *تَنَوَّرَ الرَّجُلُ*, and *الْمَرْأَةُ*, *He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تَنَوَّرَ being like تَضَوَّرَ.* (TA.) — See also 8.

8. *أَنَارَ*, (Th, T, S, M, K,) imp. *إِنْتَرِ*; (T;) and *تَنَوَّرَ*, (T, K,) imp. *إِنْتَوَّرَ*; (T;) and *نُورَ*; (S, M, A, Mgh, Mgh, K;) or only *أَنَارَ* and *تَنَوَّرَ*; not *نُورَ*; (T;) or some say *أَنَارَ*; [implying that most say *تَنَوَّرَ*;] (S;) *He smeared himself with نُورَةَ* [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Mgh, K.)

10: see 4, first signification. — *أَسْتَنَارَ بِهِ* *He sought the aid of its light: (TA;) or of its rays.* (M, K.)

نَارَ a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, (لَبِيبٌ) that is apparent to the sense: (TA;) its *نَارَ* is originally: (S, TA;) it is fem.: (S, M, Mgh;) and sometimes masc.: (AHn, M, K;) and the dim. is *نُورِيَّةٌ*, with *و* because it is the original medial radical, (S,) and with *ن* because *نَارَ* is fem.: (Mgh;) pl. [of pauc.] *أَنْوَارٌ*, (S, M, L,) in the *كُ* *أَنْوَارٌ*, [which is a mistake, though this is also said to be a pl. of *نَارَ*,] (TA,) and [of equit.] *نُورَانٌ* [which is the most common form]

(S, M, K) and *نُورٌ* (AAF, S, M, Mgh, K) and *نُورَةٌ* and *نُورَانٌ*, (M, K,) and *أَنْوَارٌ* also occurs, in the phrase *نَارُ الْإِنِّارِ*, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning *نَارُ التَّيْمَانِ*, and *أَنَارَ* being originally *أَنْوَارَ*. (IAth.) *النَّارُ* is also applied to *The fire of hell.* (TA.) The Arabs say, in cursing their enemies, *أَبْعَدَ اللَّهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ* [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAqr, on the authority of El-Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire behind him, with the view of causing his evil to depart with him. (T.) — *نَارُ الْهَبُولِ* *A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يَفْقَعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing.* (T.) — *نَارُ الْحَبَابِ* has been explained in art. *حَب*. — *نَارَ* also signifies simply *Heat*. (TA.) — Also, *نَارٌ* [The fire, meaning] the evil, and excitement, or rage, of war; as also *نَائِرَةٌ*. (TA.) You say, *أَوْقَدَ نَارَ الْحَرْبِ* [He kindled the fire of war]. (A.) — Also, *نُورَانٌ* [Opinion; counsel; advice. (IAqr, T, K.) So in the trad., *لَا تَسْتَضِيءُوا بِنَارِ*, (K,) *نَارِ أَهْلِ الشِّرْكِ*, (T,) or *الشُّرُكِيِّينَ*, (T,) *Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e., seek ye not counsel of the polytheists.* (IAqr, T, A.)* — Also, *نُورَانٌ* brand, or mark, made with a hot iron, upon a camel; (Aq, T, S, M, A, K;) as also *نُورَةٌ* (M, K) and *نُورٌ*: (TA:) pl. as above: (M:) or the pl. is *نُورَانٌ*, and the pl. of the *نَارَ* that burns is *نُورَانٌ*. (IAqr, Th, T.) The Arabs say, *مَا نَارُ هَذِهِ الشَّاةِ* *What is the brand, or mark, of this she-camel, with which she is burned?* (T, S, A.)* And they say, in a proverb, *بَجَارَهَا نَارُهَا* (T, S) *Their origin is indicated by their mark with which they are burned.* (T.) The Rājiz says,

• حَتَّى سَقَوْا آبَاءَهُمْ بِالنَّارِ
• وَالنَّارُ قَدْ تَشْفَى مِنَ الْأَوَارِ

[Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S:*) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see *ب*.) See also *نَجْمٌ*.

نُورٌ Blossoms, or flowers, (M, Mgh, K,) of a tree, and of a plant: (Mgh;) or white blossoms

or flowers; the yellow being called *زَهْرٌ*; (M, K;) for they become white, and then become yellow: (M:) and *نُورَةٌ* and *نُورَانٌ* signify the same as *نُورٌ*: (M, K:) or [rather] *نُورٌ* and *نُورَانٌ* signify the same; (S, Mgh;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.;] and *نُورَةٌ* is the n. un. of *نُورٌ*, like as *تَمْرَةٌ* is of *تَمْرٌ*; (Mgh;) and *نُورَانٌ* is the n. un. of *نُورَانٌ*: (S, M, L:) and the pl. of *نُورٌ* is *أَنْوَارٌ*. (M, Mgh, K.)

نُورٌ Light; syn. *ضِيَاءٌ*, (S,) or *ضَوْءٌ*; (M, A, Mgh, K;) whatever it be; (M, A, K;) contr. of *ظُلْمَةٌ*: (Mgh;) or the rays thereof: (M, A, K;) accord to Z, *ضِيَاءٌ* [with which *ضَوْءٌ* is syn.] is more intense than *نُورٌ*: in the *Kur*, x. 5, the sun is termed *ضِيَاءٌ*, and the moon *نُورٌ*: and it is said that *ضِيَاءٌ* is essential, but *نُورٌ* is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the *Kur*, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the *Kur-ān*; of which divine light mention is made in the *Kur*, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the *Kur*, vi. 1 and xxxix. 69: that of the world to come is mentioned in the *Kur* in lvii. 12 [and lxvi. 8]: (B:) the pl. is *أَنْوَارٌ* (S, M, Mgh, K) and *نُورَانٌ*; (M, K;) the latter mentioned by Th: (M:) and *نُورَانَةٌ* signifies the same as *نُورٌ*. (TA.) As *نُورٌ* is a convenience of the pious in the present world and the world to come, it is said in the *Kur*, [lvii. 13,] *أَنْظُرُونَا نَقْتَسِي مِنْ نُورِكُمْ* [Wait ye for us that we may take of your light]. (B.) [See also *ظُلْمَةٌ*.] — It is also applied to *Mohammad*: (T, M, K:) it is said by *Abu-Is-hak* to be so applied in the *Kur*, v. 18. (T.) — And *That which manifests things*, (K, TA,) and shows to the eyes their true or real state: and therefore *النُّورُ* is applied in the *Kur*, vii. 156, to *that [revelation] which the Prophet brought.* (TA.) — *النُّورُ* is also one of the names of God; meaning, accord. to IAth, *He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom every manifestation.* And *اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ* [in the *Kur*, xxiv. 35,] means *God is the enlightener of the heavens and of the earth: like as هَيَاتُنَا means مُغِيثُنَا*: (TA:) or, as some say, *the right director of the inhabitants of the heavens and of the inhabitants of the earth.* (T.) — See also *نَارَ*, last signification.

نُورَة : see نُور.

نُورَة : see نُور, last signification. — *I.q.* هَنَاءٌ [a word well known to mean *Tar*, or *liquid pitch*, or a *kind thereof*; but I do not know this signification as applying to نُورَة, nor, app., did ṢM, for he has made it to be the same with that which here next follows, from the T]: (M, K:) or a *kind of stone burned and made into كلس* [or *quick-lime*] and used as a *depilatory for the pubes*: (T:) or *lime-stone*; syn. حَجَر الكلس: and by a secondary and predominant application, a *mixture of quick lime* (كلس) with *arsenic*, or *orpiment*, (زُرْنِخ) and other things, used for removing hair: (Mṣb:) [a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Mṣb) See 8.

نُورَانِيَّة : see نُور.

نُورٌ Giving light, shining, bright, or shining brightly; (A, Mṣb;) as also مُنِيرٌ and مُسْتَنِيرٌ (A) [and نُورٌ] — Beautiful in colour, and bright; as also مُنِيرٌ and أَنْوَرٌ: (TA:) or the last signifies [simply] *beautiful*; (K:) or *conspicuous and beautiful*. (TA.) It is said of *Mohammad*, كَانَ أَنْوَرُ الْمُتَجَرِّدِ: *He was beautiful and bright in the colour [of what was unclad] of his body*. (TA.)

نُورٌ, (Ṣ, Mṣb, and so in some copies of the K,) or نُورٌ, (T, M, and so in some copies of the K,) or both, the former being the original form, (Ṣ, TA,) *i.q.* نِيلَج [i.e. *Indigo-pigment*]; (Ṣ, K;) or نِيلَنَج; [which appears from what follows to be the right reading, though both نِيلَج and نِيلَنَج are used in the present day for the purpose described in explanations of نُور, to give a greenish colour to the marks made in tatooing;] (Mṣb;) i.e., (so accord. to the Ṣ and Mṣb; but in the K, and) the *smoke* [meaning the *smoke-black*] of *fat*, (IAqr, T, Ṣ, M, Mṣb, K,) that adheres to the طَسْت, (IAqr, T,) with which the punctures made in tatooing are dressed, (Ṣ, Mṣb,) or filled in, (M,) that they may become green; (Ṣ, Mṣb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) *i.q.* غُنَج [q v.]; (IAqr, T:) or, accord. to Lth, the *smoke* [or *smoke-black*] of the *wick*, used as a *collyrium* or for *tatooing*; but, [says Az,] I have not heard that the women of the Arabs used this as a *collyrium* in the time of ignorance nor in the time of *El-Islām*; their using it for *tatooing*, however, is mentioned in their

poems: (T:) or *lamp-black*; the *black pigment* (نَفْس) prepared from the smoke of the lamp; used for *tatooing*. (Comm. on the *Mo'allakāt*, printed at Calcutta, p. 143.) — Also, A *kind of small stone, resembling إِنْجِد*, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللِّقَّة is substituted for الشِّقَّة, the reading in the M.]

نُورٌ : see نُورَة and نُورَانِيَّة.

نُورٌ : see نُور. — † Apparent or plainly apparent, conspicuous, manifest, or evident; as also مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — فَتْنَةٌ نَائِرَةٌ Sedition, or discord, or the like, happening and spreading. (Mṣb.) — And نَائِرَةٌ alone, Sedition, or discord, or the like: (Mṣb:) or *sedition*, or *discord*, or the like, happening: (TA:) and *rancour*, *malevolence*, or *spite*: (T:) *enmity*, or *hostility*, (T, Ṣ, A, Mṣb,) and *violent hatred*. (Ṣ, A, Mṣb.) See also نَارٌ. You say, سَعَيْتُ فِي إِطْفَاءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Mṣb.) And بَيْنَهُم نَائِرَةٌ Between them is enmity, or hatred, and violent hatred. (A, Mṣb.) — One who on occasions evils among men. (T.)

ذَا أَنْوَرٌ مِنْ ذَاكَ : see نُور, in two places. — [This is lighter, or brighter, than that]. (TA.)

تَنْوِيرٌ The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الْفَجْرَ فِي التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2.

مَنَارٌ [originally مَنُورٌ] A place of light; as also مَنَارَةٌ. (M, K.) — A sign, or mark, set up to show the way: (Aṣ, T, Ṣ, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (Aṣ, T,) made of mud or clay or of earth: (Aṣ, TA:) pl. مَنَارِيٌّ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللَّهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الْحَرَمِ the boundary-marks of the *Haram* [or *sacred territory* of *Mekkeh*], which [it is said] were set up by *Abraham*. (T, TA.) And it is said in another trad., إِنَّ لِلْإِسْلَامِ صُورًا وَمَنَارًا † Verily there are to *El-Islām* signs and ordinances whereby it is known. (TA.) — See also مَوَاقِعُ. — The middle, or main part and middle, or part along which one travels, (مَحْجَة,) of a road. (M, K.)

نَائِرٌ : see نُور, in two places. — See also نَائِرَةٌ.

مَنَارَةٌ, originally مَنُورَةٌ; (A, K;) see مَنَارٌ. — A stand for a lamp; a thing upon which a lamp is put: (T, Ṣ, M, A, K:) of the measure مَفْعَلَةٌ, with fet-ḥ (Ṣ, Mṣb) to the م; (Ṣ;) but by rule it should be with *kear*, because it is an instrument. (Mṣb.) *Abou-Dhu-eyb* uses it, for the sake of metre, in the place of مَصْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — Also, A candle having a سِرَاج [or *lighted wick*]. (T.) — [A pharos, or lighthouse.] — The *men-drah* [or *turret of a mosque*, whence the English term “*minaret*,” so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (Ṣ, Mṣb;) syn. مِثْدَنَةٌ (K, TA,) vulgarly مَادَنَةٌ [which is the form given in the CK]. (TA.) — [Any pillar-like structure. (See زُرْنُوق.)] — The perch of a hawk, or falcon. (See مَرَبَا.) — The pl. is مَنَارِيٌّ and مَنَارِيٌّ: he who uses the latter likens the radical letter to the augmentative; (Ṣ, Mṣb, K;) like as they say مَصَابِيْ, which is originally مَصَابِب. (Ṣ, Mṣb.) نُورٌ : see مُسْتَنِيرٌ.

نوس

1. نَاسٌ, aor. يَنْوِسُ, (Ṣ, M, A, Mṣb,) inf. n. نَوَسَ (Ṣ, M, A, K) and نَوَسَانٌ (M, A, K,) It (a thing, Ṣ, M, as a lock of hair, and an earring, A) moved to and fro; (Ṣ, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Mṣb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسٌ لَعَابُهُ His slaver flowed and was in a state of commotion. (M.) [See also 5.]

4. اِنَاسُهُ He made it to move to and fro; (Ṣ, A;) he made it to be in a state of commotion, (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (Ṣ, M, TA) of *Umm-Zarā*, (Ṣ, TA,) اِنَاسَ مِنْ حُلِيِّ أُذُنِي [He made my two ears to move to and fro, &c., with ornaments]; (Ṣ, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرَطَةٌ and شُنُوف, which moved to and fro, &c., in them. (TA.)

5. اِنْتَوَسَ It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also اِنْتَوَعَ. (TA.) [See also 1.]

نَاسٌ is applied to *Men*, and to *jin*, or *genii*;

(S, Mṣb, K;) but its predominant application is to the former: (Mṣb:) it is said by some to be applied to both in the former of the last two verses of the Kur, *الَّذِي يُؤَسِّسُ فِي صُدُورِ النَّاسِ مِنَ الْجِنَّةِ وَالنَّاسِ* [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant *النَّاسِي* [the forgetting]; or *النَّاسِ* is added in explanation of a preceding word, *الْوَسْوَاسِ*, or *الَّذِي*, or it is in dependence upon *يُؤَسِّسُ*; (Bḍ;) [but what corroborates the first explanation is the fact that] men and jinn are both termed *رِجَالٌ* in the Kur, lxxii. 6; and the Arabs used to say, *رَأَيْتُ نَاسًا* [I saw people of the jinn]: (Mṣb:) it is a pl. of *إِنْسٌ*, (K,) originally *أَنَاسٌ*, (S, K,) a pl. which is rare [as to form]; (K;) or *أَنَاسٌ* is pl. of *إِنْسَانٌ*; (M, art. *أَنَسٌ*;) and *نَاسٌ* has the article *الـ* prefixed to it, (S, M,) but not as a substitute for the suppressed *أَـ*, because, were it so, it would not be found prefixed to the original, *أَنَاسٌ*, whereas it is found prefixed to this latter: (S:) this derivation, however, from *أَنَاسٌ*, contradicts its belonging to art. *نوص*: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like *قَوْمٌ* and *رَهْطٌ*; and its sing. is *إِنْسَانٌ*, from a different root: it is derived from *نَاسٌ*, aor. *يُنَاسُ*, signifying "it hung down and was in a state of commotion:" and [agreeably with this derivation it is said that] its dim. is *نُؤَيْسٌ*: (Mṣb:) some, again, said that *النَّاسِي* is originally *النَّاسِي*. (L, TA, voce *النَّاسِي*.) See also *إِنْسٌ*, throughout. — See also *نَوَاسٌ*.

[*نَاسُوتٌ* Human nature; humanity; as also *إِنْسَانِيَّةٌ*: probably post-classical: opposed to *لَاهُوتٌ*, q. v., in art. *ليه*.]

نَوَاسٌ: see *نَوَاسٌ*.

ذَوَابَةٌ A [lock of hair such as is called] *ذَوَابَةٌ*, that moves to and fro: (K, in explanation of *ذُو نَوَاسٍ* the name of a king of El-Yemen:) or *ذَوَابَةٌ* has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and *ذَوَابَةٌ* signifies i. q. *ذَوَابَةٌ*, [pl. of *ذَوَابَةٌ*], because they move about much. (TA.) — *What hangs to the roof*, (M, A, &c. [a signification assigned in the K to *نَاسٌ*, probably through the careless omission of the word *النَّوَّاسِ* by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA.) The word in the T and O, as well as in the A [and M], is *نَوَاسٌ*. (TA.) — The web of a spider: because of its fluttering. (M.)

نَوَاسٌ: see *نَوَاسٌ*.

نَوَاسٌ, applied to man, (S,) *Quivering* (مُضْطَرِبٌ), and *flaccid*, or *flabby*. (S, K.)

نَوَاسٌ act. part. n. of 1. Ex. *خُيُوطٌ نَاسِيَةٌ* Threads dangling or hanging down and moving about. (TA.)

نَوَاسٌ, (M, Mṣb,) or *نَوَاسٌ*, (Mgh,) *Burial-places of Christians*: (M:) or a *burial-place of Christians*: (Mgh, Mṣb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek *naos*: ("Relation de l'Égypte par Abd-allatif," p. 508:) Freytag, on the authority of Meyd., explains it as signifying a coffin in which a corpse is enclosed: and 'Abd-el-Lateef applies the (expression *نَوَاسٌ* مِنْ حَجَرٍ to the sarcophagus in the Great Pyramid: (see "Abd-ollatiphi Hist. Æg. Comp.," p. 96:)] if Arabic, (M,) of the measure *فَاعُولٌ*: (M, Mgh, Mṣb:) pl. *نَوَاسِي*. (Mgh, TA.)

نوص

1. *نَوَاسٌ*, aor. *يُنَاسُ*, (S, A, Mṣb,) inf. n. *نُؤَيْسٌ*, (S, A, Mṣb, K,) *He took it, or reached it, absolutely, or with the hand, or with the extended hand*; (S, A, Mṣb, K;) as also *نَوَاسٌ*, (A, TA,) inf. n. *نُؤَيْسٌ*, (S, Mgh, Mṣb, K;) and *نَوَاسٌ*, (A, TA,) inf. n. *نُؤَيْسٌ*: (S, K:) it is also written with *أَـ*; (A, K, TA, in art. *نَاسٌ*;) and so is *نَوَاسٌ*. (Mṣb, and K in art. *نَاسٌ*.) And *He took him, or reached him, to seize his beard, or his head*. (ISK, S.) You say, *نَوَاسٌ خَفِيفَةٌ*, [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And *الرِّمَاحُ تَنَاسَتْ* *The spears reach him*: occurring in a poem of Dureyd Ibn-Eṣ-Ṣimmeh. (TA.) And *الظَّبَاءُ تَنَاسَتْ* [The antelopes reach and take with their mouths of the trees called *أَرَاكٌ*]; as also *تَنَاسَتْ*. (A.) And *النَّاقَةُ تَنَاسَتْ* *The she-camel reaches and takes with her mouth of the water of the drinking-trough*. (TA.) A poet says, (ISK, S,) namely, Gheylan Ibn-Horeyth Er-Raba'ee, (TA.)

* *فَنِي تَنَاسَتْ* *الْحَوْضُ نَوَاسٌ مِنْ عَلَا*

* *نَوَاسٌ بِهِ تَقَطَّعَ أَجْوَارُ الْفَلََا*

And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, *نَوَاسٌ مِنْ الطَّعَامِ شَيْءٌ* I obtained some-what of the food. (TA.) And *نَوَاسٌ مِنْ*

المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for *يُنَاسُ* in my original I read *يُنَاسُ*] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] *وَأَتَى لُبَّمُوتَ النَّوَّاسِ* meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Moḥammad] in the present world? in which passage some read *النَّوَّاسِ*, with *أَـ*. (S.) [See art. *نَاسٌ*.] Accord. to Ibn-'Abbād, in this instance, *النَّوَّاسِ* signifies *Returning*. (K, TA.) And 'Aisheh said of her father, *قَاتَنَاسٌ* *الدِّينَ بِنَعْبِهِ* *إِبَاهُ* And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with *أَـ*. (TA.) — *نَاسٌ بِهِ*, aor. as above, *He clung, or clave, to him, or it*. (TA.) — *نَوَاسٌ*, (Lth, S,) inf. n. *نُؤَيْسٌ*, (Lth,) *I made him to attain good*; (Lth, S;) and *شَرًّا* evil. (Lth.)

3. *نَوَاسٌ*, [inf. n. *نُؤَيْسٌ*,] *They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them*, (A, Mgh,) is from *نَوَاسٌ* in the first of the senses assigned to it above: (Mgh:) *نَوَاسٌ*, in conflict, is the *reaching one another* [with spears or other weapons] (ISK, S, K) when the two parties are near [but not close]: (ISK, S, TA) and is like *مُتَنَاسٌ*, i. e., *conflicting*. (TA.) See also 6. — *نَوَاسٌ الشَّيْءَ* *He mixed with [or engaged in] the thing*. (IAḥ.)

6: see 1, in three places. — *نَوَاسٌ بِالرِّمَاحِ* *They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them*: (Mṣb:) *نَوَاسٌ* is the *reaching one another with the spears* [or other weapons] when the two parties are not close together. (TA.) See also 3.

8: see 1, in three places. — *نَوَاسٌ* also signifies *He caused him to come, or go, forth* (K, TA) from a place of destruction: or *he took, led, or drew, him forth* therefrom: (TA:) and *he saved him, or rescued him, from destruction*. (A, TA.)

نَوَاسٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also *نَوَاسٌ*, q. v. (TA.) [In two copies of the S, I find the latter only, with *أَـ*.]

نوص

1. *نَوَاسٌ*, (M, K,) aor. *يُنَاسُ*, (M,) inf. n. *نُؤَيْسٌ*

and مَنَاصُ (M, K) and مَنِيصُ (M) and نَوِيصُ (K) and نِيَاصُ (K, accord. to the TA,) or نِيَاصَةٌ (accord. to a MS. copy of the K, and accord. to the CK,) and نَوَاصُ (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنْوُصُ فُلَانٌ لِحَاجَتِي Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion [or activity]. (S, TA.) — مَنَاصٌ and نَوُصٌ, inf. n. نَاصٌ لِلْحَرْكَةِ, He prepared himself for motion. (M, TA.) — نَاصُ الْفَرَسِ (Lth, M,) inf. n. نَوُصٌ (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also استَنَاصُ (Lth, M:) or اسْتِنَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — نَاصٌ إِلَيْهِ (K,) inf. n. نَوُصٌ (TA,) He rose to him. (K.) — نَوُصٌ, aor. يَنْوُصُ, inf. n. نَوُصٌ, He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K*;) as also استَنَاصُ (S:) he fled; or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, he escaped; or became safe, or secure: (M:) and accord. to IB, نَوُصٌ, with, damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصَ عَنِ الْأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصَ (Abou-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوُصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And نَاصَ عَنْ قَرْنِهِ (S, A,) aor. يَنْوُصُ, inf. n. مَنَاصٌ and نَوُصٌ (S,) He fled, or turned away and fled, from his opponent, or adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A) And it is said in the Kur, [xxxviii. 2,] وَلَآتٍ حِينَ مَنَاصٍ, meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.)

3: see جُرَّةٌ.

10: see 1, in three places.

نَوُصٌ A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K*.)

نَاصٌ Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K*:) and مَنِيصٌ a horse raising his head. (TA.)

مَنَاصٌ A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; (S, Msb, K:) a place to which one flees; (S:) a place of safety, or security. (A.) — See also 1, throughout.

نَاصٌ: see مَنِيصٌ.

نوط

1. نَاطَةٌ, aor. يَنْوُطُ, inf. n. نَوُطٌ, He suspended it; hung it. (S, Msb, K.) You say, نَطَطْتُ الْقِرْبَةَ, نِيطَ [I suspended the water-skin by its piniaḥa, q. v.] (TA.) And نِيطَ عَلَيْهِ الشَّيْءُ The thing was suspended to him, or it: and نَوُطٌ عَلَيْهِ (TA:) or نَوُطٌ (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّيْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad. مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوُطٍ, i.e. [We took him not save with ease;] with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلَيْهَا سَتَنَاطُ, [Every sheep, or goat, shall be hung by its hind leg]: i.e. every one who commits a crime shall be punished for it: or, accord. to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Ḥassán Ibn-Thábit says,

وَأَنْتَ دَعَيْ نِيطٌ فِي آلِ هَاشِمٍ
كَمَا نِيطَ خَلْفَ الرَّكَّابِ الْقَدَحُ الْفَرْدُ

[And thou art an adopted person, who is connected with the family of Hāshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَاقٌّ, in art. شَوْقٌ.

2: see 1.

8. انْطَا It was, or became, suspended, or hung; it hung; (K, TA;) بِهِ to him, or it. (TA.) — [And hence,] † It was, or became, distant, or remote, or far-extending. (S, TA.) You say, انْطَطَتِ الْمَفَازَةُ, and, by transposition, انْطَطَتْ, † The desert extended far; [as though it were connected with a desert like it; (see نِيطٌ)] it was far-extending. (TA.) And انْطَطَتِ الْمَفَازُ † The places of war were distant, or far-extending: from نِيطُ الْمَفَازَةِ, meaning “the far extent of the desert:” or from النَوُطُ. (TA.) And انْطَطَتِ الدَّارُ † The house, or place of abode, &c., was distant. (IAqr, K, TA.)

نَوُطٌ A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K:) and particularly a thing that is put, or hung, upon a camel, (عِلَاوَةٌ,) between two halves of a load,

بَيْنَ الْعَوْدَيْنِ (K,) or, as A'Obeid says, بَيْنَ الْعَوْدَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA;) the عِلَاوَةُ being thus called because it is suspended (نَاطٌ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جُلَّةٌ (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden; (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S, K) and [of mult.] نِيطَاتٌ (Az, K:) the former is pl. of نَوُطٌ in the general sense first mentioned above: and also signifies what is suspended (نَوُطٌ, as in two copies of the S, or نَوُطٌ, as in the TA) upon the camel when he is loaded: (S, TA:) and مَعَالِيْقُ [things suspended to a beast of burden; such as the قُمُوقَةُ and the قِرْبَةُ and the مِطْبَرَةُ]. (S, K.) It is said in a proverb عَاطٍ بِغَيْرِ أَنْوَاطٍ Taking [or reaching to take] without there being there anything suspended; which is like the saying “Driving by singing without having a camel.” (S, L, [See also art. عَطَوُ]) And in another proverb, إِنَّ أَعْيَا ذَاتِ أَنْوَاطٍ [If the camel be fatigued, add thou to him an appendage to his full load]: meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, إِنَّ أَعْيَا قَرْدَهُ نَوُطًا is a proverb relating to the pressing a niggardly man. (TA.) — ذَاتُ أَنْوَاطٍ the name of A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAtl to be the name of a particular gum-acacia-tree (سَمُرَةٌ) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) — النَّوُطُ الْمَذْبُوبُ occurs in a trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.)

نِيطٌ: see نِيطٌ, in two places: and see art. نِيطٌ.

قِرْبَةُ نِيطٌ The loop-shaped handle (عُرْوَةُ) of a قِرْبَةُ [or water-skin]: (Msb:) the [appendage called] مَعَالِيْقُ [q. v.] of a bow; (S, K;) by which it is suspended: (K, voce خَطَرٌ:) and of a قِرْبَةُ; [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — See also شِيقٌ. — Also (S, Msb [in the K, “or,” which is evidently a mistake,]) نِيطُ الْقَلْبِ [i.e. الْقَلْبُ] The suspensory of the heart;] a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتَيْنِ, [which seems here to signify the descending aorta, or, accord.

to the second rendering of *من*, suggested above, the *aorta altogether*,] (S, Mṣb, K,) the cutting, or severing, of which causes death; (S, Mṣb;) as also نَيْطُ (S:) pl. [of pauc.] أَنْوُطُ and [of mult.] نُوطُ, with ḍamm, (Az, K,) because the *ي* in نَيْطُ is originally *و*: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the *فَرْج*. (Az, L.) [Hence,] الْمُقَطَّعَةُ النَّيَاطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to † *The أَرْبُ [or female hare]*, (S, K,) like مُقَطَّعَةُ الْأَسْحَارِ (S,) as an appellation of good omen, i.e. as meaning that her نَيْطُ will be severed: or, as some say, الْمُقَطَّعَةُ النَّيَاطِ (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نَيْطُ, or [as in the A,] the نَيْطُ of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, رَمَاهُ اللَّهُ بِالنَّيْطِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نَيْطُ.] [Hence likewise,] النَّيَاطُ is applied to † *Two stars [app. σ and τ of Scorpio] between which is قَلْبُ الْعَقْرَبِ [which is the star and of that constellation]*. (Sgh, K, TA.) — Also, i.q. الْفَوَادُ [which generally means *The heart*; but is probably here used in one of its other senses, namely, the appendages of the oesophagus, consisting of the liver and lungs and heart]. (K.) — Also, *A certain rein lying within the صُلْبُ [i.e. backbone, or back], beneath the [portion of flesh and sinew called the] مَتْنُ; and so النَّائِطُ (K:) or the latter is a vein extending in, or along, the صُلْبُ, [in some copies of the K, قَلْبُ, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُورُ [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure.* (S, K.) — *The far extent of the desert*: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] الْبَعِيدُ النَّيَاطُ, applied to the Hijáz, means الْبَعِيدُ مُعَلَّقُهُ † [i.e. *Whereof every connected part, or appendant tract, is far-extending*]. (Ham, p. 101). The Rájiz, El-Ajjáj, says,

- وَبَلَدُهُ بَعِيدَةُ النَّيَاطِ •
- مَجْهُولَةٌ تَقْتَالُ خَطْوُ الْخَاطِي •

† [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غَوْلُ.)

نَيْطُ: see النَّائِطُ.

تَنْوُطُ (S, K,) like تَنْزُرُ (K,) and تَنْوُطُ (S, K,) with ḍamm to the ت (K) and fet-ḥ to the ن (TA) and kesr to the و, (K,) or تَنْوُطُ (as in some copies of the S,) and تَنْوُطُ (TA, voce تَنْزُرُ). *A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oil-flask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, S:) a certain bird, like the قَارِيَّةُ in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Abou-Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَرَّ [or young ants, or small red ants]: (TA [see also صَافِرُ:];) called in Persian كَبُو (Kzw:) n. un. with ة. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ أَصْنَعُ مِنْ تَنْوُطُ [More skilled in fabricating than a تَنْوُطُ]. (Meyd.)*

تَنْوُاطُ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجُ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 111) — And hence, † *Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for التَّنَوُاطُ; [or ذَوُو التَّنَوُاطِ;] the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid) [See also مَنَوُطُ.]*

مَنَاطُ A place of suspension, or hanging. (Mṣb.) — [Hence the saying,] فَلَنْ يَمْتَنِيَ مَنَاطُ الثَّرَيَّا † [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i.e., in distance: (Sb, S, K* [in the K, هذا is put for فَلَنْ; and in the CK, مَنَاطُ is erroneously put for مَنَاطُ:];) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ الْبَيْتَ and ذَهَبْتُ الشَّامَ: Z says, دَخَلْتُ مَنَاطُ الثَّرَيَّا † [they are &c.] by reason of their elevated state. (TA.)

مَنَوُطُ Suspended; hung. (K.) You say, هَذَا مَنَوُطُ This is suspended, or hung, to him, or it. (K.) — [Hence the saying,] هَذَا رَجُلٌ مَنَوُطٌ بِالْقَوْمِ † This is a man adventive to the people; one who has introduced himself among them, and lives

among them, not being of their race: (K,* TA:) or i.q. دَعَى [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنَوُطٌ مُدْبِدٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوُاطُ.]

مُتَنَاطٌ † Distant, or remote; and far extending. (TA.) You say, مُتَنَاطُ الْمَحَلِّ † Whose place of abode is distant. (TA.) And غَايَةُ مُتَنَاطَةٍ † A distant goal, or scope; or a far-extending space. (TA.)

[نوع, &c.]

See Supplement.]

ن ي ا

1. نَاءُ, aor. يَنْيُ, (so in the S, Nh, L, Mṣb; but in some copies of the K, يَنْيَا, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَيْ, (S,) and نَيْ, without ء, and نَوُ, (Sh,) *It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَبِي:); or it was untouched by fire; [i.e., raw]. (L.) — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.)*

2: see 4.

4. اَنَا الْأَمْرُ He did the thing not firmly, not soundly, not thoroughly. نَبَاً, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] نَا الْأَمْرُ [and اللِّحْمُ], and [when it is trans.] اَنَا اللَّحْمُ [and الْأَمْرُ]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) — اَنَا, (S, incorrectly written in the K أَنْيَا, TA,) inf. n. اِنَاةٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.)

نَبَاً Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i.e., raw]. (L.) It was also pronounced by the Arabs نَبَاً; but the original word is with ء. (TA.) — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ, (TA [written نَبَاً, without ء.]) — Pure [and sweet] milk: sour milk being called نَضِيجٌ: or milk just drawn from the udder, before it is put into the skin. (TA [written نَبَاً, without ء.])

نَبَاً [for نَبَاً] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.)

نَبَاً and نَبَاً The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i.e., rawness]. (L.)

نِب

1. نَابُهُ, aor. نَبَيْبُ, *He hit him on his canine tooth*. (S, K.) i.e., his canine tooth.

2. نَبَّ السَّهْمَ *He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth.*

(S, K.) — نَبَّ فِيهِ *He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him.* (TA.)

نَبَّتْ *She (a camel) became extremely old: (Lh, S, K:) became what is termed a ناب.*

(A.) — نَبَّ and نَبَّبَ + It (a plant) put forth its root. (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — طَقَّرَ فُلَانٌ فِي كَذَا وَنَبَّبَ † *Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it].* (A.) See also طَقَّرَ.

5: see 2.

نَابٌ [originally نَبَّ, The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals:] one of the teeth; (S:) the tooth that is [next] behind the رِبَاعِيَّة, [or next but one to the central pair of incisors:]; (M, K.) [In this sense, the word is masc.: the tooth thus called is masc., when thus called: [though if you call it سِنٌ, it is fem.:] but ناب when fem. signifies “an old she-camel”: (Mgh:) or, accord. to the M and K, it is fem. only in each of the above senses, without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imāleh (إِمَالَة) in the case of ناب in the nom., [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its l to that in رَمَى, [in which it is expressed in writing by رَمَى] because it is changed from ي: but this is extr. That is, this pronunciation of l changed from ي or و is only observed [regularly] when the said l is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more so are those in which the l changed from ي is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Mālik and other high authorities: and so, too, is the restriction to the case of a final radical letter] Pl. أَتَابٌ (Lh, K) and أَتَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نَبَّبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَاب is originally نَبَّ, and] a word of the measure فَعْلٌ does not [regularly] assume the measure فَعُولٌ in the pl.; (TA;) to which should be added نَبَّبٌ, a dial. var., as in the case of every pl. of the measure

فَعُولٌ of which the medial radical letter is ي: (M, F:) and pl. pl. أَتَابِيْبٌ. (K, TA.) Ibn-Seenā says that no animal has both a ناب and a horn. (Mgh.) — نَابٌ *An aged she-camel:* (S, K:) not applied to a male camel: (S:) so called because of the length of her tush; (S;) by synecdoche; the whole being called by the name of a part: (TA:) as also نَبَّبٌ; (K;) accord. to some copies of the K, نَبَّبٌ; but this is a mistake: (TA:) pl. of the former أَتَابٌ and نَبَّبٌ (K) and نَبَّبٌ: (S, K:) or these are pls. of both the forms of sing. (K, accord. to some copies; and TA.) Sb is of opinion that نَبَّبٌ is pl. of ناب, and says that the Arabs have made it of the measure فَعْلٌ [as it is said to be in the S, for it is originally نَبَّبٌ,] like as they have the pl. of دَارٌ, disliking the sound of نَبَّبٌ, because the ي is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of نَبَّبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صَبَدٌ and بَيْضٌ, as pls. of صَبَدٌ and بَيْضٌ, agreeably with the dial. of those who say رُسُلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem: but their not saying نَبَّبٌ, like as they say صَبَدٌ and بَيْضٌ, is an argument in favour of the opinion of Sb. — لَا أَفْعَلُ ذَلِكَ مَا حَسَبْتُ الْتَبَّ [I will not do that as long as aged she-camels yearn towards their young ones: i.e., I will never do it]. A proverb. (S.) — The dim. of ناب is نَبَّبٌ, without ة, because ناب, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ة is a dev. from constant rule. (MF.) Sb says, that some of the Arabs make the dim. of ناب to be نَبَّبٌ, because many an l such as that in ناب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarrāj, is an error on his part [who does so]. (S.) This apparently means, that Ibn-Es-Sarrāj accuses Sb of an error; but such is not the case: for Sb himself says “but this is an error on their part;” i.e., on the part of the Arabs who say نَبَّبٌ for نَبَّبٌ. (IB.) — نَابٌ قَوْمٍ *The lord, master, or chief, of a people:* (S, K:) pl. أَتَابٌ. (TA.) — عَصَبَةُ أَتَابِ الدَّهْرِ, and نَبَّبَةٌ, [† *The dog-teeth of fortune bit him*]. (A.) — أَتَابٌ are likewise met. assigned to evil, or mischief. (TA.)

نَبَّبٌ: see ناب.

نَابٌ [as though pl. of نَابٌ or نَابَةٌ] an epithet added to نَبَّبٌ as signifying “canine teeth,” to render the signification intensive, or energetic. (TA.)

نَابٌ *Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it.* (Th.)

نِهت

1. نَاتٌ, aor. نَهَيْتُ, inf. n. نَهَيْتُ; as also نَاتٌ, aor. نَهَيْتُ, inf. n. نَهَيْتُ; (L, K;) *He (a man) moved from side to side in walking:* (L, art. نَهَيْتُ) or *he so moved by reason of weakness, or infirmity:* (K:) or, *by reason of drowsiness.* (L, art. نَهَيْتُ, q. v.)

نِه

1. نَارُ النَّوْبِ, aor. نَهَيْتُ, (T, S, M, A, K,) inf. n. نَهَيْتُ; (T, M, K;) and نَهَيْتُ, (T, M, A, Mgh, K,) inf. n. نَهَيْتُ; (T;) and نَهَيْتُ, (T, S, M, A, Mgh, K,) and نَهَيْتُ, (S, M, TA,) like نَهَيْتُ, aor. of the latter نَهَيْتُ, (M, TA,) inf. n. نَهَيْتُ, (M,) or نَهَيْتُ; (TA;) *He made, or put, to the piece of cloth, a نِه; (T, S, M, K;) i.e., an عِلْمٌ [or ornamental border]; (T, S, M, A, Mgh, K, TA;) syn. أَعْلَمَهُ: (A:) and a roof; (S, A, Mgh, TA;) syn. أَعْلَمَهُ; (A;) contr. of أَسَدَاهُ and سَدَاهُ. (Mgh.) — هُوَ يُسَدِّي الْأُمُورَ وَيُنَهِّيهَا (A) or (TA) † [He commences things, or affairs, and completes them].*

2: see 1.

4. نَهَارُهُ and نَهَارُهُ: see 1, throughout.

نَهَيْتُ: see نِه.

نِه The عِلْمٌ [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَتَابٌ. (M, K.) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — Hence, † The side (طَرَفٌ) of a road: (T:) or the side (جَانِبٌ), and wide or widening part (صَدْرٌ), of a road: (so in some copies of the K, and in the TA; but in some copies of the former, “or” is put in the place of “and:”) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — The unwoven end (هَذَبٌ) of a piece of cloth. (Ibn-Keysān, M, K.) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نِهَيْنٍ) it is more close in texture and more lasting. (S.) نَوْبٌ قَوْبٌ لَوْ نِهَيْنٍ signifies *A piece of cloth strongly woven, with a double woof:* (A:) or *a piece of cloth woven with double thread:* (T:) and [in like manner] نَوْبٌ مَنِيْرٌ *a piece of cloth woven with a double woof;* (Lh, M, K;) i.e., *with a double thread:* (TA:) also called دَبَابُودٌ, (T, TA,) an arabicized word; (TA;) in Persian دَوُ بُود, or دَوُ بُود, (as in different copies of the K,) or دَوُ بَابٌ. (T.) This mode of weaving is termed مَنَامَةٌ, which is the

making the woof of a double thread, and putting two threads together upon the *حَقَّة* [which here means the yarn-beam, on which the warp is rolled]. (T.) — Hence, *نَاقَةٌ دَاتُ نِيرَيْنِ* † *A she-camel having an accession of fat upon former fat*: (T:) or *having, upon her, layers (صَحَائِف) of fat*; as also *دَاتُ أَثْيَارٍ*: (A:) or *advanced in years, yet having some remains of strength*; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and *دَاتُ أَثْيَارٍ* *a she-camel having thick flesh*. (TS.) Also, *رَجُلٌ دُو نِيرَيْنِ* † *A man whose strength is double the strength of his companion*: (S:) or *strong and firm*. (A.) And *رَأْيُ دُو نِيرَيْنِ* † *Right opinion or counsel*. (A.) And *حَرْبُ دَاتِ نِيرَيْنِ* † *Violent war*. (T, A.) — The canes (*قَصَب*) and threads (*خُيُوطَة*) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with *ة*, as appears from what here follows:] † *نِيرَة* is a subst., signifying the threads and canes, (*قَصَبَة* and *خُيُوطَة*), [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called *خُيُوطَة*; and the cane, *قَصَبَة*, or, if a staff, *عَصَا*: (AZ, Sh, T:) *نِيرَة* is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet,

* تَقْسِمُ أُسْتِيًّا لَهَا بَنِيرٌ *
* وَتَضْرِبُ النَّاقُوسَ وَسَطَ الدَّيْرِ *

[She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean *بَنِير*, and may have altered the word by necessity; or *نِير* may be a dial. form of *نِير*. (M.) One says of a man who neither harms nor profits, *لَا لُحْمَةَ وَلَا بَسْتَاءَ وَلَا نِيرَان* † [lit. *Thou art not a warp nor a woof nor a cane-roll*]. (T.) [See also a similar saying voce *حَقَّة*.] — [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called *نِيرُ الْفَدَّانِ*: (S:) pl. [of pauc.] *أَثْيَارٌ* and [of mult.] *نِيرَان*: (S, M, K:) of the dial. of Syria. (M.)

نِيرَة: see *نِير*.

نِير act. part. n. of 4: see 1. — [Hence the saying,] *نَسْتُ فِي هَذَا الْأَمْرِ بَنِيرٌ وَلَا مُنْجِي* † [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.)

مُنِير: see *نِير*. — † A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.)

مُنَار, for *مُنَار*, pass. part. n. of 4. (Ks, Lh, M.)

نيس

نَيْسَان [vulg. *نَيْسَان*] *The seventh of the Greek [or Syrian] months*; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.)

نيط

1. *نَيْط*, aor. *نَيْطُ*, inf. n. *نَيْطُ*, *It was, or became, distant, or remote, or far-extending*; as also *نَيْطَ*. (K.) [See the latter in art. *نوط*.]

8: see 1.

نَيْط: see *نَيْط*, in art. *نوط*, in two places. — *Death*: or a bier: or the term of existence: (K:) or the death which God connects (*يَنْوُطُهُ*) [with one]: (IAqr:) and if so, the *و* is interchangeable with *و*, (IAth, TA,) the word being originally *نَيْوُط*, then *نَيْط*, and then *نَيْط*: (TA:) if a contraction, it is like *هَيْنَ* and *هَيْنَ*, and *لَيْنَ* and *لَيْنَ*. (Az, TA.) You say, *رَمَاهُ اللَّهُ بِالنَّيْطِ* meaning [God smote him, or may God smite him,] with death: (S, in art. *نوط*, and TA:) or [may God smite him] with the death which He connects [with him]; as also *رَمَاهُ اللَّهُ بِالنَّيْطِ*. (IAqr.) And *رَمَاهُ اللَّهُ بِالنَّيْطِ* *His term of existence came to him*. (TA.) And *رَمَى فُلَانٌ فِي نَيْطِهِ* *Such a one was cast into his bier*; meaning, when he died. (TA.) See *نَطْن*.

نَيْط: }
نَيْط: } see art. *نوط*.

[*نَيْف*, &c.]

See Supplement.]

نيلوفر

نَيْلُوفَر, (Msb,) and *نَيْلُوفَر*, (Msb, and so in the CK,) or *نَيْلُوفَر*, (so in copies of the K, and so accord. to the TA,) or, as some say, *نَيْلُوفَر*, or *نَيْلُوفَر*, (accord. to different copies of the K,) [The *nymphaea*, or lotus of Egypt and of Syria;] a certain well-known plant; (Msb;) a kind of

sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt *نُوفَر*, [i.e. *نَيْلُوفَر*], and by the vulgar *نُوفَر*; (TA;) [both of which last names are now given in Egypt to the *nymphaea lotus*, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the *nymphaea carulea*, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket er-Rutlee, whence I have twice procured roots of this plant:] *نَيْلُوفَر* [written in Persian *نَيْلُوفَر* and *نَيْلُوفَر* &c.] is a Persian word (*أَعْجَمِيَّة*), and is said to be composed of *نِيل*, [or indigo,] with which one dyes, and the name for a wing, [i.e., *نِير*]; as though “winged with *نِيل* [or indigo];” because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (*أَصْل*), is kneaded with water, and used as a liniment, several times, it removes the disease called *الْبَهَق*; and when kneaded with *رِفْت*, it removes the disease called *دَاءُ التَّغْلِب*: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedr-Deen Muḍhaffar, son of the Kāḍee of Baḡlabekk, says, in his book entitled *Surroor en-Nefa*, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the *Irshád* and that of the *Moojiz* also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rúzee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.)

نيلوفر

نَيْلُوفَر, or *نَيْلُوفَر*: see art. *نيلوفر*.

[The twenty-sixth letter of the alphabet; called *هَاء*: it is one of the class termed *حَلَقِيَّة* [or guttural], and is a radical letter, except when written with two dots, *ه*; for which, and for the pronominal values of *ه*, &c., see the Supplement. — As a numeral it denotes *five*.]

هـ

R. Q. 1. *هَاهَا بِالْإِيل*, (El-Umawer, S, K.) inf. n. *هَاهَا* and *هَاهَا*, (K.) the latter extr., (TA.) [see *هَاهَا*], *He called the camels to food, or provender, by the cry هِي هِي*: (S, K:) or he *chid* them, (ZJ), by the cry *هَاهَا*. (K.) [See also arts. *جَاء* and *جَاء*] — *هَاهَا*, inf. n. *هَاهَا*, *He chid* a dog. (TA.) — *هَاهَا*, inf. n. *هَاهَا*, *He laughed loud and long*: [a word imitative of the sound]. (K, TA.)

هِي, subst. from *هَاهَا*, [A call to camels to food, or provender]. (S, K.) *هِي* and *هِي* are said to be thus written by Az's own hand, with *kesr*: and are thus written in the *Jame'* [of Kz]. (L.) [See arts. *جَاء* and *جَاء*.]

هَاهَا and *هَاهَا* One who laughs loud and long. (K, TA.) — *جَارِيَةٌ هَاهَا* A damsel who laughs loud and long. (Lb, TA.)

هـ

1. *هَبَّتِ الرِّيحُ*, (S, &c.) aor. *هَبَّ*, (M, &c.) contr. to analogy; for all reduplicate triliteral verbs that are intrans. have *kesr* in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. *هَبَّ* and *هَبَّ* (S, K) and *هَبَّ*; (K:) but this last is not of high repute; (IDrd;) *The wind blew; rose; was in a state of commotion*. (S, K, &c.) — It is also said of a foul, or stinking, odour. (Mab, in art. *قَوَح*.) — *يَوْمَ تَهَبُّهُ النُّجُومُ* is for *تَهَبُّ فِيهِ* [A day in which the wind called *blows*]. (TA, art. *حصص*.) — *هَبَّ* + *It* (a star) *rose*: (TA:) [and in like manner, the dawn:

see *عُطَسَ*] — *هَبَّ إِلَى الصَّلَاةِ* *He arose, or went, or betook himself, to prayer*. (ISh, from a trad.) — *هَبَّ*, inf. n. *هَبَّ*, † *He was brisk; lively; sprightly*. (TA.) — *هَبَّ*, inf. n. *هَبَّ* and *هَبَّ* and *هَبَّ*, *He* (any person or animal marching or journeying) *was brisk, lively, or sprightly, and quick*: (K:) or *هَبَّ*, aor. *هَبَّ*, with *kesr*, inf. n. *هَبَّ* and *هَبَّ*, *he* (any such person or animal) *was brisk, lively, or sprightly*: and *هَبَّ*, [aor. *هَبَّ*] inf. n. *هَبَّ* and *هَبَّ*, *he* (the same) *was quick, and brisk, &c.*: ex. *هَبَّتِ السَّاقَةُ*, aor. *هَبَّتْ*, with *dam*, inf. n. *هَبَّ*, *The she-camel was quick in her march, or pace*: (TA) and *هَبَّ الْبَعِيرُ*, inf. n. *هَبَّ*, *The camel was brisk, lively, or sprightly, in his march, or pace*. (Lb, S, TA.) See also R. Q. 1. — *هَبَّ*, aor. *هَبَّ*, (S,) inf. n. *هَبَّ* and *هَبَّ* (K) and *هَبَّ*; (TA;) and *هَبَّ*, inf. n. *هَبَّ*; (K;) + *He awoke, or became roused, from his sleep*. (S, K.) — *هَبَّ يَفْعَلُ كَذَا* † *He began to do so; set about doing so; i. q. طَعِقَ*. (S, K.) — [You say] *هَبَّتْ* *مِنْ أَيْنَ هَبَّتْ* (K;) as though you said *مِنْ أَيْنَ أَتَيْتْ لَنَا*; i. e., *Whence hast thou come?* (K;) *Whence hast thou been roused [to come] to us*. (S.) [And] *هَبَّتْ عَنَّا*, with *kesr*, (in some copies of the K, *هَبَّتْ* is put for *عَنَّا*; but this is a mistake; TA;) *Where hast thou absented, or hidden, thyself, from us?* or, rather, *where hast thou been absent, or hidden, from us?* (Yoo, K.) — *هَبَّ* † *He was absent a long time*. (Yoo, K.) — *هَبَّ*, (S, K,) aor. *هَبَّ*, (Mab,) or *هَبَّ*, (Az, TA,) inf. n. *هَبَّ* (S) [and, app., *هَبَّ*,] and *هَبَّ*, (TA,) *It* (a sword, S, K, and a spear, S,) *shook, or quivered, (S, K,) and penetrated into the thing struck with it*. (S, Mab.) — *هَبَّ*, (aor. *هَبَّ*, TA,) inf. n. *هَبَّ* and *هَبَّ*; and *هَبَّ*; (Sh, * K;) *It* (a sword, Sh,) *cut him, or it; or cut it off*. (Sh, K.) — *هَبَّ* *He was routed, or put to flight, in battle*. (IAar, K.) — *هَبَّ*, aor. *هَبَّ*, (S, K) and *هَبَّ*, (K,) the latter dev. from

rule, and not found in other lexicons, but see what is cited above from Lb, that *هَبَّ* is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. *هَبَّ* and *هَبَّ* and *هَبَّ*; and *هَبَّ*; (S, K;) and *هَبَّ*, (K,) inf. n. *هَبَّ*; (TA;) † *He* (a goat) *was excited with lust*: (TA;) or *uttered a sound, or cry, [or rattled,] and was excited by desire of the female; or uttered a sound, or cry, [or rattled,] when so excited, or at rutting-time*: (S, K:) or *هَبَّ* signifies *he uttered a sound, or cry, [or rattled,] at rutting-time*: (TA:) or *هَبَّ*, inf. n. *هَبَّ* and *هَبَّ*; and *هَبَّ*; *He* (a stallion-camel, &c.) *desired copulation*. (M.) — *هَبَّتْ بِهِ* *I called him* (a goat, TA) *ad intum; ut semellam conscenderet*. (K.) [F observes, that J's giving *هَبَّتْ* in this sense is a mistake: but MF remarks, that what J says is *هَبَّتْ*, *he* (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also *هَبَّتْ*, given in the S as quasi-passive of *هَبَّتْ*: SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yūkoot, the author of the *Mojam*, collated with the copy of Aboo-Zekereeya Et-Tebreeze and that of Aboo-Sahl El-Harawee, is *هَبَّتْ*, as in the K; and this, he says, is the genuine reading.]

2. *هَبَّ* *He tore it, or rent it, much*. (K.)

4. *اهَبَّ الرِّيحُ*, and *استهَبَّها*, [*He* (God) *caused the wind to blow; to rise; to be in a state of commotion*]. (A.) — *اهَبَّ* + *He awoke him, or roused him, from his sleep*. (S.) *هَبَّ* is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; *مَنْ هَبَّنَا مِنْ مَرْقَدِنَا*, instead of *مَنْ بَعَثَنَا*, *Who hath roused us from our sleeping-place?* [ch. xxxvi, v. 52;] but IJ rejects this reading, unless it be elliptical, for *اهَبَّ السَّيْفُ* *He shook the sword; or made it to quiver*. (Lb, Sh.)

5. **هَبَّ** : It (a garment) became worn out, or ragged. (S, K, TA.)

8 : see 1.

10 : see 4.

R. Q. 1. **هَبَّ** : see **هَبَّتْ بِهِ**. — **هَبَّ**, inf. **هَبِّ**. **هَبَّ**, He was quick, or swift. (K.) See also 1. — **هَبَّ**, inf. n. **هَبَّة**, It (the **سَرَاب**, or mirage,) glistened, or shone; syn. **تَرَقَّرَ**; (K;) i.e., **لَمَعَ**. (TA.) — **هَبَّ**, inf. n. **هَبَّة**, He urged, or checked, [app. the former,] with his voice; syn. **زَجَرَ**; (K;) by saying **هَبْ**, (R, as cited by MF,) or **هَبْ هَبْ** : [so I understand from the TA, where it is said **هَبْ هَبْ** **وَالْفَعْلُ مِنْهُ هَبْ** for which it is evident that we should read **هَبْ هَبْ** **وَالْفَعْلُ مِنْهُ هَبْ**; meaning "its" (imperative) verbal n. &c.] accord. to some, used specially with reference to a horse : see **هَاب** [in art. **هَبَّ**]. (TA.) You also say **هَبَّ بِهِ**. (TA.) — **هَبَّ**, inf. n. **هَبَّة**, He slaughtered [a beast]. (K.)

R. Q. 2. **تَهَبَّ** He (a goat, TA, culled ad initum, S) shook himself; syn. **تَزَعَزَعَ**. (S, K.) See **هَبَّتْ بِهِ**. — **جَيْشٌ يَتَهَبَّبُ** An army of which one part presses upon another. (TA, art. **جَعَب**.)

هَبَّ, pl. of **هَبَّة** : see **تَوْبَ هَبَائِبُ**.

الْهَبَّة The wind. (TA, voce **كَبَّة**.)

هَبَّة (S) and **هَبَّة** (K,) both of which forms are correct, (TA,) † The penetration of a sword, (S, K,) or spear, into the thing that is struck with it, and its shaking, or quivering. (S.) — **هَبَّة** A sword that shakes, or quivers, and penetrates into the thing struck with it : (S;) and, that falls with vehemence. (TA.) — **هَبَّة** (S, K) and **هَبَّة** (K,) or the latter only, (TA,) † An hour, or a short time, (**سَاعَة**), remaining before dawn. (As, S, K.) — **هَبَّة** (S, K) and **هَبَّة** (K,) or the latter only, (TA,) † An indefinite period of time; syn. **حَقْبَةٌ** : (S, K;) a long time; syn. **دَوْرٌ**. (Az.) Ex. **عِشْنَا بِذَلِكَ هَبَّةً مِنْ الدَّهْرِ**. (Az.) We lived therein, or in that [state], some time, [or a long time] : like the saying **سَبَّةً**. (AZ, S.) — [You say] **رَأَيْتُهُ هَبَّةً** I saw him once (K) in life. (TA.) — **هَبَّةً** **قَدْ جَاءَنِي هَبَّةً** He has come [in] to me once. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her : (TA:) i. q. **وَقَعَةً**. (Msb.) See art. **عَسَل** in the Mgh.

هَبَّة : see **هَبَّة** throughout. — A state, or condition : [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick]. (K.) Ex. **إِنَّهُ لَحَسَنٌ الْهَبَّةِ** Verily he is in a good state, or condition, &c. (TA.) — **هَبَّة** The state

of a stallion when excited by desire of the female. (S.) See 1. — **هَبَّة** A piece of a garment, or the like : (K;) pl. **هَبَب** : (S, K;) a piece of rag. (TA.) — See **تَوْبَ هَبَائِبُ**.

mentioned in the Nawādir of Th, and said to be from **هَبُّوبُ الرِّيحِ**, but not of established authority : [unexplained]. (TA.)

هَبَّ A wolf that is light, or active, and quick, or swift, of pace. (K.) See **هَبَّيْ**. — A certain valley of hell, the place of abode of tyrants, oppressors, and the like. (TA, from a trad.)

هَبَّيْ Quick, or swift : as also **هَبَّ** and **هَبَّابٌ**. (K.) — A light, or active, camel : fem. with **ة**. (K.) — **هَبَّيْ** One who serves well; a good servant. (K.) — Any one who does well a small thing : accord. to some, specially, a cook, and a roaster of meat. (TA.) — A butcher; syn. **قَصَابٌ** : [from **هَبَّ** "he slaughtered"]. (IAqr, K.) — **هَبَّيْ** One who sings well to camels, to urge, or excite, them. (K.) — **هَبَّيْ** A pastor : (S;) or a pastor of sheep or goats : or the he-goat of a flock. (K.)

هَبَّابٌ i. q. **هَبَّاءٌ** [Dust, &c. : see **هَبُّوبٌ**]. (K.)

هَبَّ and **هَبَّوْبَةٌ** and **هَبَّ** A wind that [blows violently, and] raises the dust. (S, K.)

هَبَّوْبَةٌ : } see **هَبُّوبٌ**.
هَبَّ : }

هَبَّابٌ : see **هَبَّيْ**. — Clamorous; a banler. (K.) — **هَبَّابٌ** The **سَرَاب**, or mirage. (M, K.) — **هَبَّابٌ** A certain game of children, (K,) of the children of **El-'Irāk**, (TA,) or of the children of the Arabs of the desert. (T.)

تَوْبَ هَبَائِبُ, (As, S, K,) as also **هَبَائِبُ**, (As, S,) and **هَبَّابٌ**, and **هَبَّ** (K,) † A garment rent in pieces, ragged, or tattered. (As, S, K.)

رِيحٌ هَابَةٌ [A wind blowing; rising; in a state of commotion.] (A.)

تَوْبَ هَبَائِبُ : see **تَوْبَ هَبَائِبُ**.

[A place of blowing of the wind.]

هَبَّابٌ (S, L, K) and **هَبَّابٌ** (S) and **هَبَّابٌ**, of the same measure as **مُعْظَرٌ**, (L,) † A he-goat that is much excited with lust : or that rattles much, and is much excited by desire of the female : or that rattles much when so excited : see 1. (S, K.)

هَبَّابٌ and **هَبَّابٌ** : see **هَبَّابٌ**.

هبت

هَبَّتْ 1. **هَبَّتْ**, aor. **هَبَّتْ**, (inf. n. **هَبَّتْ**, TA,) He beat,

struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. **هَبَّتُوهُمَا حَتَّى قَرَعُوا مِنْهُمَا** They smote them both with swords until they slew them. (TA, from trad.) — **هَبَّتْ**, aor. **هَبَّتْ**, He, or it, lowered him, syn. **هَبَّتْ** and **هَبَّتْ** and **هَبَّتْ**, (K,) with respect to station, rank, or dignity : (TA :) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.) Ex. **هَبَّتْهُ الْمَوْتُ عِنْدِي مَنَزَلَةً** Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed, and did not die a martyr. From a trad. (Fr.) — **هَبَّتْ** He was lowered with respect to rank, station, or dignity. (Fr.) — **هَبَّتْ** (like **عَبَّتْ**, [i.e. pass. in form, but neut. in signification,] (K,) He (a man) was cowardly, and his intellect quitted him : (S, K:) he was without intellect. (TA.) — **هَبَّتْ**, aor. **هَبَّتْ** : see **هَبَّتْ**.

هَبَّتْ Softness; laxity. (L.) — Stupidity, foolishness, stupefaction. (TA.)

هَبَّةٌ Weakness (S, K) in intellect. (S.) Ex. **هَبَّةٌ فِي عَقْلِهِ هَبَّةٌ** There is a weakness in his intellect.

(S.) **هَبَّةٌ فِيهِ هَبَّةٌ** There is a stroke of stupidity in him : or there is in him what resembles heedlessness, and unsoundness of intellect : (TA :) or **هَبَّةٌ** signifies loss of reason. (TA in art. **خَلَعَ**.)

مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سَبَاتٌ وَلَيْلُهُ هَبَاتٌ Thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, (TA, art. **سَبَتَ**), [and whose night is one of languor]. From a trad. **هَبَاتٌ**, here, is from **هَبَّتْ**, as signifying "softness, and laxity." (TA.)

هَبَّتْ One in whom is sudden fright, or terror, and a shrinking (**تَلَبُّذٌ**) [by reason of fear]. (L.) — **هَبَّتْ** and **هَبَّتْ** A cowardly man, whose intellect is quitting him : (S, K:) a man without intellect. (TA.) — In the saying of a poet, **نَشَوْتُهَا هَبَّتْ**, quoted, but not expl., by Th, **هَبَّتْ** is thought by ISd to be of the measure **فَاعِلٌ** in the sense of the measure **فَاعِلٌ**, and to signify, **يَهَيِّئُ**, i.e. A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep. The poet says,

* تَهَبُّكَ قَدْزَى بِهَا إِنْ كَانَ فِيهَا *
* بَعْدَ النَّوْمِ نَشَوْتُهَا هَبَّتْ *

[he is app. describing clear and strong wine, and says, It will show thee a mote in it, if it be therein : a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.] (TA.)

مَهْبُوت *Confounded; perplexed; amazed; i.e. of a cowardly heart, without intellect.* (TA, art. هفت.) **مَهْبُوتُ الْفؤَادِ** A man of a cowardly heart, without intellect. (S.) See **مَهْبُوتٌ** — **مَهْبُوتٌ** Lowered with respect to rank, station, or dignity. (Fr.) — **مَهْبُوتُ التَّرَاقِي** Having depressed, deficient, collar-bones, or clavicles. (Fr.) — **مَهْبُوتٌ** A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird]. Thought by IDrd to be a post-classical word in this sense. (TA.)

هبت

1. **هَبَّتْ** مَالَهُ, aor. هَبَّ, inf. n. هَبْتُ, *He scattered, or squandered, his property.* (L.)

Q. Q. 1. **هَبَّتْ**: see **هَبَّتْ**.

هَبَّتْ A severe, difficult, or afflictive, affair: (S, K:) pl. **هَبَاتٌ**: the ن is an augmentative letter. (TA.) The pl. also signifies calamities: and confused affairs and news. (TA.) — Also, Confusion in speech, or, in what is said: (S, K:) [probably an inf. n., of which the verb is **هَبَّتْ**].

هبع

1. **هَبَعَ**, aor. هَبَعَ, inf. n. هَبْعٌ; (L;) and **هَبَّجَ** *He, or it [a camel's udder], became swollen; or had a tumour [or هَبَجَ].* (S, L, K.) — **هَبَجَ** *It (a man's face) became swollen, and contracted:* (L:) [and so **هَبَّجَ**, in the K, art. رهل: see its part. n.] — **هَبَّجَهُ**, (S, K,) aor. هَبَّجَ, (K,) or هَبَّجَ, [which is more probably right,] (L,) inf. n. هَبَّجٌ, (S, L,) *He beat him, or struck him, (S, K,) with a staff, or stick: like هَبَّجَهُ* (S) [and **هَبَّجَهُ**]: or, with uninterrupted blows, but not violently: or, with a piece of wood, like as one beats a dog in killing him: or he beat him in any part of him that he saw. (TA.)

2. **هَبَّجَهُ**, inf. n. **هَبَّجٌ**, *It caused him, or it, [a camel's udder], to become swollen; or to have a tumour [or هَبَجَ].* (S, K.) — **هَبَّجَ وَجْهَهُ** [It rendered his face swollen: see **هَبَّجَ**]: said of much sleep. (TA, in art. رهل.) — **هَبَّجَ** *He killed a dog, [app. by beating].* (L.)

5: see 1.

هَبَجٌ A thing like a tumour, in a she-camel's udder: (S, K:) it is a tumour, or swelling, of the slightest kind. (TA.)

هَبَجٌ: see what follows.

هَبَّجٌ A man swollen; or affected with a tumour. (TA.) A swollen face of a man; (A;)

as also **هَبَّجٌ**, (L,) and **هَبَّجٌ**, (A.) — A man heavy, or dull, in spirit; syn. **ثَقِيلُ النَّفْسِ**. (S, K.)

هَبَّجٌ: see **هَبَّجٌ**.

هبد

1. **هَبَّدَ** الْهَبِيدَ, aor. هَبَّدَ, (L, K,) inf. n. هَبْدٌ, (L,) *He broke هَبِيدَ*, (Lth, L, K,) i. e. colocynths: (Lth, L:) or (in the K, and) *he cooked هَبِيدَ* [i. e., colocynths or their seeds]: (L, K:) or (in the K, and) *he gathered هَبِيدَ* [i. e. colocynths]; (L, K;) as also **هَبَّدَهُ** and **هَبَّدَهُ**; (K;) or **هَبَّدَ** and **هَبَّدَ**; which are said of an ostrich and of a man: and these two verbs signify he (an ostrich or a man) extracted هَبِيدَ [or colocynth-seeds] to eat: (L:) you say of an ostrich **هَبَّدَ** *he extracts the seeds of the colocynth to eat them:* and **هَبَّدَ** signifies he took a colocynth, or colocynths, and broke it, or them: (S, L:) or he (an ostrich) broke a colocynth, or colocynths, and ate its, or their seeds: (A:) and he gathered colocynths and macerated them in water: (L:) and **هَبَّدَ** he [an ostrich] pierced colocynths with his beak, and ate their seeds: (T, L:) and he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked: (S, L:) or he prepared for food (عَالَخَ) the pulp of colocynths. (AHeyth, L. [See an ex. in a verse cited voce راجلة.]) — Also **هَبَّدَهُ**, (aor. as above, L,) *He fed him (namely a man, K) with هَبِيدَ*. (L, K.)

5 and 8: see 1.

هَبْدٌ: see **هَبْدٌ**.

هَبْدٌ The colocynth; as also **هَبْدٌ**: (L, K:) or the seeds of the colocynth; (S, A, L, K;) as also **هَبْدٌ**: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with هَبْدٌ: (L:) or the pulp of the colocynth. (AHeyth, L.) — [See **هَبْدٌ**] — Also, A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them: (Nh, L:) or colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيدَةٌ is made of it: (AA, L:) or a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped. (L.)

رَجُلٌ هَابِدٌ A man who gathers colocynths: (TA:) and **هَوَابِدٌ** [pl. of هَابِدَةٌ] women who gather colocynths. (K.)

[هذب: see هذب.]

هبر

[1. هَبَّرَ, &c.: see Supplement.]

هَبَّرَ: see **هَبَّرَ**.

هَبْرَةٌ (S, K) and **هَبْرَةٌ** (TA) [Scurf on the head;] what is in the hair of the head, resembling bran; (S;) the dirt of the head, that clings to the lower part of the hair, resembling bran; (K;) as also **هَبْرَةٌ** (TA) and **هَبْرَةٌ**. (AO, S, K, in art. تبر.) — Also, [both هَبْرَةٌ words,] What flies about, of, or from, feathers, (K, TA,) and the like: (TA:) and the former, what flies about, of, or from, the down of cotton: (K:) or the fine down that flies about from cotton: (L:) and what becomes scattered about, and compacted, of, or from, canes, or reeds, and the **هَبْرَةُ** [or papyrus]: (Yaqkoob:) pl. of the former, **هَبْرِيَّاتٌ**. (TA.)

هَبْرَةٌ: see above, in two places.

هَبْرٌ Barley growing, or growing forth; in the Nabuthaeen language. (Sa'eed ibn Jubeyr, TA, art. عصف.)

هش

1. **هَشَّ**, aor. هَشَّ, (S, TA,) inf. n. هَشٌّ, (S, A, K,) *He collected a thing; (TA;) as also هَشَّ*, aor. هَشَّ: (ISk, ISd:) *he collected; and gained or earned, or sought sustenance; (S, A, K;) as also هَشَّ*: (S, A:) or *he practised some art or trade, to procure sustenance; and he exercised art, craft, cunning, or skill, in the management of his affairs: (TA:) and هَشَّ and هَشَّ* he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (ISd, TA:) and **هَشَّ**, inf. n. **هَشٌّ**, *he collected much; syn. جمع.* (K.) You say, **هَشَّ لِعِيَالِهِ**, *He collects; and gains or earns, or seeks sustenance; for his family, or household; (S;) as also هَشَّ*: (S, A:) or *practises some art or trade, to procure sustenance for them; exercises art, craft, cunning, or skill, in the management of his affairs, for them.* (TA.) [See also **هَشَّ**] — **هَشَّ**, (K,) inf. n. as above, (TA,) *I obtained it, (K, TA,) by collecting and gaining or earning.* (TA.) And **هَشَّ مِنْهُ عَطَاً** *He obtained from him a gift.* (K.) — **هَشَّ الْغَنَمَ**, inf. n. as above, [app. meaning *He roused and scared the sheep or goats, and drove and collected them to some*

person or place,] is like نَجَشَ الصَّيْدَ. (Ibn-'Abbād.)

2: see 1.

5: تَهَبَّشَ: see 1, in three places. — Also, and اهْتَبَشَ, *It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syn. تَجَمَّعَ and اجْتَمَعَ.* (K.) And تَهَبَّشَ الْقَوْمُ *The company of men became collected as an army, or a military force; or collected itself into an army, or a military force.* (TA.)

8: see 1, in two places: — and see 5.

هَبَّاشَةٌ i. q. هَبَّاشَةٌ; (S, K;) i. e., *What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حَبَشَ) and what one gains or earns, and collects, of property: pl. هَبَّاشَاتُ.* (TA.)

هَبَّاشٌ *One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much: (Lth, K, TA;) and who exercises art, craft, running, or skill, in the management of his affairs, for his family, or household.* (Lth, TA.)

مَهْبُوشٌ *Collected; and gained or earned.* (S,* TA.)

هبط

1. هَبَطَ, (S, Mgh, K,) aor. ʔ and ʔ, (Mgh, K,) but the latter is of rare occurrence, (Mgh,) inf. n. هَبُوطٌ, (S, K,) of that whereof the aor. is ʔ, and of that whereof the aor. is ʔ; (TA;) or of the latter only, that of the former being هَبَطَ; (Mgh;) *He, or it, (said of water &c., Mgh,) descended: (S, Mgh, K;) and تَهَبَّطَ he descended, or went down, or went down a declivity; and it sloped down; syn. انْحَدَرَ; (TA;) and تَهَبَّطَ signifies the same as this last; or † he became lowered, or degraded; syn. انْحَطَّ; (K;) being quasi-pass. of أَهْبَطَهُ, (S, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِي حَدَوْرٍ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حَدَرَ.) And هَبَطَ الْوَادِي (Bd, ii. 58, and Mgh,) [as though it were trans., for فِي الْوَادِي,] inf. n. هَبُوطٌ, (Mgh,) *He descended into the valley.* (Bd, Mgh.) And هَبَطَ مِنْهُ *He came forth from it.* (Bd, ubi supra.) It is said in the Kur, ii. 58, اِهْبَطُوا مِصْرًا Descend ye into Mīṣr: (Bd:) accord. to one reading, اِهْبَطُوا. (Bd, TA.) You say also هَبَطَ بَلَدٌ كَذَا *He entered such a town or country.* (K.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ *I removed him from a place to a place.* (Mgh.) — هَبَطَ also signifies † *The falling into evil: (K, TA:) and † the being, or becoming, low, abject, mean, or vile: (TA:) and † the suffering loss, or diminution.* (K, TA.)*

You say, هَبَطَ مِنْ مَنَزِلَتِهِ; *He fell from his honourable station.* (TA.) [See also 7, mentioned above.] And هَبَطَ فَلَانٌ; *Such a one became low, abject, mean, or vile.* (TA.) And هَبَطَ مِنَ الْخَشْيَةِ; *He became mean, or abject, and lowly, or submissive, from fear.* (TA.) [See Kur, ii. 69.] And هَبَطَ الْقَوْمُ, aor. ʔ, † *The people, or company of men, became in a state of abasement and diminution.* (TA.) Whence the trad., (TA,) اللَّهُمَّ غَبِّطْ لَّا هَبَطًا (S, TA,) i. e. نَسَأَلُكَ [O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S:) mentioned [and explained] before, in art. غَبَطَ, q. v. (TA.) [But in this instance, هَبَطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطْتُ إِلَيْهِ, aor. ʔ, inf. n. هَبُوطٌ, † *My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness.* (TA.) And هَبَطَ ثَمَنُ السِّلْعَةِ; *The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Mgh, K, TA.) below its former full rate; (Mgh;) became lowered, or abated.* (TA.) And هَبَطَ الْعَدْلُ † *The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel.* (TA.) — هَبَطَهُ, (S, Mgh, K,) aor. ʔ, (K,) inf. n. هَبَطَ, (S,) *He made him, or it, (namely water, &c., Mgh,) to descend; (S, Mgh, K;) [he sent, or cast, him, or it, down;] as also أَهْبَطَهُ. (K.) You say, أَهْبَطْتُمُ السَّنَةَ إِلَى الْإِمْصَارِ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حَسَرَ.) And هَبَطَهُ بَلَدٌ كَذَا *He, or it, caused him to enter such a town or country.* (K.) [And هَبَطَ بِهِ عَلَى مَكَانٍ *He, or it, made him to alight upon a place: see an ex. voce زَجَّ.* — † *He lowered him, or degraded him, from his state, or condition; (Fr;) as also أَهْبَطَهُ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S;) it (time, or fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein.* (TA.) — هَبَطَ الْمَرَضُ لَحْمَهُ; *The disease rendered him lean; emaciated him: (S, K;) or diminished his flesh.* (TA.) — هَبَطَ, (K,) inf. n. هَبَطَ, (K,) † *He (God, K, or a man, S) diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also أَهْبَطَهُ, said of a man: (A'Obeyd, S, M:) or أَهْبَطَهُ † he diminished somewhat from the price; and sometimes أَهْبَطَهُ is used in this sense. (Mgh.) — هَبَطَ الْعَدْلُ † He adjusted or arranged, made even, or made easy, the counter-**

poising portion of the load upon the camel. (TA.) — هَبَطَ فَلَانًا *He beat, or struck, such a one.* (K.)

4: see هَبَطَهُ, in five places.

5: } see هَبَطَ, first sentence.
7: }

هَبِطَةٌ *A low, or depressed, piece of land or ground; (Mgh, K;) contr. of صَعْدَةٌ. (Mgh.)*

هَبُوطٌ *A declivity, or declinal place: a place of descent, or by which one descends; (S, Mgh, K;) a place which brings one down from a higher to a lower place.* (Az, TA.)

هَبِيطٌ † *Lean, or emaciated, by reason of disease, as also مَهْبُوطٌ: (K:) both are applied to a camel, signifying whose fatness has become diminished; as also هَابِطٌ: (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness: (IB:) and † the second signifies rendered lean, or emaciated, by disease, so that his flesh quivers.* (TA.)

هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rījiz says,

* مَا رَأَيْتُ إِلَّا جَنَاحَ هَابِطًا *
* عَلَى الْبُيُوتِ قَوْطُهُ الْعَلَابِطَا *

[Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means قَوْطُهُ مُهْبِطًا: so says ISd: or he may mean هَابِطًا عَلَى قَوْطِهِ [descending upon his flock, &c.]; making هَابِطًا trans. by ellipsis: (TA:) جَنَاح, in this verse, is the name of a wolf. (TA, in art. جَنَحَ.) — See also هَبِيطٌ.

مَهْبِطُ الْوَحْيِ [The place of descent of revelation;] a name of Mekkah. (Mgh, TA.)

مَهْبُوطٌ † *A man whose state, or condition has become unsound.* (TA.) — See also هَبِيطٌ, in two places.

[جمع, &c.]

See Supplement.]

هت

1. هَتَّ, aor. ʔ, inf. n. هَتِيتٌ, *He (a بَكْرٌ, or young camel,) uttered a sound resembling a squeezing of the voice (شِبْهَ الْعَصْرِ لِلصَوْتِ): you say, of a بَكْرٍ, observes Az, هَتَّ, inf. n. as above; then, يَكْتِشُ, inf. n. كَتِيشٌ; then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — هَتَّ الْهَمْزَةُ, aor. ʔ, inf. n. هَتَّ, *He uttered the letter hemzeh.* (L.) [See مَهْتَوْتُ.]*

هت, aor. ٤, inf. n. هَت, *He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency*; syn. سَرَدَ (S, L, K) and تَابَعَ (L.) — [Hence] هَتَّ غَزْلًا, aor. ٤, inf. n. هَت, *She spun her thread one part immediately after another*: (TA:) *she spun her thread continuously*: (AZ:) هَت signifies a woman's spinning thread continuously. (K.) — هَت, aor. ٤, inf. n. هَت; and هَتَّت, inf. n. هَتَّة; *He broke a thing*, (K,) so that it became reduced to small fragments, or particles: (TA:) *he stamped upon a thing vehemently, so that he broke it*. (TA.) — هَت, aor. ٤, inf. n. هَت, *He rent clothes*. (IAqr, K.) — Also, † *He rent the reputation of another*. (IAqr, K.) — هَت, aor. ٤, inf. n. هَت, *He removed the leaves of a tree [by rubbing or scraping the branches]*; syn. حَتَّ (K) [in the CK, هَت is put for حَت]; i. e. *he took them*. (TA.) — هَت, aor. ٤, inf. n. هَت, *He poured out, or forth, [water, &c.]* (K.) — هَتَّ الْمَزَادَةَ *He poured out, or forth, [the contents of] the مزادة*. (TA.) — هَتَّ شَيْئًا *He poured out, or forth, one part or portion of a thing immediately after another*. (TA.) — السَّحَابَةُ تَحْتُ الْمَطَرَ *The cloud pours forth the rain continuously*. (TA.) — هَتَّ, aor. ٤, inf. n. هَتَّ, *he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]*. (IAqr, K.) [Comp. هَبَّ.]

R. Q. 1. هَتَّت *He urged a camel (زَجَرَهُ) on the occasion of drinking, by the cry هَت هَت* (AHeyth, K.) See هَت, below. — هَتَّت, inf. n. هَتَّة; as also تَبَّتْ; *He twisted, or distorted, his tongue in speaking*. (AZ.) — Also هَتَّت; (and هَتَّ, TA, [aor. ٤?];) *He was quick, or rapid, in his speech*. (K.) — See هَت.

هَت, (TA,) or هَتَّ, (K,) *A cry by which a camel is urged (يُزَجَرُ) on the occasion of drinking*. (K.) — إِذَا وَقَفْتَ الْبَعِيرَ عَلَى الرَّوْثَةِ فَلَا; *فَلَا تَهْتِثْ بِهِ*; or, as some say, *تَقُلْ لَهُ هَت*; [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هَت]. A proverb: meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — هَتَّ قَوَائِمَ الْبَعِيرِ *The sound of the falling of the camel's feet [upon the ground]*. (L.) — تَرَكَّهُمْ هَتًّا بَتًّا [*He left them routed, or broken asunder, and cut off*]; *he broke them asunder: or he cut them in pieces*. (L.)

هَتَّت *A sound*. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) — هَتَّت and هَتَّت *A thing broken so as to be reduced to small frag-*

ments, or particles: stamped upon vehemently, so as to be broken. (TA.)

هَتَّت: see هَت.

هَتَّ, and هَتَّ, *A man quick and voluble in speech*; (S, K;) *incorrectly, and vainly, or frivolously, loquacious; a great babbler*. (TA.)

هَتَّة صَوْتٌ مَهْتَوْتٌ فِي — هَتَّت: see مَهْتَوْتٌ. *هَتَّة صَوْتٌ مَهْتَوْتٌ فِي أَقْصَى الْحَلْقِ* [Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat]. (Kh, L.) Sb applied the term مَهْتَوْتٌ to the letter ه, because of its weakness and lowness. (L.) — أَسْرَعُ مِنَ الْمَهْتَةِ *Quicker than the quick-speaking woman*. (IAqr.)

هت

1. هَتَّ, aor. ٤, (K,) inf. n. هَتَّ, (TA,) *He beat a person (K) with a staff or stick*. (TA.) — هَتَّي, aor. ٤, *He was bent, or crooked*. (K.)

5. هَتَّ (a garment) became ragged, and worn out. (S, K.)

هَتَّ, and هَتَّ, (1Sk, K,) and هَتَّي, (Lh, K,) and هَتَّي, (Lh,) and هَتَّ, and هَتَّي (same measure as هَتَّ, as in the TA), or هَتَّي, (as in the CK and a MS. copy) and هَتَّ, (K,) and هَتَّ, (AHeyth, K.) *A portion of the night elapsed* (K, &c.) — مَا بَقِيَ مِنْ غَنَمِهِمْ إِلَّا هَتَّ *There remained not, of their sheep, or goats, save a part, less than the part that had gone away*. (TA.)

هَتَّ: see هَت.

هَتَّ and هَتَّ, *A rent*. (K.) — *A swelling*: syn. هَتَّ, (TA.)

هَتَّ: }
هَتَّ: }
هَتَّ: }
هَتَّ: } see هَت.

هَتَّ: see هَت.

هَتَّ: }
هَتَّ: }
هَتَّ: } see هَت.

هَتَّ *Humpbacked*. (K.)

هت

1. هَتَّ, aor. ٤, (K, TA,) like هَتَّ, (TA [in the CK, -, but this is evidently a mistake,]) *It* (old age, K, TA, and disease and grief, TA),

made him to be such as is called هَتَّ; [i.e., *made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing*: which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.)

3. هَتَّ, [inf. n. هَتَّة and هَتَّ,] *He encountered him with mutual reviling, saying what was false*: (K, TA:) so says IAmh, on the authority of AZ; but, says Th, accord. to others, هَتَّة signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الْهَتَّ, [leave the saying that whereof one part contradicts another]. (TA.)

4. هَتَّ *He became disordered in his intellect*: (A, TA:) or *he became so by reason of old age*: (S:) or *he lost his reason from old age*, (AZ, A'Oheyd, K,) as also هَتَّ, (AZ, TA,) or from disease, or grief; as also هَتَّ. (K.) See also 10, in two places.

5. هَتَّ *He was, or became, stupid, and ignorant*. (K: but only the inf. n. is there mentioned.)

6. هَتَّت *They accused each other falsely*. (S, A, Mgh, Msh, K.) — And hence, هَتَّت, (A, Mgh, Msh, K.) — هَتَّت, (A, Mgh,) *The testimonies, or evidences, became null*: (Mgh, Msh:) or *belied one another*. (A.)

10. هَتَّ: see 4. — *He was, or became, much given to false, or vain, sayings, or actions*. (TA [but this seems rather to be هَتَّ: see its part. n., below.]) — † *He followed his own natural desire, not caring what he did*. (Msh [but this also seems to be in the pass. form.]) — هَتَّ هَتَّ *He became addicted to, or fond of, such a thing*, (K, TA,) *not talking of any other thing*, (TA,) *nor caring what was done to him*, (K, TA,) *nor how he was reviled*: (K:) *he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it*. (TA.) — هَتَّ, [or هَتَّ,] and هَتَّ, [or هَتَّ,] *He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled*: (A, TA:) and هَتَّ also signifies † *he became addicted or given to, or fond of, speaking of a thing*. (K.)

هَتَّ *The loss of reason from old age or disease or grief*. (K.)

هَتَّ *An error in speech*. (S, A, Mgh, Msh, K.) You say, هَتَّ مِنَ الْقَوْلِ *He uttered*

an error of speech. (A.) And **هَنْزَ هَاتِرٌ** *A great error of speech.* (§, K.) — *A falsehood; a lie.* (K.) You say, **قَوْلٌ هَنْزَرٌ** *A false saying.* (TA.)

هَنْزَرٌ: see **هَنْزَرٌ**.

تَهَاتِرٌ *Testimonies, or evidences, that belie one another: as though pl. of تَهْتَرُ: (K:) or any evidences, or testimonies, that are not legal proofs.* (Mgh [but in my copy of that work written تَهَاتِرٌ].)

مُهْتَرٌ *Disordered in his intellect, (§,) or having lost his reason, (AZ, A'Obeyd, K,) from old age, (AZ, A'Obeyd, §, K,) or from disease, or grief: (K:) if from أَهْتَرُ, it is anomalous, (K, TA,) like مُخْصَنٌ, &c. (TA.) — † Addicted or given to, or fond of, speaking of a thing. (K.) See also مُسْتَهْتَرٌ.*

مُهْتَرٌ *Erring in his speech. (TA.)*

مُسْتَهْتَرٌ *Much given to false, or vain, sayings, or actions: (K:) or one who says what is false, or erroneous: or one who cares not what is said of him, nor how he is reviled: or † attached, or devoted, (مُسْتَهْتَرٌ,) to the world. (IAth, TA.) — † Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason: (A;) as also مُهْتَرٌ. (A.) You say, **فُلَانٌ مُسْتَهْتَرٌ بِالشَّرَابِ**, *Such a one is addicted to, or fond of, drink, not caring what is said of him. (§.)**

[هتتش, &c.]

See Supplement.]

هت

1. **هَتَّ**, aor. ٢, inf. n. **هَتَّ**, *He mixed a thing, one part with another. (M.) — هَتَّ*, [aor. ٢,] inf. n. **هَتَّ**, *He lied. (IAqr, K.)*

R. Q. 1. **هَتَّ**, inf. n. **هَتَّ**, *He mixed, or confounded; like مَتَّ. (TA.) هَتَّ أَمْرَهُ* *He confounded his affair. (TA.) — هَتَّ*, inf. n. **هَتَّ**, *It was mixed, or confounded. (§, K.) — هَتَّ*, (inf. n. **هَتَّ**, K,) *He (a magistrate, §) acted unjustly, injuriously, or tyrannically. (§, K.) — هَتَّ النَّاسَ* *He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَتَّ*, inf. n. **هَتَّ**, *It sent forth quickly: (K:) [ex.] هَتَّتِ السَّحَابَةُ بِقَطْرِهَا* *The cloud sent forth quickly its rain and its snow. (§.) — هَتَّ*, inf. n. **هَتَّ** (and هَتَّاتٌ, TA) *He trod, or trampled, vehemently. (K.) — It (a pasturing herd or flock) trod the*

fresh green pasture until it was destroyed, حتى [حتى يُؤْتَى. (So in the L: app. يوتى.)]

هَتَّ and **هَتَّ** and **هَتَّاتٌ** *A confusion of sounds, noises, or voices, in war: or a raising of a loud cry, or clamour, or confused noise. (M.) [App. inf. n., of which the verbs are هَتَّ and هَتَّاتٌ.]*

هَتَّ and **هَتَّاتٌ** *A word imitative of somewhat of the speech of him who has the vitious kind of pronunciation termed لُغَّةٌ. (TA.) See هَتَّ.*

هَتَّاتٌ *Quick (K) rain. (TA.) — هَتَّاتٌ* *Confused; confounded: (K:) an epithet applied to a man. (TA.) — See هَتَّ. — And see هَتَّاتٌ and هَتَّاتٌ. — هَتَّاتٌ* *A town, or district, abounding with dust. (K.)*

هَتَّاتٌ: see **هَتَّ**.

هَتَّاتٌ and **هَتَّاتٌ** *A liar. (K.) — Also, the latter, A man who tells unmixed lies. (TA.)*

[هتتر, &c.]

See Supplement.]

هج

1. **هَجَّ** and **هَجَّجَ**, aor. ٢, inf. n. **هَجَّجَ**, *The fire burned fiercely, or intensely; or flamed, or blazed, or burned without smoke, fiercely, or intensely: or, made a noise, or sound: هَجَّجَ* being the same as **أَجَجَهَا**, (§, L, K,) like as **هَرَّقَ** is the same as **أَرَّقَ**: (§, L:) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) — See art. **عَجَّ**, last para.

2. **هَجَّجَ النَّارَ** *He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise, to be heard by its burning. (L.) — هَجَّجَ* *He (a camel) had his eyes sunk in his head by reason of hunger or thirst or fatigue; not by their natural formation. (Lth, As.) — هَجَّجَتْ عَيْنُهُ* [so in three copies of the §, and in the L; not هَجَّجَتْ, as Golius seems to have found it written in a copy of the §;] *His eye became sunk in its socket. (As, §.)* In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, **أَرَى الْعَيْنَ هَاجَ وَالسَّامِرَ رَاحَ وَتَمِشِي فَتَفَاجَ** [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], **هَاجَ** may be [an act. part. n.] formed from **هَجَّجَ**, although this form of the verb be not used; and she makes العين masc., meaning thereby العُضْوُ or الطَّرْفُ; for properly she should have said

هَاجَ: or **هَاجَ** is used [instead of **هَجَّجَتْ**] in imitation of **رَاحَ** [and **تَفَاجَ**]. (L.)

3. **هَاجَ فِي هَدِيرِهِ** *He (a camel) made his braying to reciprocate. (L.)*

4: see **عَجَّ**, last paragraph.

8. **هَاجَ فِيهِ** *He persevered (تَمَادَى) in it, (K,) i.e., in his judgment, not listening to the counsel of any one. (TA.)*

10. **هَاجَ** *He followed his own judgment, (K,) whether erring or taking a right course, without consulting any one. (TA.)*

R. Q. 1. **هَجَّجَ بِالسَّبْعِ**, (§, K,) and **السَّبْعِ**, (L,) *He cried out to the lion or other beast of prey, (§, K,) and chid him, in order that he might refrain, forbear, or abstain. (§.) [See هَجَّجَ. — هَجَّجَ بِالْجَمَلِ* *He chid the camel, saying to him هِجْ; (K; [in the CK هِجْ: see art. هِجْ:] or هِجْ; (accord. to the TA;) [but it occurs in a verse written هِجْ:] and in like manner بِالنَّاقَةِ, the she-camel. (L.) — هَجَّجَ فِي هَدِيرِهِ*, said of a stallion-camel, (§,) *He made a vehement noise in his braying. (L.)*

هَجَّ and **هَجَّجَ**, (§, K,) like as one says **نَجَّ** and **نَجَّجَ**, (§,) or **هَجَّى**, as related by Lh, (L,) and **هَجَا**, (K,) or **هَجَّجَ** and **هَجَّجَ** and **هَجَّجَ**, (Az,) *Cries by which one chides a dog, (§, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَا هَجَا, (ISd,) and, if he please, هَجَا, once, (Az,) to chide camels: (ISd, Az:) and هَجَّ, or هَجَّ at the end of a verse, is a cry by which a she-camel is chidden. (L.) For هَجَّجَ, one also says جَهَّ جَهَّ, by transposition. (L.)*

هَجَّجَ, (K,) and **هَجَّجَ**, (§,) but the latter is only used by poetic licence, (K,) *A cry by which sheep or goats (and a dog, Az,) are chidden, or checked, or urged, (§, K.)*

هَجَّجَةُ *A word imitative of the cry of a man when he cries out to a lion. (Lth.) [See هَجَّجَ.]*

هَجَّجَ *One in whom is no good. (L, art. عَجَّجَ.)*

هَجَّجَ, (As, §, K,) as also **هَجَّجَ**, (As, §,) in the dual number, like **هَجَّجَا** and **هَجَّجَا**, (TA,) supposing [it to be addressed to] two [persons], (As, §, K,) or **هَجَّجَا** and **هَجَّجَا**, i.e., *Refrain thou! or forbear thou! or abstain thou!* (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, §, K:) and to a lion, and a wolf, &c., to quiet him. (Lth.)

رَكِبَ هَجَاجَ, (indecl., §,) and هَجَاجَ, [in form], like قَطَامِ هَجَاجَ, (§, K,) or رَكِبَ مِنْ أَمْرِ هَجَاجَ, and رَكِبَ هَجَاجِيَهُ, in the dual. form, (TA.) *He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course.* (§, K.)

هَجِيجَ (§, K) and هَجِيجَ (K) *A deep valley:* (§, K:) or *deep*, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هَجَاجَانِ. (TA.)

هَجَاجَةٌ, (K,) without the art. ال, (TA,) or هَجَاجَةٌ, رَجُلٌ هَجَاجَةٌ, (§, K) and هَجَاجٌ and هَجَاجَةٌ, (K,) *A stupid, or foolish, man; one of little sense:* (§, K:) and the first, *one who consults not any one, but follows his own judgment whether he err or take a right course:* (Sh:) or *without heart and without intellect or intelligence:* (AA in TA, art. دَع:) and the second, *a rude, coarse, or churlish, and stupid, or foolish, man:* (K:) and the third, *a man of much evil, or mischief, and of little understanding:* or, accord. to AZ, *of no understanding, and of no judgment.* (TA.)

هَجَاجَ *A camel that brays vehemently.* (K.) A word imitative of the sound which a stallion-camel makes in his braying. (TA.) — هَجَاجَ *Went to take fright, and to run away.* (§, K.) — See هَجَاجَةٌ.

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَاجَةٌ, (§, L,) and هَجَاجَةٌ, (L,) *An eye sunk in its socket.* (§, L.) [See 2.]

هَجَاجَةٌ and هَجَاجَةٌ *A person chiding a lion by a cry.* (L.) [See هَجَاجَ.]

هَجَاجَةٌ: see هَجَاجَةٌ.

هَجَا

1. هَجَا, (§, K,) aor. ٤, inf. n. هَجَا, (K,) *It (his hunger) became appeased, (§, K,) and departed, or ceased.* (K.) — هَجَا *He ate food.* (K.) — هَجَا, (K,) inf. n. هَجَا, (TA,) *He filled his belly.* (K.) — هَجَا and هَجَا *He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture.* (K, TA.) هَجَى, aor. ٤, *He had raging hunger.* (K.)

4: see 1. — هَجَا جَوْعَهُ, inf. n. هَجَا, *It (food) appeased his hunger; or caused it to depart, or cease.* (§, K.) — هَجَا حَقَّهُ, (K,) and هَجَى, (TA,) *He paid him his due.* (K.) — هَجَاهُ شَيْئًا *He gave him a thing to eat.* (K.)

5. هَجَى. q. تَهَجَى. (K.)

هَجَا *Any state, or case, in which one has been,*

and which has ceased. (K.) It also occurs without هَجَا. (TA.)

هَجَا *Foolish; stupid.* (K.)

هَجَب

1. هَجَبَ, aor. ٤, inf. n. هَجَبَ, *He drove, or urged along.* (K.) — Also, *He beat with a stick, or staff.* (K.) — Also, هَجَبَ, inf. n. as above, *He was quick, or swift, (K,) in his pace &c.* (TA.) — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.)

هَجَدَ

1. هَجَدَ, (§, A, L, Mgh,) aor. ٤, (L, Mgh,) inf. n. هَجَدَ; (L, Mgh, K;) and هَجَدَ, (§, A, L, Mgh, K,) and هَجَدَ, (L, K,) and هَجَدَ, (IAqr, L;) *He (a man, L) slept:* (L, Mgh, K:) or *slept in the night:* (IAqr, §, A, L:) or, *in the latter part of the night.* (L.) — Also هَجَدَ and هَجَدَ (§, A, L, Mgh, K) [in some copies, of the last of which the former verb is written هَجَدَ and so in the TA] *He remained awake, or was sleepless or wakeful in the night:* (§, A, L:) and hence the *praying in the night* is called هَجَدَ: (§, L:) or *he awoke from sleep (K) to pray, or for some other purpose:* (TA:) or *he prayed in the night:* (Mgh;) as also هَجَدَ: (IAqr, L:) thus these verbs bear two contr. significations: (§, A, L, Mgh, K:) and هَجَدَ *he relinquished sleep for prayer:* (A:) so in the Kur, xvii., 81. (Beyd.)

2: see 1, in three places. — Also هَجَدَهُ, inf. n. هَجَدَ, *He made him, or caused him, to sleep;* (§, L, K;) as also هَجَدَهُ. (Ibn-Buzurj, L, K.) — Also, *He awoke him from sleep.* (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — See also 4.

4: see 1: and 2. — Also هَجَدَهُ *He found him (namely a man, K) sleeping.* (L, K.) — And هَجَدَ *He (a camel) laid the fore-part of his neck (the part called جَرَانِ) upon the ground;* (ISK, §, L, K;) as also هَجَدَ, (IKt, El-Basā'ir, K, TA, [in the CK هَجَدَ]) inf. n. هَجَدَ. (IKt, El-Basā'ir, TA.)

5: see 1, in three places.

هَجَدَ, (as in some copies of the K,) or هَجَدَ, (accord. to others and the TA,) *A cry by which a horse is chidden.* (K.)

هَجَدَ: see هَجَدَ.

هَجَدَ *Sleeping:* (T, L, Mgh:) pl. هَجَدَ and هَجَدَ. (Mgh.) [See an ex. in a verse cited voce هَجَدَ, in art. دَر.] — Also, (L,) and هَجَدَ (L,

K) and هَجَدَ (T, L) *Praying in the night:* (T, L, K:) pl. of the first, (L,) or second, (L, K,) هَجَدَ and هَجَدَ. (L, K.) هَجَدَ and هَجَدَ are also fem. pls. [app. in both of the above senses]. (A.)

هَجَدَ: see هَجَدَ.

هَجَرَ

1. هَجَرَهُ, (§, A, &c.), aor. ٤, (Mgh,) inf. n. هَجَرَ, (§, A, Mgh, Mgh, K) and هَجَرَانِ, (§, A, Mgh, K,) or the latter is a simple subst., (Mgh,) *He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ:* (§, Mgh:) *he forsook, or abandoned, him; syn. قَطَعَهُ:* (Mgh, TA:) *he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ* (Mgh.) It is said in the Kur, [iv. 38,] وَأَهْجُرُوهُمْ فِي الْمَضَاجِعِ, i.e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Mgh.) See also 3. — *He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it; abstained from it; neglected it; shunned or avoided it; was averse from it:* syn. تَرَكَهُ. (A, Mgh, K, TA;) and رَقَضَهُ; (Mgh;) and فَارَقَهُ: (B:) and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also هَجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هَجَرَ *he, or it, was left; &c.* (IKt.)

هَجَرَانِ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxiii. 10,] وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا, [And avoid thou them, i.e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxiv. 5,] وَالْإِجْرَ فَاقْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ التَّوَكُّلَ, inf. n. هَجَرَ and هَجَرَانِ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هَجَرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., لَا يَسْمَعُونَ الْقُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Qur-ān save] with neglect of it, and aversion from it: the reading هَجْرًا, mentioned by IKt, and his explanation of it, *save with foul speech*, are both said by El-Khattābee to be erroneous. (TA.) — هَجَرَ, [aor. ٤,] inf. n. هَجَرَ, *He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off.* (TA.) —

هَجَرَ فِي الصَّوْمِ (K.) aor. ٤, inf. n. هَجْرَانٌ (TA.) *He abstained from sexual intercourse in fasting.* (K.) = هَجَرَ (Lth, Fr, S, A, K, &c.) or هَجَرَ فِي كَلَامِهِ (Msb.) aor. ٤, (Lth, Fr, S, &c.) inf. n. هَجْرٌ (Lth, S, A, Mgh, Msb.) with fet-h, (Mgh.) or هَجَرَ with damm, (K.) and هَجِيرِي (A, K.) or this is a simple subst., (Lth.) and هَجِيرِي (K.) [or this and that which immediately precedes it are intensive inf. ns.] *He* (a sick man, Lth, S, Mgh, K, or one having the disease termed بَرَسَام, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping, Fr, K) *talked nonsense; talked irrationally or foolishly or deliriously,* (Lth, Fr, S, A, Mgh, Msb, K,) and *confusedly:* (Msb:) or هَجِيرِي signifies the *talking much, and saying what is erd.* (Sh.) In the Kur, [xxiii. (9),] instead of تَجْعُرُونَ, in the phrase سَامِرًا تَجْعُرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads أَهْجَرُ تَجْعُرُونَ [q.v.,] from الهَجْر. (TA.) — See also 4. — هَجَرَ بِهِ, aor. ٤, inf. n. هَجْرٌ, *He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously.* (TA.)

2. هَجَرَ (Lth, A, K, &c.) inf. n. تَهَجِيرٌ (S, Msb, K,) *He journeyed in the time called the هَاجِرَة;* (Lth, S, A, Mgh, K;) as also تَهَجَّرَ; (I'Anr, S, A, K;) and أَهَجَرَ (K:) or *he went forth in that time:* (Az, TA:) or *he was* (صَارَ) *in that time:* (Msb: [but in my copy of that work, صَار is perhaps a mistake for سَار:] or أَهَجَرَ has this last signification; (Lth, TA;) or signifies *he entered upon that time; like* اظْهَرَ (A.) — *It* (the day) *attained to the time called the هَاجِرَة.* (S, TA.)

3. هَاجَرَهُ (A,) inf. n. مَهَاجَرَةٌ; (B:) and أَهَجَرَهُ; (A;) *He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him:* (A, B:) this is the primary signification of the former. (B.) — هَاجَرَ (T, A, Msb, K,) inf. n. مَهَاجَرَةٌ (T, S, A, Msb) and هَجَرَةٌ (A,) or the latter is a simple subst., (Mgh, Msb,) *He* (an inhabitant of the desert) *went forth from his desert to the cities or towns:* this is the primary acceptance, with the Arabs, of the verb [when intrans.]: also, *he* (any one) *left his place of abode, emigrating to another people:* (Az:) *he departed, or went forth, from one land to another,* (S, K,) or *from one country, or district, or town, to another:* (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] *he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or*

to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّرَ; and see هَجَرَةٌ.

4. أَهَجَرَ فِي مَنْطِقِهِ: see هَجَرَةٌ. (S, Mgh, Msb, K,) or simply أَهَجَرَ (A,) inf. n. أَهْجَارٌ (S, K) and هَجْرٌ (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA.) *He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language:* (S, A, Mgh, K:) or *he did so much; beyond what he used to do before; as also* هَجَرَ, aor. ٤, (Msb.) inf. n. هَجْرٌ: (L, TA:) and in like manner, *he talked much of that which was not fit, suitable, meet, or proper.* (S.) — أَهَجَرَ بِهِ *He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly.* (Msb, K.) = See also 2, in two places.

5. مَهَاجَرُونَ تَهَجَّرَ *He affected to be like the مَهَاجَرُونَ [or emigrants from the territory of the unbelievers to that of the believers].* (A'Obeyd, S, A, K.) Hence the trad., هَاجِرُوا وَلَا تَهَجَّرُوا (A'Obeyd, S, A,) i.e., *Perform ye the هَجَرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so:* said by 'Omar. (A'Obeyd, TA.) = See also 2.

6. تَهَاجَرُوا [They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also أَهَاجَرُوا]. (A.) You say also هَمَّا يَتَهَاجَرَانِ, and يَتَهَاجَرَانِ, i.e., يَتَقَاطَعَانِ [They two cut each other off, &c.]: (K:) تَهَاجَرٌ is syn. with تَقَاطَعٌ. (S.)

8: see 3 and 6; the latter in two places. — [He journeyed in the time of the هَاجِرَة: see 8 in art. عَشَو.]

هَاجِرَةٌ: see هَجْرٌ: — and see also هَاجِرَةٌ.

هَجْرٌ, a subst. from أَهَجَرَ: (S, Mgh;) or from its syn. هَجَرَ; (Msb;) *Foul, evil, bad, abominable, or unseemly, language, or talk;* (A, Ks, T, S, A, Mgh, Msb, K;) as also هَجْرًا; (Sgh, K;) and هَاجِرَةٌ; of which last the pl. is هَوَاجِرٌ, incorrectly said by IJ to be an irreg. pl. of هَجْرٌ; or هَاجِرَةٌ may be an inf. n., like كَادِبَةٌ &c. (IB.) You say, قَالَ هَجْرًا وَبَجْرًا, and هَجْرًا, [He said] a foul [and a wonderful] thing: وَبَجْرًا, [He said] a foul [and a wonderful] thing: هَجْرٌ is an inf. n., and هَجْرٌ is a simple subst. (L, TA.) And رَمَاهُ بِأَلْبَاجِرَاتٍ *He assailed him with foul words:* هَاجِرَاتٍ being a word of the same class as تَامِرٌ and لَابِنٌ. (A, Msb.) And بِأَلْبَاجِرَاتٍ, and بِمَهْجِرَاتٍ (S, K,) or بِأَلْبَاجِرَاتٍ (A,) and بِأَلْمَهْجِرَاتٍ (A, Msb,) *He accused him of evil things that exposed him to disgrace:* (S,

K:) or of foul, or evil, actions. (A, Msb.) And تَكَلَّمَ بِأَلْمَهْجَرِ (in the CK بِالْمَهْجَرِ) *He spoke foul, or evil, language.* (L, K.)

هَجَرٌ : هَجَرَةٌ : } see هَجَرَةٌ.

هَجَرَةٌ, a subst. from هَجَرَ (S, K,) as also هَجْرَانٌ (Msb,) signifying *The cutting another off from friendly or loving communion or intercourse:* (S:) *cutting one; or ceasing to speak to him:* (K:) *forsaking, abandoning, deserting, or shunning or avoiding, one.* (Msb) It is said in a trad., لَا هَجَرَةَ بَعْدَ ثَلَاثِ [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, هَجْرٌ as contr. of وَضَلٌ; i.e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هَجَرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — Also, A removal from the desert to the towns or villages: this was its [primary] acceptance with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also هُجْرَةٌ: (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — [الهِجْرَة, peculiarly, The emigration, or flight, (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeenah. Hence تَأْرِيغُ الْهِجْرَةِ The era of the Hijrah, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his "Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that

work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Moḥammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A.D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Causin de Perceval, the first ten years of the Flight commenced at the following periods.

- 1st. [Mon.] Apr. 19, 622
- 2nd. [Sat.] May 7, 623
- 3rd. [Th.] Apr. 26, 624
- 4th. [Mon.] Apr. 15, 625
- 5th. [Sat.] May 3, 626
- 6th. [Th.] Apr. 23, 627
- 7th. [Tu.] Apr. 12, 628
- 8th. [Mon.] May 1, 629
- 9th. [Fri.] Apr. 20, 630
- 10th. [Tu.] Apr. 9, 631

Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Moḥammad's arrival at Kūbā, was Monday: therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelā, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A.D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year

when the luni-solar reckoning was instituted, see (زَمَنَ). *الْهَجْرَتَانِ* means [The two emigrations, or flights; namely,] the هَجْرَة to Abyssinia and the هَجْرَة to El-Medeenah. (S, K.) And *ذُو الْهَجْرَتَيْنِ* He (of the صَحَابَة [or Companions of Moḥammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeenah. (K.)

هَجْرَاءَ: see هَجْر.

هَجْرَان: see هَجْرَة.

هَجْرِيًّا: see هَجِير.

هَجِير Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) — See also هَاجِرَة, in three places.

هَاجِرَة: see هَاجِرَة.

هَجِير Custom; manner; habit; wont: state; condition; case; syn. دَابَّ, (T, S, A, K,) and عَادَة, (S, TA,) and دَيْدَن, (TA,) and شَأْن, (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَام: (T, TA:) as also هَجِيرِي, (T, S, A, K,) and هَاجِرَة, (S, K,) and هَاجِرَاءَ, and هَاجِرَة, (S,) and هَاجِرِيًّا, (K,) and هَاجِرِيًّا, (S.) You say, مَا زَالَ ذَلِكَ هَجِيرَةً, (A, K,* TA [in the CK, هَذَا هَجِيرَتُهُ,]) and هَجِيرَاءَ, (S, A, K,) and هَاجِرَاءَ, &c., (K,) That ceased not to be his custom, &c. (S, A, K,*). And مَا لَهُ هَجِيرِي هَاجِرَةً He has no custom, &c., other than it. (TA, from a trad.)

هَجِيرِي: see هَجِير.

هَاجِر, act. part. n. of 1, q. v. — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one.

هَاجِرَة: see هَجْر, in four places. — الْهَاجِرَة, (S, A, Mgh, Mṣb, K,) and هَجِير, (S, Mṣb, K,) and هَاجِرَة, (A, K,) and هَجْر, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Mṣb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, Isk:) or from the time when the sun declines from the meridian: (Abou-Sa'eed:) or midday, when the sun declines from the meridian, at the غُضُر: or from its declining until the غُضُر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الْهَوَجِرَة [dim. of

هَاجِرَة] the period a little after the هَاجِرَة: (Es-Sukkaree:) [pl. of the first, هَوَاجِر.] You say, طَبَخَتْهُ الْهَوَاجِر [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الْهَجِير The prayer of noon; as also الْهَجِير, elliptically. (TA.) See also ظَهْرَة.

أَهْجُورَة: }
إِهْجِيرِي: } see هَجِير.
إِهْجِيرَاءَ: }

أَتَيْنَا أَهْلَنَا مُهْجِرِينَ We came to our family in the time of the هَاجِرَة. (S.) — مُهْجِرَاتٌ and مُهَاجِر: see هَجْر.

هَلْ مُهْجِرٌ كَمَنْ قَالَ Is one who journeys in the هَاجِرَة like him who stays during the time of mid-day? (TA, from a trad.)

مُهْجُور Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Mṣb.) In like manner مُهْجُورًا is used in the Kṣur, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] — Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Abou-'Obeyd, on the authority of Ibrāheem, that the words of the Kṣur, اِنْ قَوْمِي اتَّخَذُوا هَذَا, [xxv. 32,] mean, Verily my people have made this Kṣur-ān a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujāhid. (S.)

مُهَاجِر A place to which one emigrates. (Mṣb.)

مُهَاجِر Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence الْمُهَاجِرُونَ applied to The emigrants to El-Medeenah: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeenah. (TA.)

هَجَس

1. هَجَسَ الشَّيْءُ فِي قَلْبِهِ, (A,) or فِي صَدْرِهِ, (K,) or بِالْقَلْبِ, (Mṣb,) aor. -, (S, K, Mṣ, TA,) or هَجَسَ, (Mṣb,) inf. n. هَجَسَ, (Mṣb, TA,) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been fur-

gotten; syn. وَقَعَ and خَطَرَ; (Mqb;) or, of the phrase in the A and that in the K, خَطَرَ بِهَا, (A, K,) and وَقَعَ فِي خَلْبِهِ: (TA:) or هَجَسَ signifies [the thing's] talking, or suggesting something, to the person's mind, in his bosom; expl. by the words أَن يُحَدِّثَ نَفْسَهُ فِي صَدْرِهِ like هَجَسَ فِي صَدْرِي: (K,* TA:) and hence the phrase in a trad., وَمَا يَهْجَسُ فِي الصَّالِحِ, meaning, and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا,) and revolves therein, of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِي صَدْرِي signifies i.q. حَدَسَ [app. meaning a thing came at random into my mind]: (S, L:) and you say also, هَجَسَ فِي نَفْسِي [it fell into, or occurred to, my mind; &c.]. (TA.)

5. أَقَامَ I.q. تَهَجَسَ. (T, art. عرص.)

هَجَسَ A low voice, or sound, (نَبَاةٌ,) which one hears but does not understand. (S.) — See also هَاجَسَ.

هَاجَسَ A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A,* Mqb;) syn. خَاطَرَ: (S, TA:) an epithet in which the quality of a subst. predominates: (TA:) and هَجَسَ also signifies anything falling into, or occurring to, the mind: (Lth, K:) pl. of the former, هَوَاجَسَ. (A, TA.)

[جمع, &c.]

See Supplement.]

هد

1. هَدَّ, aor. ٤, (S, L, Mqb,) inf. n. هَدٌّ (S, L, Mqb, K) and هَدَوْدُ, (L, K,) He demolished a building; (Aq, S, A, L, K:*) threw it down; (TA:) pulled it down to the ground: (Aq, S, A, L:) demolished it with violence: (L, K:*) demolished it at once, with a vehement noise. (Mqb.) — [Hence you say,] مَا هَدَّهُ كَذَا + Such a thing did not break him, or it. (S, L.) — هَدَّتْهُ رُكْنِي, and هَدَّتْهُ الرُّكْنِي, and broke, or crushed, me. And [in like manner] مَا هَدَّتْهُ مَوْتُ أَحَدٍ + [The death of any one has not distressed, nor broken, or crushed, me]. (L.) And هَدَّتْهُ الْهَيْبَةُ The calamity debilitated, or enervated, him. (S, A, L.) — هَدَّ, aor. ٤, and ٤, inf. n. هَدٌّ, He (a man) was, or became, weak, (L, K,) in body; (L:) became extremely aged, or decrepit. (TK.) — See 7. — هَدَّ, aor. ٤, inf. n. هَدِيدٌ, It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L.) — هَدَّتْ It (the sky) sent forth a noise, or

sound, occasioned by the falling of rain. (L.) — هَدَّ, aor. ٤, (L,) inf. n. هَدِيدٌ, (S, L,) It (the sound called هَدَّ, from the sea,) made a murmuring. (S,* L.) — هَدَّ, aor. ٤, inf. n. هَدٌّ, He (a camel) brayed. (TK.) See also R. Q. 1. — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ I passed by a man who is sufficient for thee as a man; (L, K;) as also هَدَّكَ: (K:) an expression of praise: (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use هَدَّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدَّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L;) the sing. and dual and pl. are the same: (K:) and some make it a verb, and give it [a fem. and] a dual and a pl., and say, مَرَرْتُ بِرَجُلٍ هَدَّكَ, as above, (S, L,) and بِأَمْرَةٍ هَدَّتْكَ مِنْ أَمْرَةٍ, (S, L, K,) like as you say هَدَّتْكَ مِنْ أَمْرَةٍ, and كَفَّتْكَ, (L,) and بِرَجُلَيْنِ هَدَّكَ, and بِنِسْوَةٍ هَدَّتْكَ, and بِأَمْرَتَيْنِ هَدَّتْكَ, and بِرَجَالٍ هَدُّوكَ, (S, L, K.) — IAqr also cites the following ex. [by El-Kattál El-Kilábee, (marginal note in a copy of the S.)]

• وَلِي صَاحِبٌ فِي الْغَارِ هَدَّكَ صَاحِبًا •

as meaning, [And I have a companion in the cave;] of how great estimation, and how ingenious, and how knowing, is he [as a companion]! describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem.: but some read هَدَّتْكَ, making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — هَدَّ الرَّجُلُ also signifies Excellent is the man: (ISd, L:) and هَدَّتْ الرَّجُلُ Verily, excellent is the man (L, K) in hardiness and strength: (L:) and هَدَّتْ الرَّجُلُ How hardy is the man! (L.) — In a trad., Abuu-Lahab is related to have said, لَهْدَتْ مَا سَخَرَكُمُ صَاحِبُكُمْ, [meaning How greatly hath your companion enchanted you!]: لَهْدَتْ is an expression of wonder. (L.) — فَلَانَ يَهْدُ Such a one is praiseworthy for hardiness (S, L, K) and strength. (S, L.)

2. تَهْدِيْدٌ (Mqb, K,) inf. n. تَهْدِيْدٌ (S, L) and تَهْدِيْدٌ (S, L, Mqb;) He threatened him; (L;) threatened him with punishment; (Mqb;) frightened, or terrified, him. (S, L, K.)

5: see 2.

7. اِهْدَ It (a building) [fell down: or] became demolished at once, with a vehement noise: (Mqb;) and اِهْدَ, aor. ٤, it (a wall) fell down; mentioned by AHei; and also by El-Sameen,

who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — It (a mountain) broke down. (S, L.)

10. اسْتَهْدَهُ He regarded him as weak. (L.)

R. Q. 1. هَدَّهْدَ, (S, L, K,) inf. n. هَدَّهْدَةٌ, (S, L,) He (a bird) cooed; syn. قَرَقَرَ: (L, K, TA [in the CK, قَرَقَرَ]:) he (a pigeon) cooed; syn. هَدَّرَ, and هَدَّلَ: (TA:) or made a murmuring or confused noise in cooing: (S, L, accord. to the explanation of هَدَّهْدَةٌ:) and he (a camel, S, L) brayed; syn. هَدَّرَ: (K:) or made a murmuring or confused noise in braying. (S, L.) See also 1. — هَدَّهْدَتْ, (inf. n. هَدَّهْدَةٌ, L,) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L,) in order that it might sleep. (S, L, K.) — هَدَّهْدَ He sent, or thren, a thing down, from a high place to a low one. (L, K.)

هَدَّ A weak man; (Aq, S, L, K;) i.e., weak in body; (L;) as also هَدَّ: (K:) or, accord. to IAqr, the latter only, meaning cowardly and weak: (S, L:) or هَدَّ (Sh, L) and هَدَّ (L, K) and هَدَّ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and هَدَّ قَوْمٌ هَدَّادٌ (Sh, L, K) signify a cowardly (and weak, TA) people: (Sh, L:) pl. of هَدَّ, هَدُّونَ: (L, K:) it has no broken pl.: (L:) and of هَدَّ, هَدُّونَ. (K.) A man says to another, in threatening him, إِنِّي لَغَيْرُ هَدٍّ Verily I am not weak. (S, L.) — هَدَّ Extreme old age; decrepitude. (K, TA.) See 1. — هَدَّ A rough, or harsh, sound; as also هَدَّ. (L, K.) — هَدَّ The braying of a camel. (Lh, L, K.) See 1. — هَدَّ A generous, liberal, bountiful man. (IAqr, S, L, K:*) — A strong man. (IAqr, L.) — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ, and لِي صَاحِبٌ هَدَّكَ صَاحِبًا, see 1.

هَدَّ and هَدَّرَ: see هَدَّ.

هَدَّةٌ The sound of the fall of a wall or the like: (S:) or a violent sound occasioned thereby, or by the fall of a part of a mountain. (L.) — The sound of rain falling from the sky. (L.) — A sinking, and falling in, of the ground. (L.)

هَدْدَنٌ The voices, or cries, of jinn, or genii: without a singular. (L, K.)

هَدْنٌ A certain bird, (S, L, Mqb, K,) well known; (L, Mqb, K;) [namely, the hoopoe, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هَدْنٌ (K) and هَدْنٌ: (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Aq, L:) or (in the K, and) هَدْنٌ signifies a pigeon that coos much; (IDrd in explanation

of v. 20 of ch. xxvii. of the Kur., and AHn, L, K;) as also هُدَاهِدُ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قُرْقُرَةٌ; (L, K, TA [in the CK, يُقْرِقِرُ is put for يُقْرِقِرُ]) as also هُدَاهِدُ: (Aq, L:) pl. (of all, K) هُدَاهِدُ (S, L, K) and هُدَاهِيدُ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هُدَاهِدُ. (L.) Er-Rá'ee says,

* كَهْدَاهِدٍ كَسَرَ الرُّمَاهُ جَنَاحَهُ *

[Like a هُدَاهِدُ whose wing the shooters have broken]: (S, L:) Aq says, he means the فَاحِشَةُ, or the دُبْسِي, or the وَرْشَان, or the هُدْهُدُ, or a man, or camels: and Lh says, that Ks asserts him to mean, by هُدَاهِدُ, the dim. of هُدْهُدُ: but Aq disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْدُ; as some of the Arabs say دَوَابَّةٌ and شَوَابَّةٌ for دُوبَّةٌ and سُوبَّةٌ; though they are only known to change the ي into ا before a double consonant. (L.)

هُدْهُدُ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هُدَاهِدُ. (S, L.)

هُدْهُدُ and هُدَادَةٌ: see هُدْ.

هُدَاهِدُ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — See هُدْهُدُ.

هُدِيدُ A voice, cry, sound, or noise. (L.) See also 1. — A threatening from behind one. (Aq, L.)

هُادُ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.)

مَا سَمِعْنَا الْعَامَ هَادَةً Thunder. (L, K.) Ex. سَمِعْنَا الْعَامَ هَادَةً We have not heard this year thunder. (L.)

هُادُ: see هُدْ.

هُدَا

1. هُدَا, aor. ʔ, inf. n. هُدُوْهُ and هُدُوْهُ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., هُدَا: see هُدِيْهُ] — هَادُ and هُدِيْهُ occur for هُدَا and هُدِيْهُ. (TA.) — هَادَا It [pain or the like] became appeased, and quitted him. (TA.) — See 4. — هَادَا وَقَدْ هَدَاتِ الرَّجُلُ He came to us when the foot (of the passenger by night) had become still. (S.) — هَادَا مَا هَدَاتِ الرَّجُلُ هَادَا هَادَا He came to us after the foot (of the pas-

senger by night), and the eye, were at rest. (S, TA.) — هَادَا بِالْمَكَانِ He stayed, abode, or dwelt, in the place. (K.) — هَادَا, (inf. n. هُدُوْهُ, TA.) He died. (K.) — هَدِيْهُ, aor. ʔ, (K,) inf. n. هُدَا, (TA,) i. q. جَنِيْ, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — هَدِيْهُ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبْر) sticking upon it, without its being wounded. (TA.)

4. هَادَا He rendered quiet, still, motionless, silent. (K, TA.) — لَا أَهْدَاهُ اللَّهَ May God not give him rest from his labour, or fatigue! (K.) — هَادَاهُ, and هَادَاهُ, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, هَادَاتُ صَبِيْهَا signifies She spoke soothingly to her child, and quieted him, that he might sleep: and هَادَا is a child thus soothed. (T.) — Accord. to IAAr, هَادَا in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,]

* شَتْرُ جَنِيْبِيْ كَانِيْ هَادَا *
* جَعَلَ الْقَيْنُ عَلَى الدَّقِ اِبْرَ *

signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) — هَادَاهُ اللَّهُ He wore out a garment. (A.) — هَادَاهُ اللَّهُ God made it (a shoulder) to be in the state described in the explanation of the word هَادَا. (K.) — هَادَاهُ It (old age, K, or beating, TA) rendered him what is termed هَادَا. (K.)

هُدُوْهُ: see 1. — هَادَا بَعْدَ هَدُوْهِ مِنَ اللَّيْلِ (S, K,) and هُدُوْهُ, (K,) and هَادَاهُ, (S, K,) and هَادَاهُ, and هُدِيْهُ, and هُدُوْهُ, (K; the last is also an inf. n. and a pl.; TA,) He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K;) or هُدُوْهُ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) — هُدُوْهُ and هُدِيْهُ (in which the ي is said to be substituted for ʔ, TA) Way, or manner, of life. (AHeyth, K.) — هَادَا مِنْ رَجُلٍ مَرَّتْ بِرَجُلٍ هَادَاكَ مِنْ رَجُلٍ (TA.) — هَادَا (see art. هَد) the latter is that which is commonly known and approved. (Ez-Zejjájee.)

هُدَا: see هُدْ.

هُدَا Smallness of a camel's hump, occasioned by his being much laden. (K.) It is less than what

is termed حَنْب [a word app. incorrectly written, but which I am unable to correct]. (TA.)

هُدَا Quiet; stillness; rest from motion; silence. (Lh.) — See هُدُوْهُ, and هَادَا.

هُدَا مَا لَهُ هِدَاةٌ نَيْلَةٌ (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.)

هُدَا A kind of run. (K.)

هُدَا أَتَانَا هُدُوْهُ He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) — See هُدُوْهُ.

هُدُوْهُ: see هُدِيْهُ.

هُدَا A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.)

هُدَا هُوَ أَهْدَا مِنْهَا كَانَ He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Abou-Talhah, respecting her son, to comfort the heart of his father. (TA.) — أَهْدَا i. q. أَجْنَا, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هُدَا: you also say أَهْدَا a shoulder such as is described immediately above: and أَهْدَا a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read اسْتَرْخَى: in others, حَمَلَهُ: [the former is the reading that I adopt].) — هُدَا (so in the CK and a MS. copy: in the TA, هُدَا, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبْر) sticking upon it, without its being wounded. (TA.)

هُدَا: see هُدُوْهُ.

هُدَا: see 4.

هُدِيْهُ Still; motionless. (TA, in art. حَمَد.)

هُدَا State, or condition. (S.)

هُدَا تَرَكْتُهُ عَلَى هُدِيْهِ I left him in the state, or condition, wherein he was: (Aq, S, K:) dim. of هُدَا. (S.)

هُدَب

1. هُدَبَهُ, aor. ʔ, He cut it; or cut it off. (K, TA.) See also هُدَبَ — هُدَبَ, (aor. ʔ, inf. n. هُدَبُ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers.

(IKt) — هَدَبٌ (S, K), aor. ٤; or هَدَبٌ, inf. n. تَهْدِيبٌ; and اهتدب (TA); *He plucked, or gathered, fruit, (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.)* — هَدَبٌ, (inf. n. هَدَبٌ, TA;) and اهتدب; *It (a tree) had long and pendulous branches, or twigs. (K.)* The latter verb is explained by IKt as signifying *It (a tree) had numerous branches. (TA.)* This is not derived from the هَدَب of the اُرطى and the like. (AHn.) — هَدَبَتِ الْعَيْنُ, aor. ٤, (inf. n. هَدَبٌ, TA.) *The eye had long lashes. (K.)*

2: see 1. — هَدَبُ السَّوْطِ [?] i.q. عَدَبٌ, q.v. (A, in TA, voce عَدَبٌ q.v.)

4: see 1. — اهتدب *It (a tree) produced, or put forth, its هَدَب. (TA.)*

5. تهذب [It (a part of a cloud) hung down like the unmoved end, or extremity, of a garment]. (S.) See هَدَبٌ.

8: see 1.

هَدَبٌ and هَدَبٌ (K), the latter a dial. form of the former, (TA,) coll. gen. ns., and هَدَبٌ (K), also a coll. gen. n., (TA,) and هَدَبٌ [likewise a coll. gen. n.,] and هَدَبَةٌ, [which is rather the n. un. of هَدَبٌ] (TA,) of a garment, or piece of cloth, i.q. خُمْلٌ: (K: in like manner, هَدَبَةٌ and هَدَبَةٌ are explained in the S by هَدَبَةٌ:) or rather, *The [fringe, or] unmoved end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the the garment, &c.: (whereas خمل signifies the "nap, or villous substance," of a garment, &c.: [such is the meaning of the words كَالزَّبِيرِ كَلَّهَ] this is what is generally meant by خمل:] and this is mostly in what are called قَطَائِفُ: MF:) or the extremity of a garment, &c. next [the part called] the طَرَّةُ: (TA:) or the هَدَبَة of a garment, &c., is the same as the طَرَّةُ: (Msb:) n. un. of the first word, (هَدَبٌ or هَدَبٌ) with ٤: (K:) so too of هَدَبٌ (TA,) [and of هَدَبٌ]. The pl. of هَدَبَةٌ is هَدَبٌ. (Msb.) — هَدَبٌ (K), or هَدَبٌ (S), and هَدَبٌ (K), which is a dial. form of هَدَبٌ (TA,) coll. gen. ns., *The eye-lashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ٤: (K:) pl. أَهْدَابٌ. (Msb.)**

هَدَبٌ [generally signifies slender sprigs, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَيْلٌ:] the branches, or twigs, of the اُرطى and similar trees (K) that

have no leaves: a coll. gen. n., of which the n. un. is with ٤; and the pl., أَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle, TA,) as those of the cypress (K) and tamarisk and سَمَرٌ. (TA.) Those parts of a plant that are not وَرَقٌ, but that have the place of وَرَقٌ: (AHn, K:) or any وَرَقٌ that have not width; (S, K;) as those of the اُتْل and سَوُو and اُرطى and طَرَّةُ: (S:) as also هَدَبٌ (S, K), both of which are coll. gen. ns., of which the ns. un. are with ٤: pl. أَهْدَابٌ (K), which is a regular pl. of هَدَبٌ; (TA;) and هَدَبٌ (K, accord. to the TA: but in a MS. copy, هَدَبَةٌ; and in the CK, هَدَبَةٌ:) but in the M, هَدَبٌ is said to be a noun signifying the هَدَب of a garment, &c., and the هَدَب of the اُرطى. (TA.) Az says, that عَيْلٌ is precisely the same as هَدَبٌ. (TA.) — هَدَبٌ is also said to signify *Inclining branches, or twigs. (TA.)* — Also, هَدَابٌ *Palm-branches; syn. سَعَفَةٌ. (S.)* — أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَيْطُ الْاِهْدَابِ, as signifying *The shoulder-blades: but ISd, who mentions this, denies its correctness. (TA.)*

هَدَبٌ A horse having a long forelock. The هَدَبَان [pl. of هَدَبٌ, but whether هَدَبَان or هَدَبَان is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or houses. (TA.) — الهَدَبُ † The lion. (K.) But accord. to Lth, هَدَبٌ, as an epithet applied to felt and the like, signifies † *Having long nap, or villous substance: (TA:) and as an epithet applied to a lion, accord. to the A, it signifies † Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion] is أَهْدَبٌ, [q.v.] not هَدَبٌ. (TA)*

هَدَبٌ and هَدَبَةٌ: see هَدَبٌ.

هَدَبَةٌ (TA) and هَدَبَةٌ (Kr, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَة, except in being smaller than this latter. (L.) El-Jahidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شَبْكُور [a Persian word, written شَبْكُور], more frequently than هَدَبَة. (A.) — N. un. of هَدَبٌ, q.v.

هَدَبَةٌ [written without the syll. points; probably هَدَبَةٌ] A piece, part, or portion. (TA.)

هَدَبَةٌ: see هَدَبَةٌ.

هَدَبٌ: see هَدَبٌ.

هَدَبٌ and هَدَبٌ and هَدَبٌ.

هَدَبٌ (S, K, a word of a rare measure, TA,) and هَدَبَةٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. un. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and هَدَبِي (ISk, S, Msb) and هَدَبِي and هَدَبِي (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az:) IKt only mentions the third form: (Msb:) also هَدَبَةٌ (S;) or هَدَبَةٌ [and هَدَبَةٌ are coll. gen. ns., and] هَدَبَةٌ is a n. un., (AHn, K,) as also هَدَبَةٌ: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أَحْرَار; [i.e., of a slender and soft nature, and eaten crude;] (TA;) [lichorium, intyhus and endivia; wild and garden-succory, and endive: also called in the present day شَكُورِيَّة:] a plant of middling temperament, (مُعَدِّلَةٌ) useful for the stomach and the liver and the spleen, when eaten; and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who washes it [and so uses it]. (K.) F mentions the names of this plant in art. هَدَب, as though the ن were a radical letter, which no one asserts it to be: J [and others], in art. هَدَب. (TA.)

هَدَبٌ, هَدَبَةٌ, and هَدَبِي.

هَدَبٌ: see هَدَبٌ. — [Its pl., هَدَابٌ, is also applied to Filaments, capillaments, or fringe-like appertences, of a flower.] — هَدَبٌ † A cloud, or cloudus, hanging down, (K,) approaching [the earth], like the هَدَب [or unmoved end or extremity,] of a (قَطِيفَة) (TA:) or the هَدَب of a cloud is its ذَيْل [or skirt]: (K:) or what hangs down, of it, like the unmoved end, or extremity, of a garment, (مَا تَهْدَبُ مِنْهُ) when it is about to rain, resembling strings. (S.) — هَدَبٌ † A pendulous (or flabby, TA,) pubes of a woman: (K:) likened to the هَدَب of a cloud. (TA.) — هَدَبٌ † Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse:

بَدَمَجْ ذِي حَرَارَاتٍ
عَلَى الْخَدَّيْنِ ذِي هَدَبٍ

[With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هَدَب used as an epithet applied to rain falling continuously, nor as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.)

هَدَبٌ (S, K) and هَدَبٌ and هَدَبٌ (K) *Impotent in speech or actions; syn. قَبِي*; (in one copy of the K, هَدَبِي, or *unintelligent*; TA;) and *heavy, or dull*: (S, K:) or هَدَبٌ signifies *impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair*: (Az:) or, as some say, *one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هَدَب of a cloud*: or, as some say, this word signifies *stupid; foolish; of little sense*: and هَدَبٌ, *weak*. (TA.)

هَدَبِي A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also هَدَبِي.

رَجُلٌ هَدَبِي الْكَلَامِ + A man of much speech, or talk; of many words. (K.) App. from the هَدَب of a cloud. (TA.)

أَهْدَبُ A man having long, or large, eyelashes. (K.) Lth explains it by the words طَوِيلُ أَشْفَارِ الْعَيْنِ كَثِيرًا; [and J in a similar manner;] but Az disapproves of this expression, because أَشْفَارُ الْعَيْنِ signifies "the edges of the eyelids," whence the eyelashes grow: (TA:) أَهْدَبُ الْأَشْفَارِ, [the same;] having long eyelashes. (TA.) An eye having long lashes. (TA.) — شَجَرَةٌ هَدَبَاءُ A tree having long and pendulous branches. (K.) — أَذُنٌ هَدَبَاءُ † A pendulous, flabby, ear. (TA, from a trad.) — لَحْيَةٌ هَدَبَاءُ † A lank, not crisp, beard: and so هَدَبٌ هَدَبٌ. (TA.) — نَسْرٌ أَهْدَبُ † A vulture having long feathers which reach to the ground. (TA.) See هَدَبٌ.

مَهْدَبٌ Having an unwoven end, or extremity; syn. ذُو هَدَابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.)

هدب

هَدَبٌ and هَدَابٌ Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — Also the former, *Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خَفَشٌ*: (L, K:) or (so in the L, in the K, and) *weakness of the eye, (K,) or, of the sight*: (L:) or (so in the L; in the K, and) [that weakness of the sight which is termed] عَمًا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaḍḍal, L, K,) also termed شَبْرَةٌ: (El-Mufaḍḍal, L:) or *weakness of the sight, with a flowing of the tears at most times; syn. قَمَشٌ*: (S, L:) or this is a

mistake: (K:) or any injurious affection of the eye. (M, F.) — Also, *Weak-sighted*: (L, K:) an epithet applied to a man. (L.) — Also, *Black gum (L, K) which flows from trees*. (L.)

هَدَبٌ: see هَدَبٌ.

هدج

1. هَدَجٌ, aor. هَدَجُ, inf. n. هَدَجَانٌ (S, K) and هَدَجٌ (K) and هَدَجٌ, (TA,) † He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (Aṣ:) or he walked in a shaking manner, by reason of old age. (IAṣr.) — هَدَجٌ, (S,) aor. هَدَجُ, inf. n. هَدَجَانٌ; and هَدَجٌ; (TA;) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) — هَدَجَتِ الْقِدْرُ † The cooking-pot boiled vehemently. (TA.) — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) She (a camel) yearned towards her young one; هَدَجَتْ وَلَدَهَا; (S, L;) as also هَدَجَتْ; (L;) [and, app., uttered the cry produced by yearning towards her young one: see below:] or the latter signifies she was affectionate to her young one. (S, K.) — Also, inf. n. as above, † It (the wind) made a sound; syn. هَدَجَتْ and هَدَجَتْ; from هَدَجَتْ النَّاقَةُ. (L.)

2. هَدَجَتْ † She (a camel) became high and big in the hump, so that it bore a resemblance to a هَدَجٌ. (TA.)

3. هَدَجٌ It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.) See 1. — هَدَجُوا They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.)

10: see 1.

هَدَجَةٌ (a subst., L) The yearning, or the cry produced by yearning towards her young one, of a camel; هَدَجَتِ النَّاقَةُ: (K:) or the yearning of a she-camel towards her young one; هَدَجَتِ النَّاقَةُ عَلَى وَلَدِهَا. (S, L.)

هَدَجٌ: see هَدَجٌ.

هَدَجٌ † A cooking-pot that boils vehemently: (TA:) or, quickly. (K.)

هَدَجٌ and هَدَجٌ One who walks in the manner termed هَدَجَانٌ: see 1. (K.) — An ostrich that so walks, or runs. (S, TA.) One says هَدَجٌ هَدَجٌ, and هَدَجٌ هَدَجٌ, and هَدَجٌ هَدَجٌ: (TA.)

(TA:) [the last is pl. of هَدَجَةٌ, fem. act. part. n. of هَدَجٌ]. — Also, the هَدَجٌ latter, *An ostrich*: so called because it so walks, or runs: (TA:) [and so هَدَجَةٌ, pl. هَدَجٌ, as in the following example.] نَظَرْتُ إِلَى الْهَوَاجِ عَلَى الْهَوَاجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.)

هَدَجٌ: see هَدَجٌ.

هَوَجٌ [A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (JK:) a kind of vehicle for women, (S, K,) having a dome-like top (مَقْبَبٌ); and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M:) or a camel-vehicle (مَحْمِلٌ) having a dome-like top (قَبَّةٌ), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَاجٌ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.]

مَهْدَجٌ A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also هَدَجٌ. (TA.) — Also, † A wind that has a sound; لَهَا حِينٌ: (S, L:) هَدَجَتْ النَّاقَةُ. (L.)

هَدَجٌ Haste. (K.)

هَدَجٌ Hasty. (K.)

هدر

1. هَدَرَ, aor. هَدَرَ, (S, A, Mḡb, K) and هَدَرَ, (Mḡb, K,) inf. n. هَدَرٌ (S, Mḡb, K) and هَدَرٌ (K,) or the latter is a simple subst., (Mḡb,) It (a man's blood, S, A, Mḡb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct; as shown below, voce هَدَرٌ;] it was, or became, of no account, null, or void; (S, A, Mḡb, K;) as also هَدَرَ. (Mḡb.) — هَدَرَهُ, (A, Mḡb, K,) aor. هَدَرَ, (Mḡb,) He (a man, Mḡb, K, or the Sultan, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Mḡb, K;) as also هَدَرَهُ; (S, A, Mḡb, K;) which means he made it (a man's blood) allowable to be taken, or shed. (S, TA) Thus these two verbs are trans. as well as intrans. (Mḡb.) It is said in a trad., مَنِ اطَّلَعَ فِي دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هَدَرَ عَيْنَهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, هَدَرْتَنِي بِإِسْقَاطِ الْحَدِّ عَنِّي, [Thou hast made me (meaning my offence) to pass unnoticed, or hast taken no account of

me, by annulling in respect of me the prescribed castigation]. (K, art. هجر.) And El-'Ajjaj says,

• وَهَذَرَ الْجَدُّ مِنَ النَّاسِ الْهَذَرَ •

which El-Báhilee explains as meaning, *And the worthless people have made good fortune to become of no account.* (TA.) — هَذَرَ (S, K,) aor. : (K) [and app. : also], inf. n. هَذِيرٌ (S, K) and هَذَرٌ (K) and هَذُورٌ (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i.e.,] he reiterated his voice in his حَنْجَرَةٌ [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شَفْشَقَةٌ [q.v.]: (K:) and هَذَرٌ (S, K,) inf. n. تَهْدِيرٌ (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَذَرَ said of a stallion, [meaning a stallion-camel.] (TA.) — Hence the saying, (TA.) [He is sonorous and fluent in his speech, and in his oration:] and هَذَرْتُ بِشَفْشَقَتِهِ [His utterance was sonorous and fluent.] (A, TA.) — هَذَرَ is also said of a calf, [signifying, + He lowed.] (TA, art. هكت, from the Nh.) — Also, of a lion, [signifying, + He roared.] (S, TA, voce قَبَقَبَ.) — Also هَذَرَ (S, A, Mṣb, K,) aor. : (Mṣb, K) and : (Mṣb,) inf. n. هَذِيرٌ (S, IKtṭ, Mṣb, TA) and هَذَرٌ and تَهْدَارٌ (K,) said of a pigeon, † It uttered a cry: (S, K:) or cooed, syn. قَرَقَرٌ (A,) or سَجَجَ (Mṣb,) and reiterated its voice, or cry, in its حَنْجَرَةٌ [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَذِير of the camel: and هَذَلٌ signifies the same. (TA.) — Also هَذَرَ said of a boy, (Aṣ,) when he desires to speak, being young, or little, (Abu-s-Semeyda'), † He uttered a sound, or cry: as also هَذَلٌ. (Aṣ, TA.) — It is also said of thunder; inf. n. هَذِيرٌ; signifying, † It made a [loud, or rumbling,] sound, or noise. (A.) — You say also, of شرَاب [or wine], هَذَرَ (S, K,) aor. : , inf. n. هَذَرٌ and تَهْدَارٌ (S, TA,) meaning, † It fermented; syn. غَلَى. (S, K.) And هَذَرْتُ هَذِيرٌ (TA,) aor. : , (A, TA,) inf. n. هَذِيرٌ and تَهْدَارٌ (TA,) † [The jar of نَبِيد fermented.] El-Akhtal says, describing wine,

• كَمَثَلِ ثَلَاثَةِ أَحْوَالٍ بِطِينَتِهَا •

• حَتَّى إِذَا صَرَحَتْ مِنْ بَعْدِ تَهْدَارِ •

[It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.)

3. هَذَرَ, said of a camel: see 1.

4. هَذَرَةٌ: see هَذِيرٌ. — هَذَرَةٌ: see هَذِيرٌ.

6. تَهَادَرُوا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.)

هَادِرٌ: see هَذَرٌ: — and see also هَادِرٌ.

هَادِرٌ: see هَادِرٌ.

هَذَرٌ, a subst. from هَذَرَ in the first of the senses explained above. (Mṣb.) You say, ذَهَبَ دَمُهُ هَذَرًا (S, A, Mṣb,) and هَذَرًا (S, Mṣb,) His blood went for nothing, or as a thing of no account, (S, A, Mṣb,) unretaliated, (S, Mṣb,) and uncompensated by a mulct. (S, TA.) — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also جَبَارٌ.] You say, دِمَاؤُهُمْ هَذَرٌ بَيْنَهُمْ Their blood (lit. bloods) is made to go for nothing, or to be of no account, among them: (K, TA:) is allowed to be taken, or shed. (TA.) — See also هَادِرٌ.

هَذَرَةٌ: } see هَادِرٌ; the former, in two places.
هَذَرَةٌ: }

جَرَّةٌ هَذُورٌ † [A jar of wine or نَبِيد fermenting much]. (TA.)

فَحْلٌ هَذَارٌ [A stallion-camel that brays much]. (TA.) See also هَادِرٌ. — رَعْدٌ هَذَارٌ † [Loud, or rumbling, thunder]. (A.)

هَادِرٌ, applied to a man, † Low; ignoble; mean; of no account; worthless; (K;) as also هَذَرٌ (Kr, K,) and هَذَرَةٌ (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَذَرَةٌ and هَذَرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَذَرَةٌ and هَذَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غَزَاةٌ and قُضَاةٌ, [originally غَزْوَةٌ and قُضْيَةٌ, pls. of غَايٌ and قَاضٍ.] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAṣr who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of هَذَرٌ (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قِرْدَةٌ, pl. of قِرْدٌ (TA:) and هَذَرٌ [a quasi-pl. n. of هَادِرٌ, like as هَذَرٌ is of هَادِرٌ] signifies low, ignoble, or mean, people,

in whom is no good. (TA.) You say, هَذَرٌ هَذَرَةٌ (S, A, K,) and هَذَرَةٌ (IAṣr, TS, K,) and هَذَرَةٌ (IAṣr, ISd, K,) † They are low, ignoble, or mean, people; of no account, or worthless. (IAṣr, S, A, K, &c.) — [A braying camel: fem. with : pl. of the latter, هَوَادِرٌ. You say,] إِبِلٌ هَوَادِرٌ [Braying camels;] camels reiterating their voices in their حَنَاجِرَ. (S.) See also مُهَذِرٌ, and مُبَحِّثٌ, and هَذَارٌ. — [Hence the saying,] هَادِرٌ هَادِرٌ † [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.)

كَالْمُهَذِرِ فِي الْعِنَةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A,*) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K:) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.)

[هدف, &c.]

See Supplement.]

هذ

1. هَذَ, aor. : (S, L,) inf. n. هَذٌ (S, L, K) and هَذٌ (L, K) and هَذَا (K, TA,) or هَذَا (CK, [which latter is the correct reading, (see هَذَايَكَ) and, accord. to the JK, is a quasi-inf. n.],) He cut quickly, or cut off quickly; as also هَذَ (S, L, K:) or he cut anything. (K.) — هَذَهُ بِالسَّيْفِ, inf. n. هَذٌ, He cut him, or it, in pieces with the sword. (L.) — هَذَ, aor. : , (S, L,) inf. n. هَذٌ (S, L, K) and هَذَا (L, K) and هَذَا (K, TA,) or هَذَا; (CK [see above];) and هَذَ (K:) † He read, or recited, quickly. (S, L, K.) You say, هَذَ قِرَآئَتَهُ, aor. : , inf. n. هَذٌ, † He performed his reading, or recitation, quickly. (Mṣb.) And هُوَ يَهْدُ الْقُرْآنَ † He reads, or recites, the Kur-ān rapidly and uninterruptedly: (S, A, L:) and in like manner, هَذَ النَّصْرَةَ the narrative; (S, L;) and هَذَ الشِّعْرَ the poetry. (L.)

3: see 1.

هَذُورٌ, or هَذٌ: see هَذُورٌ.

هَذٌ (L, K) and هَذَا (K) and هَذٌ (L, CK,) or هَذٌ (as in some copies of the K, and in the TA,) and هَذَا هَذَا (L, K) [the last in the CK هَذَا هَذَا], Sharp; quickly cutting: (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S, L:) and the last two, to a sword. (L.)

مَهْدَبٌ *Quick, or swift, [in pace, &c.]. (TA.)*
 — الْمَهْدَبُ is also a name of *The Devil*; who is
 also called الْمَهْدَبُ, meaning "he who embellishes."

or gives a goodly appearance to, acts of disobedience [to God].” (Fr.)

إِبِلٌ مَهَابِبٌ *Quick, or swift, camels.* (K.)

هذر

1. هَذَرَ كَلَامُهُ, aor. َ, (A, K,) inf. n. هَذَرٌ, (TA,) *His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous.* (A, K.) — هَذَرَ, aor. َ and ِ, *He talked much; babbled; was loquacious, or garrulous:* (JK:) [or he talked irrationally:] or هَذَرَ فِي مَنَاطِقِهِ, aor. َ and ِ, inf. n. هَذَرٌ (S, Mṣb, K) and تَهَذَّرَ (K,) which latter has an intensive signification, (TA,) *he confounded in his speech, and talked what was not fit or meet or proper:* (Mṣb:) or *he talked much and badly: or erroneously:* (K:) or *he talked nonsense; he talked irrationally, foolishly, or deliriously:* (S:) as also هَذَرَ (K:) and هَذَرَ فِي كَلَامِهِ *he talked much; babbled; was loquacious, or garrulous.* (S, TA.)

4: see 1, in two places.

نَزْرٌ وَلَا هَذَرٌ *Not little nor much:* (TA:) or *not scanty, so as to indicate impotence, nor much and corrupt:* said of the speech of Moḥammad. (K, art. نَزْر.) [See هَذَرَ, from which it is altered to assimilate it in form to نَزْرٌ.]

هَذَرٌ, a subst. from هَذَرَ فِي مَنَاطِقِهِ (S, Mṣb,) *Much talk; babble:* (JK:) or *nonsense; or irrational, foolish, or delirious, talk:* (S:) or *confused and improper speech:* (Mṣb:) or *speech, or talk, that is much and bad: or erroneous:* (A, K:) or *that is not regarded as of any weight or worth.* (TA.) See also هَذَرٌ.

هَذَرٌ: see هَذَرٌ.

هَذِرٌ, an epithet from هَذَرَ, applied to a man, [signifying, *Loquacious; garrulous; babbling; a great talker; a babbler: or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:*] (JK, S, K:) as also, [but in an intensive sense,] هَذِرٌ (K) and هَذِرَةٌ (S, K) and هَذِرَةٌ (K) and هَذِرَانٌ (JK, S, K) and هَذِرَانٌ (JK, S, A, Mṣb, K,) [signifying, *very loquacious, &c.:*] and, [but in a doubly intensive sense,] هَذِرَةٌ (JK, K) and هَذِرَةٌ (JK, A, K,) [signifying *very very loquacious, &c.:*] fem. هَذِرَةٌ (K) and هَذِرَةٌ (TA) and هَذِرَانٌ [without ة]: (K:) or هَذِرَانٌ signifies *one who talks badly, or corruptly, and much:* (TA:) or *light in speech and in service:* (S, TA:) the pl. of هَذِرَانٌ is مَهَابِرٌ, not مَهَابِرُونَ (ISd, TA.)

هَذِرَةٌ:

هَذِرَةٌ:

هَذِرَانٌ:

هَذِرَانٌ:

هَذِرَةٌ:

هَذِرَانٌ:

هَذِرَةٌ:

هَذِرَةٌ:

هَذِرَةٌ:

هَذِرَةٌ:

see هَذِرٌ; the third, in two places.

هذرب

Q. 1. هَذَرَبٌ, inf. n. هَذَرَبَةٌ, *He talked much and quickly:* (K:) a dial. form of هَذَرَمٌ, or mispronounced for the latter word. (TA.) See also هَذَرَبٌ.

هَذِرَبِيٌّ (accord. to the TA, هَذِرَبِيٌّ, and so in Golius's Lex.) *Custom; habit.* Ex. هَذِرَبِيَّاهُ *This is his custom; or habit.* (K.)

هَذِرَبَانٌ *Light, or active, (and quick, TA,) in his speech and in his service.* (K.) See also هَذِرَبَانٌ, in art. هذر.

[هذف, &c.]

See Supplement.]

هذير

Q. 1. هَذِيرٌ, inf. n. هَذِيرَةٌ, *He was light, or active, and quick.* (K.) But IDrd and others assert it to be a word mispronounced for هَذَرَمٌ. (MF.)

هر

1. هَرٌ, (S, A, Mṣb, K,) aor. هَرَّ, (S, Mṣb, K,) inf. n. هَرِيرٌ, (S, A, &c.,) said of a dog, [*He snarled, or howled, or whined;*] *he uttered a cry less vehement than barking* (S, A, Mṣb, K,) *by reason of his little patience of cold;* (S, K;) *at him:* (K:) or *barked and grinned, displaying his fangs.* (L, TA.) It is said in a trad., *إنَّ الْكَلْبَ يَهْرِ مِنْ وَرَاءَ أَهْلِهِ* *Verily the dog [snarls, or] barks and grins, displaying his fangs, behind his master:* meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his fangs, to defend his masters. (L, TA.) — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى *The sound of the turning of the mill-stones.*

(TA.) You say also هَرَّتِ الْقَوُوسُ † *The bow made a sound.* (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِيرٌ. (ISd, Mṣb.) — هَرَّ فِي وَجْهِ السَّائِلِ † *He grinned in the face of the beggar, showing his teeth, and looking sternly, austere, or morosely.* (A, TA.) — [Hence, perhaps,] هَرَّةٌ (S, K,) aor. هَرَّرَ and هَرَّرَ, (K,) [the latter irreg., like يَرَمُ as aor. of the trans. v. رَمَّ,] inf. n. هَرٌّ (S, K) and هَرِيرٌ, (K,) † *He disliked, disapproved of, or hated, him or it.* (S, K.) You say, هَرَّةُ النَّاسِ † *The people disliked, &c., his vicinity.* (A.) And هَرَّ الْكَاسُ, and هَرَّبَ, (S, A,) inf. n. هَرِيرٌ, (S,) † *He disliked, &c., the cup of mine, and war.* (S, A.) — هَرَّةُ الْبَرْدِ (K,) aor. هَرَّرَهُ, inf. n. هَرٌّ, (TA,) *The cold made him (a dog) [to snarl, or howl, or whine; or] to cry [in the manner described above]; as also هَرَّةٌ, (K,) inf. n. هَرَارٌ. (TA.) It is said in a proverb, (TA,) شَرُّ أَهْرٍ ذَا نَابٍ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِيرٌ) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind; meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.)*

3. هَرَّ فِي وَجْهِهِ هَرَّةٌ. (S, K,) i.e., † *He grinned in his face, showing his teeth, and looking sternly, austere, or morosely, (A,) like a dog.* (TA.)

4: see 1, last signification, in two places.

هَرٌّ *A male cat;* syn. سَوْرٌ (S, A, K;) which latter is uncommon in the language of the Arabs; (IAmb, in Mṣb, art. سُر;) fem. هَرَّةٌ (S, A, Mṣb, K:) or هَرٌّ is applied to the male and the female; and the latter is sometimes called هَرَّةٌ: (IAmb, Mṣb:) the pl. of هَرَّةٌ is هَرَرَةٌ; and that of هَرَّةٌ is هَرَرٌ; and the dim. of هَرَّةٌ is هَرِيرَةٌ. (Mṣb.) — Also, a subst. from هَرَّ meaning “he disliked, disapproved of, or hated, him or it.” (S) It is said in a proverb, (S,) لَا يَعْرفُ هَرًّا مِنْ بَرٍّ (S, A, K,) meaning *He knows not him who dislikes or hates him from him who behaves towards him with goodness and affection and gentleness, and regard for his circumstances:* (S, TA:) this is the best explanation of it: (TA:) or *the action of him who grins in his face, showing his teeth, and looking sternly, austere, or morosely, from the action of him who holds loving communion with him:* (A:) or *the culling of sheep or goats, (S,) or the calling of them to water, (K,) from the driving of them:* (S:) or *the calling of sheep or goats to provender from the calling of them to water:* (IAgr:) or

the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. هر. (K.)

هَرَّارٌ: see هَارٌ.

هَارٌ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and هَرَّارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أَغْلُ الْكَلْبَ [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — عَادَ لَهَا الْمَطِيُّ هَارًا The riding-camels returned to her, or it, one grinning (بهر) in the face of another, showing its teeth, in consequence of fatigue. (TA.)

هرا

1. هَرَّاهُ الْبَرْدُ The cold destroyed him, or, perhaps, debilitated him; i.e., a beast; lit., broke him: syn. كَسَرَهُ. (TA.) [See also هَرَّأٌ — هَرَّى, like غَبَّى, [i.e., pass. in form, but neut. in signification,] (incorrectly written in the § هَرَّى, K.) It (a camel or sheep &c., or a mun,) perished of cold, or heat. (Ks, K.) — هَرَّاهُ الْبَرْدُ, inf. n. هَرَّأٌ; (Fr, S, K.) and هَرَّأَةٌ; (K;) and اهَرَّأَ (Fr, S, K.) The cold affected him so severely as nearly to kill him: (As, S, K.) or so severely as to kill him. (K.) — هَرَّاتِ الرِّيحُ The wind was, or became, intensely cold. (K.) — هَرَّأٌ, (K,) inf. n. هَرَّأٌ; (TA;) and هَرَّأٌ; (K;) and اهَرَّأَ (Fr, S, K.) inf. n. اهَرَّأَ; (TA;) He cooked flesh-meat thoroughly: (K;) or so that it fell off from the bone. (S, K.) — هَرَّى, aor. -, inf. n. هَرَّأٌ and هَرَّأٌ and هَرَّوْأٌ; (K;) and تَهَرَّأَ (S, K.) It (flesh-meat) was thoroughly cooked: (K;) or was cooked so as to fall off from the bone. (S, TA.) — هَرَّأَ فِي هَرَّأٍ (S, K.) aor. -, (K,) inf. n. هَرَّأٌ, (TA.) He was loquacious: or he was loquacious, with incorrectness; (TA;) as also الْكَلَامُ هَرَّأً: (ISk, S;) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K;) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA.) also الْكَلَامُ اهَرَّأَ he multiplied his words but spake not to the point, or correctly. (K.) — إِنَّ مِنْطِقَهُ تَهَرَّأٌ, inf. n. تَهَرَّأٌ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.)

2: see 1.

4: see 1. — اهَرَّأَ فِي الرِّوَاغِ He entered upon

the cool time of the evening: (S, K:*) or properly said only of the evening of the hot season. (K.) [See also اهَرَّأَ — أَهَرَّيْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAsr, in TA, art. فَيَح. — اهَرَّأَ He slew a person. (K.) — See 1, last sentence but one.

5. تَهَرَّأَ He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تَكْسَرُ. (TA.) — See 1.

هَرَّى (so in the TA: in one copy of the S, هَرَّى: in another, هَرَّى) and مَهَرَّأَ (TA) Meat thoroughly cooked: (TA:) or cooked so as to fall off from the bone. (S, TA.)

هَرَّأٌ: see هَرَّأٌ.

هَرَّأٌ, or مَنَاطِقُ هَرَّأٌ, (S, K.) Loquacity: or nitious, disorderly, speech: (K:) or loquacity with incorrectness. (S.) — هَرَّأٌ, (K,) fem. with ة, pl. with ون; (TA;) and هَرَّأٌ; (K;) A great talker of nonsense. (K.)

هَرَّأٌ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (As.) — هَرَّأٌ A certain devil whose office it is to suggest foul dreams. (K.)

قَرَّةٌ لَهَا هَرِّيَّةٌ Cold that occasions injury and death to men and to cattle &c. (El-Fezáree, ISk, S.) — Also, هَرِّيَّةٌ The time in which cold thus affects them. (TA.)

مَهَرَّوْأٌ, from هَرَّى, pl. with ون, [in the CK, for مَهَرَّوْأٌ is put مَهَرَّوْأٌ] Perishing of cold, or heat. (Ks, K.) — Explained by AHn [in his book on plants] by the words أَتَضَجَّ الْبَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نَضَجَ]. (TA.)

هَرَّى: see مَهَرَّوْأٌ.

هرب

1. هَرَبَ (S, K,) aor. -: not -, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرَبَ; nor - with the pret. هَرَبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor -, as some have thought; (TA;) inf. n. هَرَبٌ (S, K) and مَهَرَّبٌ and هَرَّبَانٌ (K;) He (a man, or any animal, TA) fled; ran away. (S, K.) — إِنَّكَ مِنْكَ الْمَهَرَّبُ [To Thee I flee for refuge from Thee; i.e., from thy punishment: addressed to God]. (TA.) — هَرَّبَ مِنَ الْوَيْدِ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) — هَرَّبَ, aor. -, He became extremely aged, old and weak, or de-

crepit; i.q. هَرَمَ; (K;) of which it is a dial. form. (TA.)

2. هَرَبَهُ, inf. n. تَهَرَّبَ, He made, or caused, him to flee, or run away. (S, K.) See also 4.

4. اهَرَبَهُ He forced, or compelled, him to flee, or run away. (K.) See also 2. — اهَرَبَ الرِّيحُ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — اهَرَبَ He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See مَهَرَّبًا — اهَرَبَ He went, or travelled, far into, or through, the land. (TA.) [هَرَبَ فِي] mentioned also in the TA, seems to signify the same.] — اهَرَبَ فِي الْأَمْرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See مَهَرَّبًا.

6. تَهَارَبُوا (S, O, K, art. فر.) They fled, one from another. (TK.)

هَرَبَ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i.q. الْبَطْنُ: (K:) a word of the dial. of El-Yemen. (TA.)

مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i.e., he has not anything; (Kl, S, K;) or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ (Lh:) accord. to IAsr, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA:) or the meaning is no one flees from him, nor does any one approach him; i.e., he is a person of no account. (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قَرَبَ.

مَهَرَّبٌ A place to which one flees; a place of refuge. (Msb.) — فَلَانٌ نَنَا مَهَرَّبٌ + Such a one is a refuge to us. (TA.)

جَاءَ مَهَرَّبًا He came striving, or exerting himself, in the affair: (Lh:) or, as some say, he came fleeing and in flight. (TA.)

مَهَرَّبٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.]

هربد

هَرَبْدٌ sing. of هَرَابْدَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K;) the servants, or ministers, (قَوَمَةٌ,

L, K, by which is meant **خُدَم**, T.A.) of the fire-temple of the Indians: (**L, K** :) or the judges of the Magians: (**L** :) or the great men of the Indians: or their learned men: (**L, K** :) a Persian word, [originally **خُزْد**,] arabicized. (**S, L**.)

خَبَبٌ *A pace less quick than that termed هَرْبَةٌ*
(S, L, K.)

هَرَبْدَى *A proud and self-conceited manner of walking, or going; (L, K;) which is (L) a manner of waking or going like that of the هَرَابْدَة [pl. of هَرَبْدَى]. (A'Obeyd, L.) A'Obeyd mentions it in speaking of the paces of camels; and says that it is without a parallel in form. (L.) — عَدَا الْجَمَلِ الْهَرَبْدَى *The camel ran inclining towards one side. (S, L, K.)**

هوت

1. **هَرَّتْ** شَيْئًا, [aor. = and 2,] inf. n. **هَرْتُ**; *He rent, or slit, a thing, to widen it.* (TA.) — **هَرَّتْ** شِدْقُهُ, [aor. = and 2,] inf. n. **هَرْتُ**, *He drew the side of his mouth towards the ear.* (TA.) — **هَرَّتْ**, aor. =, (inf. n. **هَرْتُ**, §,) *He was wide, or ample, in the sides of the mouth: he had a wide mouth.* (§, K, TA.) — **هَرَّتِ الثَّوْبَ** (§,) aor. = and 2, inf. n. **هَرْتُ** (ISd, K,) *He rent the garment.* (As, §, ISd, K.) — **هَرَّتْ عِرْضُهُ** (§) aor. = and 2, inf. n. **هَرْتُ** (K,) *He wounded his reputation;* syn. طَعَنَ فِيهِ (§); as also **هَرَدَ** and **هَرَطَ**. (TA.) [Accord. to the K, **هَرَّتْ** seems to signify the same as طَعَنَ absolutely; but in the TA, the signification is restricted as above.] — **هَرَّتْ** اللَّحْمَ (§, K,) aor. = and 2, inf. n. **هَرْتُ** (K;) [and هَرَّتَهُ; see مَهَرَّتْ;] *He cooked the flesh-meat thoroughly:* (K:) *cooked it so that it fell off from the bones.* (§.)

2: see 1, last sentence.

الهِوَيْتُ : see **الهِوُوتُ** and **الِهَرْتُ**

وَهَيْتَ *Wide, or ample.* (K.) — *Wide, or ample,*
in the sides of the mouth : (S:) as also أَهْرَتْ
 الشَّقِي، and هَيْتَ الشَّقِي، and مَهْوُوتَهُ، and
 مُنْهَرَّتَهُ. (TA.) *A wide-mouthed horse ;* as
 also أَهْرَتْ ; and camel. (TA.) [See an ex. in
 a verse cited voce رَسَنَ] — هَيْتَ الشَّقِي،
 and مَهْوُوتَهُ، *A serpent having a wide mouth.*
 (TA.) — أَسَدٌ أَهْرَتْ *A lion wide in the sides of*
the mouth. (S.) — رَجُلٌ أَهْرَتْ *A man having*
a wide mouth. (TA.) — الْفِيْرُ مَهْوُوتٌ *Having*
a mouth wide in the sides. (S.) — كِلَابٌ مَهْوُوتَةٌ
 الْاَشْدَاقِ *Dogs wide in the sides of the mouth.*
 (S.) [See an ex., voce عَذَبَ] — الْبَهِيْتُ and
 الْبَهْتُ and الْهَوْتُ and الْهَوَاتُ. (K.) and

٦ **هَرِيْتُ** (L) *The lion.* (K.) — Also **هَرِيْتُ** A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S.) — **هَرِيْتُ** A rent garment. (ISd.) — **هَرِيْتُ** A wounded reputation. (ISd.) — **رَجُلٌ هَرِيْتُ** A man who does not keep a secret; and who talks foully. (K.)

الهِوَيْتُ see **الهِرَاتُ**

هَارُوتُ [A certain fallen angel, the companion of مَارُوتُ]; the name of an angel, or of a king; but the former accord. to the more common opinion: generally and most correctly held to be a foreign name. (TA.)

أَهْرَتْ الشَّقِيقَةُ: see هَرَيْت throughout. — أَهْرَتْ خَطِيبٌ
 † an epithetic appellation given to a خطيب; هُرْتُ;
 pl. هُرْتُ; (TA); [like دُو شَقِيقَة q. v.]

هَرِيتُ: see **مِهْرُوتُ**.

مُہَرَّت: see **ہَرِیت**. — *Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مُہَرَّد*; or this latter [only] is the correct word. (TA, from a trad.)

مَتَارَت *Twisting about the sides of the mouth,*
and drawing them often, or much, towards the
ears. (TA, from a trad.)

هَرَبْتُ : see مَنَهْتُ

ہوت

هَرَبْتٌ *An old, worn-out, garment.* (K.) [See also هَرَبْتٌ.]

مراجع

1. هَرَجَ, aor. َ, inf. n. هَرَجٌ, *He did, acted, or occupied himself, much in a thing; (S, L:) expatiated, or took a wide range, in it. (L.) This is the original signification. (S.)* — هَرَجَ فِي, (aor. َ, inf. n. هَرَجٌ, Mṣb.) *He launched into, and expatiated in, or was diffuse in, discourse, talk, or narration: (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Mṣb.)* — هَرَجَ, aor. َ and ُ, inf. n. هَرَجٌ, *Multum inivit: (S, L:) or [simply] inivit ancillam suam. (K.)* — هَرَجَ, aor. َ, (inf. n. هَرَجٌ, TA,) *He (a horse) ran much: (S, L:) or ran quickly, or swiftly: (Mṣb:) or [simply] ran. (K.)* — هَرَجَ النَّاسُ, aor. َ, (inf. n. هَرَجٌ, (S,)) *The people fell into a state of trial, or civil war or conflict and faction, or discord, or discussion, (تَنَزُّعٌ) and confusion, or disorder, (S, K,) and slaughter. (K.)* — هَرَجَ, aor. ُ, (inf. n. هَرَجٌ, S,) *He (a camel) became perplexed in his sight, by*

reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.)

2. اهرجَهُ ۛ, تَهْرِجُ, inf. n. هَرَجَ البَعِيرُ, inf. n. اِهْرَاجُ; *He incited, or urged, the camel to journey on (during the hottest time of the day, §) until he [the camel] became perplexed in his sight by reason of the vehemence of the heat. (§, K.)* — هَرَجَ بالسَّبْعِ, inf. n. تَهْرِجُ, *He cried out to the lion or other beast of prey, and chid him. (§, K.)* — هَرَجَ, inf. n. تَهْرِجُ, *It (beverage of the kind called نَبِيذ) affected, or took effect upon, a person. (§, K.)*

4: see 2. — أَهْرَجَ *The heat reached his (a camel's) inside.* (L.)

6. *Iniverunt, alii alias.* (TA.)

7. **انهرج** *He was, or became, affected by beverage of the kind called* **نَبِيذ**. (S, CK.)

حَرْجٌ *Trial, or civil war, or conflict and faction,*
or discord, or dissension, (فِتْنَةٌ) and confusion, or
disorder : (Ṣ :) vehement and much slaughter :
(TA :) in a trad. respecting the signs of the last
day, conflict, and confusion, or disorder : (TA :) or
slaughter ; as explained by Moḥammad him-
self: (Ṣ :) and so, accord. to Abou-Moosà, it
signifies in the language of Abyssinia. (TA.)
Ibn Kays Er-Rukeiyát said, in the days of the
faction of Ibn-Ez-Zubeyr,

• ثَبِتْ شِعْرِي أَوَّلَ الْهَرَجِ هَذَا •
• أَمْرَ مَنْ مِنْ فِتْنَةِ غَيْرِ هَرَجِ •

Would that I knew whether this be the first of the slaughter predicted as a sign of the last day, or whether it be a time of trial, or civil war, &c., other than the slaughter so predicted. (S.)

مِهْرَج see هَرَج

هُوَاجَةٌ *An assembly, or a company, of men who launch into, and expatiate in, or are diffuse in, discourse, talk, or narration. (K.)*

• • •
 A man whose camels are affected with the
 scab, and have therefore been smeared with pitch,
 and to whose insides the heat has penetrated.
 (TA.)

هَوَاجٌ and مَبْرَجٌ A horse that runs much: (S,
K:) and مَبْرَاجٌ a horse that runs vehemently.
(TA.)

مستخرج : مستخرج

۱۳۸۵

Q. 1. **سُرْعًا**, inf. n. **سُرْعَةً**, *He was quick, or swift.* (IK11.)

هَرَجَب and **هَرَجَب** Tall, or long, as an epithet of a man &c. (K.) — **هَرَجَب** A tall, or long-bodied, (طَوِيلَة) and bulky, she-camel: (S:) as also **هَرَجَل**: pl. **هَرَجِيب**. — **هَرَجَب** Anything great, large, or bulky: so in the Mojam: or extending long, horizontally. (TA.) — **نَخْلَة هَرَجَب** A tall palm-tree. (TA.)

هرد

1. **هَرَد**, (S, L, K,) aor. -, (K,) inf. n. **هَرَد**, (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also **هَرَتْ**: (Az, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and **هَرَد** he rent, or tore, much. (L.) — **هَرَدَ عَرَضَهُ**, aor. -, (L,) inf. n. **هَرَد**, (S, L, K,) He wounded his reputation. (S, L, K.) — **هَرَدَ**, aor. -, (S, L, K,) inf. n. **هَرَد**, (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K,) or cooked it much: (Az, L:) or cooked it thoroughly and well: (ISd, L, K:) and **هَرَدَ**, (K,) inf. n. **تَهَرَدَ**, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — **هَرَدَ**, (L, K, TA,) or **هَرَدَ**, (AZ, L, CK,) and **تَهَرَدَ**, (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K:*) or it, being put into the fire, became thoroughly cooked. (AZ, L.)

Irreg. verb. **هَرَدْتُ الشَّيْءَ**, aor. **أَهَرَيْدُهُ**, [in the CK, **أَهَرَيْدُهُ**,] (Lh, M, art. رود; and K,) inf. n. **أَهَرَيْدُهُ**, (Lh, M in art. رود) i.q. **أَرَدْتُهُ** [q.v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.)

2: see 1. — **هَرَدَ**, inf. n. **تَهَرَدَ**, He wore a **مَهْرُود**, (K,) i.e., a yellow garment, dyed with **هَرْد**. (TA.)

5: see 1.

هَرْد Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i.q. **هَرْدُكُمْ**: (L, K:) or the yellow **هَرْدُكُمْ**: correctly, the roots of the **هَرْدُكُمْ**, or **وَرَس**: (TA:) and a certain red earth (K) with which one dyes. (TA.)

هَرْدِي, (Az, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure **فَعْلِي**, (S, L,) of the fem. gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L,) [in one instance in the L, and in a copy of the K, written **هَرْدَا**, which is evidently wrong,] and **هَرْدَا**, [i.e.,

هَرْدَا or **هَرْدَا**,] (L, K,) and **هَرْدَان**, (L,) A certain plant: (Az, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and **هَرْدَان** is also the name of a certain plant, (K,) like **هَرْدِي**, (L,) or i.q. **هَرْدَان**. (TA.)

هَرْدِي: see **مَهْرُود**.

هَرْدَان: see **هَرْدِي**.

هَرْدَان: see **هَرْدِي**.

هَرِيد and **مَهْرُود** A garment, or piece of cloth, rent, or torn; (L;) as also **هَرِيت**. (AZ.)

مَهْرُود: see **هَرِيد**. — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with **هَرْد**; (L;) and so **مَهْرُود** (L) and **هَرْدِي**: (K,* TA,) or, as Sh says, accord. to information given to Aboo-Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with **وَرَس**, and then with saffron, so as to become of a colour like that of the flower of the **خَوْدَانَة**: (Az, L:) or of a light yellow colour. (IAmb, L.)

مَهْرُود: see **مَهْرُود**.

هردب

Q. 1. **هَرْدَب**, inf. n. **هَرْدَبَة**, (and **هَرْدَب**, TA, [a strange form: perhaps a mistake for **هَرْدَاب** or **هَرْدَاب**]) He ran heavily. (IKtt &c., and K.)

هَرْدَبَة (and **هَرْدَب**, TA) An old woman. (S, K.) — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — Accord. to Az, in the T, A large, long-bodied man is called **هَرْدَبَة**. (TA.)

هرس

1. **هَرَسَ**, aor. -, (IF, A, Mgh,) inf. n. **هَرَسَ**, (IF, S, A, Mgh, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Mgh, TA;) namely, grain, (Mgh,) or some other thing: (IF, Mgh:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.)

هَرِسَ Grain, (Mgh,) or wheat, (A,) bruised, brayed, or pounded, (A, Mgh,) vehemently, or violently, (A,) with the **مِهْرَس**, before it is cooked; for when it is cooked, it is termed **هَرِيسَة**: (Mgh:) [of the measure **فَعِيل** in the sense of the measure **مَفْعُول**:] from the verb above-mentioned. (K.) You say, **عِنْدِي هَرِيسَ لَبَنِيَّة** I have wheat bruised, &c., for the **هَرِيسَة**. (A.)

هَرِيسَة Grain, (Mgh,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see **هَرِيسَ**)] and then cooked: (Mgh, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of **هَرِيسَة** peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure **فَعِيلَة** in the sense of the measure **مَفْعُولَة**: (Mgh:) from the verb above-mentioned: (S, K:) pl. **هَرَائِسُ**. (A.)

هَرَّاس A maker, or preparer, of **هَرِيسَة**: (Mgh, Mgh, K:) and a seller thereof. (Mgh.)

مِهْرَس [in the M, voce **جُرْن**, q.v., accord. to the TA, **مِهْرَس**, i.e., app. **مِهْرَس**,] A stone hollowed out, (S, Mgh, Mgh,) oblong, (Mgh, Mgh,) and heavy, resembling a [vessel of the kind called] **تَوْر**, q.v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed **وَضُو**: (S, Mgh, Mgh;) and it is also made of brass; and grain and other things are bruised in it: (Mgh:) and sometimes, by a tropical application, † one of wood, (Mgh, Mgh,) used for the same purpose: (Mgh:) or a mortar; syn. **هَارُون**: (K;) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) † a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.)

هرش

1. **هَرَشَ**, aor. -, (Sgh, K,) inf. n. **هَرَشَ**, (TK,) + He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) — **هَرَشَ الدَّهْرُ**, (Ibn-Abbád, A, K,) and **الزَّمَانُ**, (A,) aor. - and -, (A, K,) inf. n. **هَرَشَ**, (TK,) † Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, **هَرَشَ** is mentioned as proper; and **الزَّمَانُ**, as tropical.]

2. **هَرَشَ بَيْنَ الْكِلَابِ**, (A,* K,* TK,) inf. n. **هَرَشَ**, (S, A, K,) He excited strife, or quarrelling, between, or among, the dogs; syn. **هَرَشَ**: (S,* A, K, TK:) and **هَرَشَ بَيْنَ الْكِلَابِ**, (A, Mgh, TA,) or **بِالْكِلَابِ**, (S,) or **بَعْضُ الْكِلَابِ عَلَى**, (S, A, Mgh, K,) inf. n. **مَهَارَشَة**, (S, A, Mgh, K,) **هَرَشَ**, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — [Hence,] **هَرَشَ بَيْنَ الْقَوْمِ**, (A,) or **بَيْنَ النَّاسِ**, (K,) inf. n. as above, (S, K,) † He excited discord, dissension,

disorder, strife, quarrelling, or animosity, between, or among, the people. (§, * A, K.)

3. هَارَشَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — [Hence,] كَلْبٌ هَرَّاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبٌ هَرَّاشٍ. (TA.) — See also 2. — هَرَّاشٌ is also used to signify The fighting against each other of men. (Mgh.)

6. اهترشت الكلاب, and تهاشرت الكلاب, (A, K, TA,) and هَارَشٌ هَرَّاشٌ, (A,) The dogs fought and assailed one another. (TA.)

8: see 6.

هرشب

هَرَشْبَةٌ An old woman far advanced in years: (K:) a worn-out old woman; as also هَرَشْفَةٌ. (T.)

هرمت

هَرَامِيَتْ Wells: (K:) a pl. that has no sing.; or its sing. is هَرْمِيَتْ or هَرْمُوت; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ad: or, accord. to Aq, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.)

هز

1. هَزَّه, (§, A, Mqb, K,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, K,) aor. ٢, (A, Mqb,) inf. n. هَزَّ, (§, A, Mqb,) [He shook it;] he put it in motion, or into a state of commotion; (§, A, Mqb, K;) as also هَزَّرَهُ, (§, K,) and تَهَزَّرَ بِهِ, (TA,) inf. n. تَهَزَّرَ, (§, K;) and هَزَّرَهُ, (§, K,) inf. n. هَزَّرَهُ; (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Râghib, he did so with violence, or vehemence. (TA.) It is said that هَزَّ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25.] where it is said, وَهَزَى إِلَيْكَ بِجَذْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i. e. حَرَّجَى: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of حَرَّجَى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السِّيفَ وَهَزَّرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الْأَغْصَانُ, (A,) and هَزَّتِ الشَّجَرُ, (A,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتُ [the plants: but this has also a tropical signification, which see below. (TA.) — You say also, هَزَّ

كَتِفِي, and مَنَكِبِي, [lit., I shake my shoulder-blade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عَطْفِيهِ لَكَذَا [lit., He shook his sides at such a thing; app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like هَزَّ لَهُ, q. v.]: and in like manner, هَزَّ مَنَكِبِيهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عَطْفِي [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, † What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois témoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الْإِبِلَ, (§, A, K,) aor. ٢, inf. n. هَزَّ (TA) and هَزَّرَ, (§, K, TA,) † He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (§, * A, K.) And هَزَّ السَّيْرَ [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرَ † The pace brought him on quickly. (TA.) And هَزَّتُ فَلَانًا لَخِيرٍ † I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Naḍr, TA:) and هَزَّزْتَهُ and هَزَّزْتُ مِنْهُ [app. signify the same]. (A.) And جَاءَ فَلَانٌ مِنْهُ [app. signify the same], † Such a one came walking impulsively: (JK in art. هَضَّ:) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هَضَّ.) — You also say, of a plant, or herbage, هَزَّ الْكَوْكَبُ † The winds and the rains made it to become tall. (A, TA.) — هَزَّ: see 8. — [هَزَّ seems to be an inf. n. of هَزَّ.] You say رَمَحَ لَدُنَ الْمَهْزَةِ (§, TA, art. عَرَصَ,) [app. for هَزَّ:] A spear that vibrates, or quivers, when shaken. (TA, ibid.)

2: see 1, in two places.

5: see 8.

8. هَزَّه, (inf. n. هَزَّزَ,) quasi-pass. of هَزَّ, (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (§, Mqb, K;) as also هَزَّرَ, (§, K,) quasi-pass. of هَزَّه; (TA;) and هَزَّرَ, (§, A, K,) [quasi-pass. of هَزَّه; meaning, accord. to explanations of هَزَّ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — اهْتَزَّ الْإِلَآءُ فِي حَزْبِهِ [app. the water quivered in its running]: and اهْتَزَّ الْكَوْكَبُ فِي أَنْفَاجِهِ [the star in its shooting, or darting, down]: (§, A, TA:) and اهْتَزَّ الْكَوْكَبُ † the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّ. (A, K.) — اهْتَزَّ الْمَوْكَبُ † The procession, or cavalcade,

went quickly: (En-Naḍr, TA:) or made a noise and clamour. (§.) — اهْتَرَّتِ الْإِبِلُ † The camels, being urged on by the singing of their driver, became brisk, or sprightly. (§, * A, TA.) You say also, اهْتَزَّ لَأَمْرٍ † He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex.] اهْتَزَّ لَخَيْرٍ † He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Naḍr, TA.) And هُوَ يَهْتَرُّ لِلْمَعْرُوفِ † [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] يَكْتَرُّ وَلَكِنَّهُ يَكْتَرُّ † [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كَفَّرَ.) [Hence also,] اهْتَزَّ عَرْشُ الرَّحْمَانِ لِمَوْتِ سَعْدٍ † The empyrean of the Compassionate rejoiced at the death of Saʿd; (En-Naḍr, I Ath, K, TA;) meaning Saʿd Ibn-Mo'adh; (TA;) i. e., when he [meaning his soul] was taken up; (I Ath, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهْتَزَّ الْعَرْشُ: and some say, that by الْعَرْشُ is meant the bier upon which Saʿd was removed to his grave. (TA.) You also say, تَهَزَّزَ إِلَيْهِ قَلْبِي † My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — اهْتَزَّ النَّبَاتُ † The plant, or herbage, became tall. (A, TA.) — اهْتَزَّتِ الْأَرْضُ † The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.)

R. Q. 1. هَزَّزْتَهُ, and هَزَّزْتَهُ مِنْهُ: see 1. — Also, the first, (inf. n. هَزَّزْتَهُ, TA,) † He subdued him, or rendered him submissive; syn. ذَلَّلَهُ. (K, * TA.)

R. Q. 2. تَهَزَّزَ: see 8, in two places. — Also, † He became subdued, or submissive; quasi-pass. of هَزَّزَهُ. (TA.)

هَزَّزَ † Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَّزَات. (A, TA.)

هَزَّة † Briskness, or sprightliness: (§, K:) and † briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. أَنْجَمِيَّة. (K;) and [in like manner] هَزَّزَ † briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — † A kind of pace, or manner of going, of camels; (Aq, K;) when the train goes quickly: (Aq, * En-Naḍr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA:) or the confused sound thereof. (IDrd, TA.) — † The sound of the boiling of a cooking-pot: (§, K:) † the rattling sound of thunder; as also هَزَّزَ:

[Neither its owner nor the people imputed a fault to any of its properties, except its warning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — **أَهْرَجَ** *One of the modes of singing (الأغاني), in which is a trilling, or quavering : (S, K:) pl. أَهْرَاجٌ. (L.) [But see 1.] — A voice that excites lively emotions of joy or grief. (K.) — A fine, or delicate, and elevated, voice. (TA.) — A voice in which is hoarseness, or harshness. (K.) — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner : pl. as above. (L.) —*

الهِزَج The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure **مَفَاعِلُنْ**: originally of six feet, like the **رَجَز** and the **رَمَل**, in each of which, [as in the **هَزَج**,] each foot consists of one element of the kind termed **وَتْدُ مَجْمُوع**, and of two elements of the kind termed **سَبَبٌ خَفِيفٌ**: so called because of the mutual nearness of its component parts. (TA.) — **هَزَجٌ** Lightness, or agility. (TA.) — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — † The sound of thunder. (S.) — † The buzzing of flies. (L.)

هَزَجٌ A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — **هَزَجُ الْعَيْسَى**, occurring in a verse of 'Antarah, cited voce **دَف**, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or *buzzing flies in the evening*. (L.) — **هَزَجٌ** A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — † Sounding thunder, as also **مُتَهَزَجٌ**. (L.) — † A twanging lute [and bow]. (A.) — † A cloud sounding with thunder. (A.) — **هَزَجُ الصَّوْتِ**, and **هَزَامَةُ**, One who makes the sounds of his voice to follow close, one upon another. (L.)

هَزْمَةٌ Uninterrupted speech or language. (K.) — Confusion of voice or sound beyond measure; (K;) as also **هَزَجَةٌ**. (K, TA, art. **هَزَج**.) — [The **ه** is an augmentative letter: see **هَزَامِجٌ**.]

هَزَامِجٌ A voice, or the like, of which the sounds are closely consecutive. The **ه** is an augmentative letter. (S, K.) — **صَوْتٌ هَزَامِجٌ** A confused voice or sound. The sound so called is less than what is termed **رُغَاءٌ**. (L.) — [See also **هَزَجٌ**.]

هَزَجٌ: see **أَهْزُوجَةٌ**.

هَزَجٌ: see **مُتَهَزَجٌ**.

هَزَر [See Supplement.]

هَزَارٌ [The nightingale:] a certain bird, (K, TA,) the same that is called **عَنْدَلِبٌ**, (S, K, art. **عندلب**.) of sweet voice; improperly said in the K to be what is called in Persian **دَسْتَان**; for **هَزَار** itself is Persian, and signifies "a thousand," and **دَسْتَان** means [as also **دَسْتَان** in that language] "a tale;" as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they

contented themselves by employing the word **هَزَار** alone; and the Arabs used it, and prefixed to it the article **ال**: (TA:) the pl. is **هَزَارَاتٌ**. (Msb.)

هزرب

Q. 1. **هَزْرَبٌ**, inf. n. **هَزْرَبَةٌ**, *He was light, or active, and quick, or swift*. (IKt, K.) A dial. form. of **هَذْرَبٌ**. (TA.)

[&c. **هَزَج**.]

See Supplement.]

هزرج

Q. 1. **هَزْرَجٌ**, inf. n. **هَزْرَجَةٌ**, *He (an ostrich, or anything,) was quick, or swift*. (TA.)

هَزْرَجَةٌ: see 1; and art. **هَزَج**.

هَزْرَجٌ A quick, or swift, he-ostrich. (K.)

هَزْرَجٌ Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. **هَزْرَاجٌ** and **هَزْرَاجٌ**. (TA.) Accord. to Kr, it is derived from **الهِزَج**. (TA.) [See **هَزْمَةٌ** in art. **هَزَج**.]

هزرم

See Supplement.]

هزرج

هَزْرَجٌ and **هَزَامِجٌ**: see art. **هَزَج**.

هس

See Supplement.]

هسب

هَسْبٌ Sufficiency; like **حَسْبٌ**. (K.)

[&c. **هَسَد**.]

See Supplement.]

هش

1. **هَشٌّ**, aor. **يَهْشُ**; (JK, TA;) or **هَشٌّ**, sec. pers. **هَشَّشْتُ**, aor. **يَهْشُ**; (Msb;) inf. n. **هَشَاةٌ** (JK, A, Msb, TA) [and **هَشُوشٌ** and **هَشُوشَةٌ**]; *It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken*; (JK, A, Msb, TA;) syn. **كَانَ فِيهِ رَخَاوَةٌ**, (JK,) or **لَانَ وَاسْتَرْخَى**, (A,* TA,) or **كَانَ رَخْوًا لَبَنًا**. (Msb.) You say, **هَشَّ الخُبْزُ**, aor. **هَشَّ**, (S, K,) inf. n. **هَشُوشَةٌ** (K) and **هَشٌّ**, (TA,) meaning *صار*, (S, K;) i. e., *The bread became [soft, &c., or] easy to break*. (TA.) And **هَشَّ العُودُ**, (IAgr, Msb,) aor. **هَشَّ**, or **هَشَّ**, (Msb,) inf. n. **هَشُوشٌ**, (IAgr, Msb,) *The wood, or stick, broke in pieces*: (IAgr:) or *became easily or quickly broken*. (Msb.) And **هَشَّتِ الشَّجَرَةُ**, inf. n. **هَشٌّ**, *The tree dropped its*

leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is **هَشَّ**; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — **هَشٌّ**, inf. n. **هَشُوشَةٌ**, + *He (a man) became weak; unable to endure difficulty or distress*. (TA.) And **هَشٌّ**, aor. **هَشَّ**, + *He affected languor, or languidness*; syn. **تَكَسَّرَ**: and *he became old, or aged*. (TA.) — **هَشٌّ**, (Msb, K,) first pers. **هَشَّشْتُ**, (S, Msb, K,) aor. **يَهْشُ**; (Msb, K,) and **هَشَّشْتُ**, aor. **يَهْشُ**; (Msb, K;) inf. n. **هَشَاةٌ** (S, Msb, K) and **هَشَاةٌ**; (A, K;) † *He was, or became, cheerful, brisk, lively, or sprightly*: (S, K:) or *he smiled, and was, or became cheerful, brisk, lively, or sprightly*. (Msb.) You say, **هَشَّشْتُ بفلان**, (S, TA,) and **هَشَّشْتُ بِهِ**, (TA,) † *I was, or became, cheerful, &c., in behaviour towards such a one*: (S:) or *I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one*. (TA.) And **هَشَّشْتُ إِلَى إِخْوَانِهِ**, † *He is cheerful, &c., towards his brethren*. (A.) And **يَهْشُ عَلَى فُلَانٍ**, † *I went in to him, and he was cheerful, &c., in his behaviour towards me*; like **يَهْشُ لِي**. (A,* TA.) And **هَشَّشْتُ لِلْمَعْرُوفِ**, (JK, TA,*) and **هَشَّشْتُ**, (TA,) inf. n. **هَشَاةٌ** (S) and **هَشَاةٌ**, (A,) † *I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent*: (S,* TA:) or *I desired to do it*: (JK:) and **يَهْشُشْتُ لِلْمَعْرُوفِ** *I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent*. (TA.) And **هَشَّشْتُ إِلَى الْخَيْرِ**, † *He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good*. (A.) Accord. to Sh, **هَشَّشْتُ** signifies + *He rejoiced, and desired*; or *was, or became, joyful, and desirous*. (TA.) And the phrase **هَشَّشْتُ إِلَى أَمْرَاتِي**, if correct, means either + *I inclined towards my wife*, or *I was, or became, brisk, or sprightly, in disposition towards her*. (Mgh.) And accord. to ISd, **هَشَّشْتُ الْقَوْمَ** [so in the TA, but accord. to the JK **هَشَّشْتُ**], + *The people's being in a state of commotion, or agitation*. (TA.) — **هَشَّ الِوَرَقَ**, aor. **هَشَّ**, (S, A, K,) and **هَشَّ**, (Sgh, K,) inf. n. **هَشٌّ**, (S,) *He beat the leaves with a staff, or stick, in order that they might fall*; (S, A, K;) as also **هَشَّشَهُ**. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) **وَأَهْشُ بِهَا عَلَى غَنَمِي**, [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says Aq: (TA:) Lth says, that **يَهْشُ** signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK,* TA:) but As says, that the correct ex-

planation is that given by Fr and Aq; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ، aor. ٤, inf. n. هَشَّ، signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Mgh.) You say also, هَشَّ الْهَشِيمَ He broke in pieces the dry herbage or the like. (TA.)

2. هَشَّهَ، (JK, K,) inf. n. تَهَشُّشٌ، (TA,) + He deemed him, or reckoned him, weak, or feeble, (JK, K,*) and soft, or gentle. (TA.) — † He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and † استَهَشَّهَ † it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. اِسْتَحَفَّهَ. (JK, K, TA.) You say, † يَسْتَهَشُّهُ † [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.)

8. هَشَّ He was, or became, cheerful, &c.: see 1, in two places.

10: see 2, in two places.

R. Q. 1. هَشَّهَ: see 1, latter part. — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.)

هَشَّ A thing, (S, Mgh,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK,* S,* A,* Mgh, K,* TA;) syn. رَخُو لَيْنٌ; (S, A, K;) as also † هَشِيشٌ. (JK, S, K.) You say, هَشَّ هَشٌّ، (S, K,) and هَشَّاشٌ، (K,) Bread that is [soft, &c., or] easy to break. (TA.) And خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IKt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, اَلْجُرْجَةُ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And عَوْدٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (Mgh.) — [Hence,] هَوَّ هَشٌّ، (JK, S, A, K,) or الهَكْسَرُ، (TA, [but this is contr. to all the other authorities that I know,]) and الهَكْسَرُ، (TA,) † He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] † هَشِيشٌ (K) and † هَشَّاشٌ (TA) signify † One who rejoices, or is glad, when asked. (K, TA.) You say, † هَوَّ هَشٌّ،

عِنْدَ السُّؤَالِ and هَشِيشٌ † He is one who rejoices, or is glad, at being asked. (TA.) — [Hence also,] رَجُلٌ هَشٌّ، (TA,) or رَجُلٌ إِلَى إِخْوَانِهِ، (JK,) † A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رَجُلٌ هَشٌّ † A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. هَشَّ.) And أَنَا بِهِ هَشٌّ † I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رَجُلٌ هَشٌّ فَوَادُهُ † A man quick, or prompt, to do good. (Aq.) And قَرَشٌ هَشٌّ † [A horse that is brisk, lively, or sprightly; lit.] light of rein. (TA.) And فَرَسٌ هَشٌّ † A horse that sweats much; (JK, IF, K;) contr. of صَلَوْدٌ; (S;) or not صَلَوْدٌ. (A.)

هَشَّاشٌ: see هَشَّ، second sentence.

هَشَّوشٌ † A ewe, or she-goat, abounding with milk. (S, K.)

هَشِيشٌ Dry herbage, syn. هَشِيمٌ، (K, TA,) for the horses of the people of الأَشْيَاف [app. meaning the shores of 'Omān] in particular. (TA.) — See also هَشَّ، in three places. — Also, † A man who is niggardly towards his family, or others, with respect to food; syn. مُخْتَرٌ. (TA.) [Thus it bears two contr. significations.]

هَشِيشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.)

قِرْنَةٌ هَشَّاشَةٌ A water-shin from which the water flows by reason of its thinness. (K.)

هَشَّهَ + Motion; or commotion. (JK.) [هَشَّاشٌ is app. its pl.: see 1, next before هَشَّاشٌ.]

هَشَّاشٌ † Good in disposition; liberal, or bountiful. (IAq, K.)

هَشَّاشٌ: see هَشَّ، in three places.

هَشَّهَ، in the copies of the K erroneously written مَتَهَشَّهَ، (TA,) † A woman who manifests love to her husband, and rejoices in him. (K,* TA.)

[&c. هَشَّ]

See Supplement.]

هَصَبٌ

1. هَصَبٌ، aor. ٤, inf. n. هَصَبٌ، He fled; ran away. (K.)

هَصْرٌ

1. هَصْرَةٌ، (S, A, K,) and هَصْرِيَّةٌ، (S, K,) aor. ٤, inf. n. هَصَرَ، (A, K,) He pulled it: and he

inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصْرَةٌ is given in this sense, agreeably with the A:]) he brought it near: (K;) which is near in meaning to "he inclined it:" (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A,* K:) as also † هَصْرَةٌ. (K.) Imra-el-Kays says, (S, TA,) using the verb tropically, (TA,)

فَلَمَّا تَنَازَعْنَا الْحَبِيثَ وَأَسَحَحْتُ
هَصْرْتُ بِغَضَبٍ ذِي شَارِبٍ مَبَالٍ

And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kuba, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., إِذَا رَفَعَ هَصَرَ، He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصَرَ ظَهْرَهُ signifies he bent his back much, making it even with his neck. (Mgh.) — † He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, † he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, هَصَرَ قِرْنَهُ، aor. and inf. n. as above, † He pressed, or squeezed, his adversary. (TA.) — Also, (K,) or هَصْرَةٌ [alone], (S,) † He broke it; (S, K;) as also † هَصْرَةٌ. (S.) You say of a lion, هَصَرَ الْفَرَسَةَ، (A, TA,) aor. and inf. n. as above, † He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصَرَ رَأْسَ الْفَرَسَةِ، and بِرَأْسِهَا، (A, TA,) † He [broke the head of, or] slew the prey. (TA.) — هَصَرَ جَدُّهُ، aor. ٤, [inf. n. هَصَرَ،] † His good fortune declined. (TA.)

5: see 7.

7. هَصَرَ and هَصْرٌ It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and † هَصْرٌ (a branch)

hung down, or was pendent. (TA.) [It seems to be implied in the K that انهر and اهتصر are quasi-passives of هَضَر in all its senses.]

8. اهتصر: see 7. — اهتصره: see 1, in two places. — اهتصر النخلة He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.)

هَضَر † A man who presses, or squeezes, vehemently; as also هَضَر. (TA.) — † The lion; as also هَضَر and هَضَرَة (K) and هَضُور (S, K) and هَضُور and هَضُورَة (K) and هَضَار (S, K) and هَضِير (K) and هَضِير (S, K) [in the CK هَضُور] and هَضَار and هَضِير and هَضِير and هَضِير (K:) or هَضُور is an epithet applied to a lion, (A, TA,) as also هَضَار and هَضِير [&c.], (A,) signifying, that slays and breaks: (TA:) pl. [of هَضَار] هَضَار and [poetic] هَضَار. (TA.) — جَدُّ هَضَر † Declining good fortune. (TA.)

هَضَر:

هَضَرَة:

هَضُور:

هَضُور:

هَضُورَة:

هَضَار:

هَضِير:

هَضِير:

هَضَار:

هَضُور:

هَضِير:

هَضَار:

هَضِير:

هَضِير:

see هَضَر.

[&c., هَضَر.]

See Supplement.]

هَض

1. هَضَ (S, A, K,) aor. ٤, (S,) inf. n. هَضُ, (TA,) He broke it; as also هَضَّه (S, K;) and هَضَّه (K;) inf. n. هَضَّه (TA:) and the first, (S, A,) or † all, (K,) he bruised, brayed, pounded, or crushed, it; (S, K;) i. q. رَضَّه; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed هَضَّ, [in the CK, incorrectly هَضَّ] but exceeding what is termed رَضَّ: (Lth, K:) or, accord. to some, the first, he broke it leisurely, or gently: and the † last, he broke it hastily. (TA.) You say, هَضَّ هَضَّ أَغْنَى

الْفُحُول (S, A) The stallion breaks, or crushes, the necks of the [other] stallions; as also هَضَّه. (TA.) And الإِبِلُ يَهْضُ الْأَرْضَ The camels bruise the ground. (L.) — Also, هَضَّتْ الإِبِلُ + The camels hastened, or went quickly. (K.) And جَاءَتِ الإِبِلُ تَهْضُ السَّيْرَ, inf. n. as above, + The camels came hastening, or quickly. (TA.) And جَاءَ فُلَانٌ يَهْضُ الْبَشَى (Ibn-El-Faraj, JK, K,*) and يَهْضُ, (Ibn-El-Faraj, JK,) + Such a one came walking impulsively: (JK:) or with a graceful gait, (Ibn-El-Faraj, K,) impulsively. (Ibn-El-Faraj.) — هَضَّ is also syn. with هَضَّ. (Ibn-Abbād, K.)

2. هَضَّضَ He bruised the ground vehemently with his feet. (TA.)

7. انْهَضَ It broke, or became broken: (S, K:) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of هَضَّه and هَضَّه. (TA.)

8: see 1, in two places. — اهْتَضَضْتُ نَفْسِي لِفُلَانٍ + I held myself to have fallen short of my duty to such a one; syn. اِسْتَزِدْتُهَا. (JK, S, K) [in one copy of the S, اِسْتَزِدْتُهَا.] — اهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا + I took from such a one a thing. (JK.)

R. Q. 1. هَضَّه: see 1, in three places.

هَضَا A company (S, K) of men; of the measure هَضَا, like هَضَرَة; mentioned by Th; (S;) and by As; (TA;) or a company of horses, or horse-men: (A, TA:) and a [troop of horse such as is termed] هَضَا: because they break things. (TA.)

هَضِيضٌ A thing (S) broken: bruised, brayed, pounded, or crushed: as also هَضُوضٌ (S, K,) and هَضِيضٌ. (S.)

هَضَافَةٌ, like هَضَاةٌ (K,) or هَضَافَةٌ, (so in the JK,) + What is taken (مَا يَهْضُ) [in the CK, erroneously, يَهْضُ,] from any one. (JK) [where it immediately follows the phrase اهْتَضَضْتُ مِنْ فُلَانٍ explained as above], Sgh, K.)

فَحْلٌ هَضَاضٌ A stallion that breaks, or crushes, the necks of the [other] stallions; (S, A, K;) as also هَضَاضٌ (JK, K:) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.)

هَضَاضٌ: see what next precedes.

هَضُوضٌ } see هَضِيضٌ.
هَضِيضٌ }

هَضِيضَةٌ † A woman (TA) who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the K:) transmitted by Sgh. (TA.)

هَضَبٌ

1. هَضَبَتِ السَّمَاءُ, aor. ٤, The sky rained: (K:) or rained for some days incessantly. (TA.) See هَضَبَةٌ. — هَضَبَتِ السَّمَاءُ The sky rained upon them: (S:) it wetted them much. (TA.) — يَهْضِبُ بِالشَّعْرِ وَبِالْخَطْبِ † He pours forth verses, and discourses in rhyming prose, or the like. (A.) — اهْتَضَبَ (S, K,) and اهْتَضَبَ (K, but omitted in the TA,) + He launched into discourse, (S, K,) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) — اهْضُبُوا يَا قَوْمُ Talk, or speak, O people. (S.) — هَضَبٌ and هَضَبٌ He talked loud. (AA.) — هَضَبٌ He (a man) walked in the manner of a stupid, dull, unexcitable person. (K.) — هَضَبُ الْقَوْمِ: see هَضَبٌ, and هَضَبٌ.

4: see 1.

8: see 1. — اهْتَضَبَ It (the vibrating of a bow-string) produced a twanging (TA.)

10. اسْتَهَضَبَ It became what is termed هَضَبٌ (K,) or هَضَبَةٌ; (A;) i. e. a mountain of the kind so termed. (A.)

هَضَبٌ A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse:

* مُخَيِّفٌ بَعْضُهُ وَرْدٌ وَسَائِرُهُ *
* جَوْنٌ أَفَانِينَ إِجْرِيَاهُ لَا هَضَبَ *

The poet means, that his running, or usual running, was of different, or various, kinds; not of one هَضَب, or kind. (L.) — See هَضَبَةٌ.

هَضَبٌ: see هَضَبَةٌ.

هَضَبَةٌ A rain: (S, K:) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (Msb:) pl. هَضَبٌ (S, K,) like بَدْرٌ pl. of بَدْرَةٌ (S,) extr. [with respect to rule], (TA,) and هَضَابٌ (K,) or this is pl. of هَضَبٌ accord. to the S; (TA;) and pl. pl. هَضَابٌ; (K;) or this is pl. of هَضَابٌ, which is pl. of هَضَبٌ, signifying fine showers of rain after other rain; syn. هَضَابٌ قَطَرٌ قَطَرٌ; (AZ, S;) and this is what is correct: (TA:) or هَضَبٌ signifies a fine rain; or a fine shower of rain; syn. هَضَابٌ قَطَرٌ: it is also said, in the L, that هَضَبٌ is syn. with هَضَبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضَبَةٌ is the n. un., which it is said to be below,] and that هَضَابٌ is its pl.: هَضَبَةٌ also is the same as هَضَابٌ: so in the phrase هَضَابٌ هَضَابٌ [The fine shower, or showers, of rain]

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that one plucks from the tail: n. un. with 3. (TA.) — هَلْب [pl. of هَلْبَة] Tails and manes plucked out. (TA.) — هَلْب Continuance, or constant succession, of rain. (TA.)

رَجُلٌ هَلْبٌ [A man having much hair; of the kind called هَلْب; very hairy: see هَلْب:] a man whose هَلْب is growing forth. (TA.)

هَلْبَة The hair that is above the pubes, extending near to the navel. (TA.) See هَلْب. — هَلْبَة Severity, or pressure, of fortune: like هَلْبَة and هَلْبَة. (S.) — Also, and هَلْبَة, Severity, or intenseness, of winter. (K.) هَلْبَة فِي هَلْبَة I came to him during the severe, or intense, cold of winter. (El-Umawec.)

هَلْبَة: see هَلْبَة.

هَلْبٌ A woman who draws near to her husband, or ingratiates herself with him; syn. هَلْبَة; (K, TA;) and is loving, or affectionate, to him; and distant with respect to others. (TA.) — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K,) and draws near to, or ingratiates herself with, her special friend. (TA.) — From هَلْبَة he carped at him severely with his tongue; because a wife carps either at her husband or at her friend: or, accord. to IAgar, in the former sense, from هَلْبَة “a day of gentle, constant, innocuous rain;” and in the latter sense from the same phrase as signifying “a day of rain attended by thunder and lightning and terrors, and destructive to dwellings.” (TA.)

هَلْبٌ and هَلْبٌ: see هَلْب.

هَلْبَة The filth that is washed away from the membrane which encloses the fetus: (K:) i. q. هَلْبَة: [a word which has two applications, which see:] also called هَلْبَة السقاء: (TA:) [but هَلْبَة is written by mistake for هَلْبَة]. [See also هَلْبَة.]

هَلْب (K) and هَلْبَة (S, K) A cold wind, with rain. (S, ISd, K.) — هَلْبَة A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAgar.) — Also, A day of gentle, constant, innocuous rain. (IAgar.) — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. هَلْب.) — هَلْبَة, A year of much rain. (K.) — هَلْبَة A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like هَلْبَة. (S.) — هَلْبَة and هَلْبَة, (K,) or as in one copy of the K, that of Et-Ta-bláwee, the last is هَلْبَة, (TA,) and this is the more correct reading, (MF,) [Three] very cold

days, in Kánoon el-'Owwal [or January O.S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) — هَلْبٌ One who satirizes [and reviles] much: (ISl:) [who carps much and severely at others with his tongue: see 1].

مُدْخَرُجُ الْبَعْرِ وَهَلْبُ الشَّعْرِ [Two] days of winter. (K.) — See art. دَحْرَج. — هَلْبَة A rainy night. (K.)

هَلْبٌ Having much hair [of the kind called هَلْب; very hairy: (K:) fem. هَلْبَة. (CK.) A horse having much hair of the kind called هَلْب: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الْاُخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.) — هَلْبٌ A tail cut off. (K.) — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — هَلْبَة, fem., A beast of carriage (TA) having much hair. (K, TA.) — هَلْبَة The podex; syn. هَلْبَة: (K:) used as a subst.; originally an epithet. (TA.) — هَلْبَة إِيَّاكَ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — هَلْبَة أَرْضٌ Land abounding with plants, or herbage. (TA.) — Also, [contr.,] Land of which the herbage has been eaten. (TA.) — هَلْبَة هَلْبَة (in the CK, هَلْبَة) A severe calamity. (K.) — See هَلْب.

هَلْبٌ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, هَلْبٌ. (M.) هَلْبٌ [His (a horse's) running is of ardent, or impetuous, modes, or manners]. (TA.) — هَلْبٌ A kind, or way [of speech]: syn. هَلْبٌ. (K) — هَلْبٌ: (AO:) pl. هَلْبٌ. (AO, K.) — هَلْبٌ A kind, or way, of praising, or eulogizing. (TA.)

هَلْبٌ (S, A, L, Mgb) and هَلْبٌ (TA) A horse having his tail shorn: (Mgb:) having the hair of his tail utterly removed: (L:) having his هَلْب [or coarse hair, of the tail &c.,] shorn: (A:) having his هَلْب plucked out. (S, TA.)

هَلْبٌ: see هَلْبٌ.

هَلْبٌ: see هَلْبٌ.

هلب

هَلْبٌ A kind of dates. Said to be the only

kind brought from El-Bagrah to the Sultan. (AHn.)

هَلْبٌ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. هَلْبٌ. (S, and some copies of the K.)

هلب

هَلْبَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هَلْبٌ: (L:) Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هَلْبَة, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who — who — who — and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.)*

هلب

هَلْبٌ [aor. هَلْبٌ and هَلْبٌ?] inf. n. هَلْبٌ, He peeled a thing; or deprived it of its outer covering, or crust; syn. هَلْبٌ. (K.) — هَلْبٌ الدَّمُ, as also هَلْبٌ, He peeled off, or scraped off, (هَلْبٌ,) the [dried] blood with a knife. (Lh, L.) — هَلْبٌ دَمٌ, [as also هَلْبٌ,) He scratched the skin of the بَدَنَة [or beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is هَلْبَة, i. e. the scar, (see هَلْبٌ,) with a knife, so that he made the blood to appear. (Lh, L, TA.)

هَلْبٌ انْهَلَتْ يَعْدُو i. q. انْهَلَتْ, (in the CK, انْهَلَتْ, He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.)

هَلْبٌ A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called هَلْبٌ: or, accord. to Az, a certain tree, growing like the هَلْبَانِ, except that its colour inclines to red: or, accord. to Abou-Ziyád, as AHn says, a plant of the kind called هَلْبَة, growing like the هَلْبَانِ and the هَلْبِ, red when fresh and moist, and more red when it has dried; it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.)

هَلْبَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For هَلْبَةٌ غَسَالَةُ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read هَلْبَةٌ. — See also هَلْبَةٌ.]

هَلَاتُ [accord. to the TA and a MS. copy of the K: in the CK هَلَاتُ:] A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with ث. (L.)

هلت

هَلَتِي An assembly, a company, or congregated body, of men. (IAqr.) [Or perhaps it is هَلَتِي.] — Also, and هَلَتَا [or perhaps هَلَتَا] and هَلَتَا and هَلَتَا and هَلَتَا An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That هَلَتَا is with tenween is expressly shown by Fr.: but whether هَلَتَا is so is doubtful.] — Also هَلَتَا, with the second syll. short, An assembly, or a company, more in number than what is called وَضْمَةٌ. (Th.) — جَاءَتْ هَلَتَا مِنْ كُلِّ وَجْهٍ There came parties from every direction. (Th.)

هَلَتَا: } هَلَتِي see هَلَتِي.
هَلَتَا: }

هَلَتَا [app. هَلَتَا], coll. gen. n., n. un. with ة, A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste; and its fresh ripe dates of the best, or sweetest, kind. (Abou-Hátim, in Msh.) — See هَلَتِي.

هَلَتَا: see هَلَتِي and هَلَتَا.

هَلَتَا and هَلَتَا and هَلَتَا Flaccidness, or languor, (إِسْرَافًا,) that comes upon a man. (K.)

هَلَتَا People of the lower, or lowest, class. (TA.) — هَلَتَا مِنْ هَلَتَا, mentioned, but not explained, by IAqr: thought by ISd to signify He is of the drags of them: or, of their assembly, or company. (TA.)

هلع

هَلَعٌ (IAqr, S, K) and هَلَعٌ (Fr, Sh, K,) but this is disapproved by IAqr, who observes that there are no words in Arabic of the measure هَلَعٌ, but there are of the measure هَلَعٌ, as هَلَعٌ and هَلَعٌ and هَلَعٌ and هَلَعٌ (S,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from هَلَعٌ, (TA,) [or rather هَلَعٌ, a Persian word,] A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called هَلَعٌ: it is useful as a remedy for quinsies, and preserves the intellect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like

an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also هَلَعٌ, in art. بلع.]

هلعج

هَلَعَجٌ A large cooking-pot. (K.)

[هدد &c.

See Supplement.]

هلقب

هَلَقَبٌ Vehement hunger. (AA, T, L.)

See also هَلَقَبٌ.

هلقن

هَلَقَنٌ Vehement hunger. (K.) [See also هَلَقَنٌ.]

هنا

1. هَنَا, aor. ٤, (K,) inf. n. هَنَزَ; (TA;) and هَنَا; (K;) He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged]. (K.)

4: see 1.

5: see 7.

7. هَنَا (K) and هَنَا (S, K) It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged. (S.)

هَنَا A worn-out, threadbare, or ragged, garment: pl. أَهَنَا. (K.)

هيت

1. هَيْتَ, [aor. ٤,] It (نَرِيدُ) became hidden in the grease; (K;) became overspread by the grease. (TA.)

4. هَيْتَ الْكَلَامِ, and هَيْتَ الضَّحْكِ, He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from هَيْتَ; the س being changed into ت. (MF.)

هيج

1. هَجَجَ, [app. هَجَجَ, aor. ٤,] inf. n. هَجَجَ, He hungered; was hungry. (L.) — هَجَجَتِ الْإِبِلُ هَجَجَ, (S,) The camels drank of the water at one draught, (S, K,) until they satisfied their thirst. (S.)

4. هَجَجَ, (inf. n. هَجَجَ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.)

هَجَجَ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) هَجَجَ هَجَجَ [Severe hunger: or very bad management of the means of subsistence:]

(S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of هَجَجَ. (S.) — هَجَجَ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَجَجَ signifying “hunger;” because when they are hungry they live, but when they become satiated they die: or صَغَارُ الدَّوَابِّ: (L:) [but this is evidently a mistake for صَغَارُ الدَّوَابِّ the young ones, or little ones, of flies:] or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَجَجَ, (S,) [or rather this is the n. un. of هَجَجَ, which is a coll. gen. n.]. — هَجَجَ Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) — هَجَجَ † Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or a mixed and low set of men: or disorderly vagabonds: (TA:) you say also هَجَجَ and هَجَجَ a stupid, or foolish, man; and هَجَجَ, and هَجَجَ: (TA:) or هَجَجَ signifies a stupid, or foolish, man, who has not firm command of himself. (Abou-Sa'eed.) — هَجَجَ Old and weak ewes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — هَجَجَ قَوْمٌ A people in whom is no good. (TA.) — هَجَجَ هَجَجَ Young men of the meaner sort; like هَجَجَ alone: and a mixed set of men who have no intelligence nor manliness. (TA.)

هَجَجَ A doe-antelope scared, or frightened, by [the small flies called] هَجَجَ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) one lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طَرْتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.)

هَجَجَ: see هَجَجَ. — † [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kúr, xviii. 90.]

همد

1. هَمَدَتِ النَّارُ, aor. ٤, (S, A, L,) inf. n. هَمَدَ, (S, A, L, K,) The fire became extinguished (Aq, S, A, L, K) entirely; went out entirely, (Aq, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it هَمَدَتِ. (Aq, L.) — هَمَدَ, (M, A, L,) aor. ٤, (M, L,) inf. n. هَمَدَ, (M, L, K,) † He died;

[became extinct:] (M, A, L, K;) *perished*; (TA;) like as did Thamood; (Lth, A, L;) as also *خَمِدَ*. (A.) — *كَادَ يَهْدُ مِنَ الْجُوعِ* † *He nearly perished of hunger*. (L.) — *هَمِدَ*, aor. ٤, (S, A, L,) inf. n. *هَمِدُ* (S, L, K) and *هَمِدَ* (L, K,) † *It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Mgh,) by being long folded, (A, L, Mgh, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces.* (A,* L, Mgh.*) — *هَمِدَتِ الرِّيحُ* † *The wind became still*. (Mgh.) — *هَمِدَتِ الْأَرْضُ*, inf. n. *هَمِدُ*, † *The land became lifeless, without herbage, without wood, and without rain*. (L, K.) — *هَمِدَ شَجَرُ الْأَرْضِ* † *The trees of the land became worn-out, or wasted; and perished*. (L.) — *هَمِدَتِ أَصْوَاتُهُمْ* † *Their voices became silent*. (L.)

4. *اهمِدَ*, inf. n. *إِهْمَادُ*, † *He stilled, or quieted*. (K.) — *اهمِدَ (God, and a man,) killed, or destroyed, a man, or men*. (A.) — *اهمِدَ الْأَمْرَ* † *He put an end to the affair*. (A.) — *اهمِدَ الْقَحْطُ الْأَرْضَ* † *Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken*. (L.) — *اهمِدَ*, (inf. n. *إِهْمَادُ*, K.) † *He kept silence in an unpleasant case*. (L, K.) — *اهمِدَ*, (S, L,) inf. n. *إِهْمَادُ* (L, K,) *He remained, continued, stayed, abode, or dwelt*, (S, L, K,) in a place: (S, L:) *he was still*; (K;) i. e., *did not move*. (TA.) — *اهمِدَ*, (S, L) inf. n. *إِهْمَادُ* (L, K,) *He hastened, or was quick*, (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) *he (a dog) ran*; syn. *أَخْضَرَ*. (L.) — *اهمِدُوا فِي الطَّعَامِ*, (inf. n. *إِهْمَادُ*, K,) *They fell to eating of the food*. (Ibn-Buzurj, L, K.)*

هَامِدٌ: see *هَامِدٌ*.

هَمْدَةٌ † *Apoplexy: caros: syn. سَكْنَةٌ*. (S, L.) — [A trance. (See رَقْدَةٌ.)]

هَمِيدٌ † *Sheep or goats that have died: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man*. (Ish, L, K.) You say, *أَخَذْنَا مَالَهُمْ* *He (the collector) exacted from us taking for the sheep or goats that had died: (L:) or, taking what was registered as due from us in the government-accounts*. (Ish, L.) — See *هَامِدٌ*.

هَامِدٌ and *هَمِيدٌ* and *هَمِيدٌ* † *In a state of death, or extinction*. (M, L.) — *هَامِدٌ* † *A garment, or piece of cloth, [dissundered and] worn-out by being long folded, so as, when touched, to fall to pieces: (A:) or anything old and worn-out: (L, Mgh:) pl. هَمْدٌ*. (A.) See 1. — *هَامِدَةٌ* † *Land in which is no herbage: (S:) and in the same sense هَامِدٌ is applied to a place:*

(K:) or *sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken: (L:) dry and dusty: pl. هَوَامِدُ*. (L.) — *هَامِدٌ* † *Old and worn-out or wasted, blackened, and changed, [for the worse]*. (K.) — † *A tree black and wasted: (L:) or dried up; (A;) as also herbage*. (S, L, K.) — † *Fruit black and stinking*. (A, L.) — † *A date just ripe, thick-skinned and yellow*. (TA.) — *رَمَادٌ هَامِدٌ* *Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance*. (A, L.)

همد

هَمْدِيٌّ, (S, L,) or *هَمْدِيٌّ*, (L, in all its senses,) *Quickness (L, K) in running: (L:) or exertion, or haste, in pace, or in going*. (Sh, L.) — *Violence, of rain: (A'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and violence of heat; (IAqr, L, K;) as also هَمْدِيٌّ*. (IAqr, L.) You say, *يَوْمٌ ذُو هَمْدِيٍّ*, and *حَمْدِيٍّ*, *A day of violent heat*. (IAqr, L.) — *Quick, or swift; (A'Obeyd, S, L, K;) applied to a she-camel, (A'Obeyd, S, L, K,) and to a he-camel*. (A'Obeyd, S, L.)

همر

1. *هَمَرَهُ*, (S, A, K,) aor. ٤ (S, K) and ٤, (K,) inf. n. *هَمَرٌ*, (S,) *He, or it, poured it; poured it out or forth; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like*. (TA.) — *هَمَرَ مَا فِي الضَّرْعِ* *He drew forth all the milk that was in the udder*. (S, K.) — *هَمَرَ لَهُ مِنْ مَالِهِ* † *He gave to him of his property*. (S, K.) — *هَمَرَ الْكَلَامَ*, (K,) or *فِي كَلَامِهِ*, (A,) aor. ٤, inf. n. *هَمَرٌ*; (TA;) and *إِنْهَمَرَ بِالْكَلَامِ*; (S;) † *He talked much*. (K.) — *هَمَرَ*, intrans.: see 7, in two places.

7. *انْهَمَرَ* *It poured; poured out or forth; (K;) said of rain, and of tears; (TA;) as also هَمَرَ*, (K,) aor. ٤, inf. n. *هَمُورٌ*; (TA;) [and so, app., *هَمَرَ*, q. v.;] *it flowed; said of water, (S, K,) of rain, and of tears; like انْهَمَلَ: (TA:) and in like manner, هَمَرَتْ عَيْنُهُ بِالْذَّمِّعِ* *His eye flowed with tears; as also هَمَلَتْ*. (A.) — *انْهَمَرَ بِالْكَلَامِ*: see 1.

8. *اهْتَمَرَ*: see 7. — † *He (a horse) ran (S, K, TA) like a torrent*. (TA.)

هَمِرٌ *Much sand; as also هَمُورٌ*. (K.)

هَمْرَةٌ *A fall of rain*. (K.) — † *Angry speech*. (Sgh, L, K.)

هَمَارٌ: see *هَمَارٌ*.

هَمَارٌ *A cloud pouring forth much rain; as also هَامِرٌ*. (K.) — *Applied to a man, (S,) † Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk; as also هَمَرٌ and هَمَارٌ (S, K) and هَمُورٌ (Sgh, K.) And هَمَارٌ † An orator copious in speech*. (A, TA.) And *هَمَرِيٌّ*, applied to a woman, † *Clamorous; (K, TA;) abounding in talk or speech, like a pouring torrent*. (TA.)

هَامِرٌ *Pouring rain, and tears; as also هَمَرٌ*. (TA.) See also *هَمَارٌ*.

هَمَرٌ: } see *هَمَارٌ*; the former, in two places.
هَمَارٌ: }

هَمَرٌ: see *هَمَرٌ*.

هَمَرٌ: see *هَمَرٌ* and see also *هَمَارٌ*.

همرج

هَمَرَجَ عَلَيْهِ الْخَبَرُ 1. (inf. n. *هَمَرَجَةٌ*, L, K,) *He rendered the news, tidings, or information, confused to him*. (S, L, K.)*

هَمَرَجَةٌ *Confusion; (K, L;) as also هَمَرَجٌ, and هَمَرَجٌ, and هَمَرَجَةٌ: ex. of the last وَقَعَ هَمَرَجَةٌ الْقَوْمُ فِي هَمَرَجَةٍ* *The people fell into a state of confusion: (L:) and the third (L) and fourth (TA) signify also civil war, or conflict and faction, or discord, or dissension; syn. فِتْنَةٌ*. (L, TA.) — *A confused manner, or state, in walking*. (S.) — *A confused noise, or mixture of voices, or unintelligible sounds, of men; as also هَمَرَجَانٌ*. (K.) — *Lightness, or agility, and quickness*. (K.) — *What is vain, or false; syn. بَاطِلٌ*. (K.) — *الْغُولُ هَمَرَجَةٌ مِنَ الْجِنِّ* *The Ghool are a mixture of the Jinn*. (L.)

هَمَرَجٌ: see *هَمَرَجَةٌ*. — *Penetrating (مَافِي) in affairs*. (K.)

هَمَرَجَانٌ: see *هَمَرَجَةٌ*.

همز

1. *هَمَزَهُ*, (S, A, Mgh, K,) aor. ٤ (S, Mgh, K) and ٤, (K,) inf. n. *هَمَزٌ*, (S, Mgh, K,) *He pressed it; squeezed it; pinched it; (S, A, Mgh, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spear-shaft, with the مَهَامِزُ, to straighten it*. (TA.) — *He pushed, impelled, or repelled, him or it, (S, K, TA,) meaning anything; as also هَمَزَهُ &c.*

(TA.) You say, *هَمَزَتْهُ إِلَيْهِ الْحَاجَةُ* Want impelled, or drove, him to him or it. (TA.) — *He struck, or beat, him*; (S, K, TA.) as also *نَمَزَتْهُ* &c. (TA.) — *He goaded, or spurred, him*; (K, TA.) *he urged him on* (namely a horse) *with the مِهْمَز, to make him run.* (Mṣb.) — *He bit him.* (IAqr, K.) — *He broke it.* (K.) — † *He (the devil) suggested evil to his mind.* (JK, A, TA.) You say, *أَعُوذُ بِاللَّهِ مِنْ هَمَزِهِ*; and *مِنْ هَمَزَاتِ الشَّيَاطِينِ*; † *I seek refuge in God from his [the devil's] evil suggestion*; and *from the evil suggestions of the devils.* (A.) — † *He blamed, upbraided, or reproached, him*; *he found fault with him*; syn. of the inf. n. *عَمِبَ*, (Fr, in TA, art. *لَمَز*; and IAqr, in TA, in the present art.) as also *لَمَزَ*: (Fr, in TA, art. *لَمَز*; and S,) or *he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth*; syn. *إِغْتَابَهُ فِي* *غَيْبَتِهِ*: (Mṣb.) and [so] *هَمَزَهُ فِي قَفَاهُ* *he back-bit him.* (JK, A.) — *هَمَزَ الْحَرْفَ*, (S, O,) or *الكَلِمَةَ*, aor. -, inf. n. *هَمَزَ*, (Mṣb,) [*He pronounced the word with the sound termed هَمَز, or هَمَزَة, of which the sign is ء, is from هَمَزَة in the first of the senses explained above*; (S, Mṣb,) because what is termed هَمَز in speech, (S,) or هَمَزَة, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, *أَتَهَمَزُ الْفَأْرَةَ*, [meaning *Dost thou pronounce the فَأْرَة with hemz, or hemzeh?*] and he said, [understanding the words to mean *dost thou squeeze the rat, or mouse?*] *السَّوْرُ يَهْمَزُهَا* [*The cat squeezes it*]. (S.) See هَمَز, below. [And see also تَبَر.]

7. *انهمز* [quasi-pass. of هَمَزَة; *It was pressed, squeezed, or pinched: he was pushed, &c.* The first of these significations is indicated, or implied, in the JK and the TA.] — *انهمز الحرف* [*The word was pronounced with the sound termed هَمَز, or هَمَزَة.*] (S.)

هَمَزُ الشَّيْطَانِ was explained by Moḥammad as meaning † *Madness, or insanity*; syn. *مَوْتَة*, i. e. *جنون*; because it arises from the goading and pressing or pinching of the devil. (A'Oheyd, K.) See 1; and see also هَمَزَات, voce هَمَزَة. — هَمَزَة, (S,) and هَمَزَة, (Kh, TA,) [the former a gen. n., and the latter the n. un.] The sister of *alif*; one of the letters of the alphabet; [written thus ء:] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is

said in certain of the expositions of the Keshsháf, that the term هَمَزَة thus used has not been heard [from any of the Arabs of classical times], and that its name is *أَلِف*: (TA:) several persons say, that the term هَمَزَة is mostly applied to the movent [*alif*], and *الف* to the quiescent letter. (MF, TA.) See the letter *ل*.

هَمَزَاتُ الشَّيَاطِينِ n. un. of هَمَز, q. v. — هَمَزَاتُ † *The vain suggestions of the devils, which they inspire into the mind of a man.* (S, TA.) See also 1; and see هَمَز.

هَمَزَة i. q. عَمَار; (K;) i. e., (TA,) One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, TA;) as also هَمَزَار (S, TA) and هَامِز; (S, K;) and so لَمَزَة: (S, K, art. *لَمَز*;) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one who backbites his brother; as also هَمَزَار: (Lth, A, TA;) or one who defames men (وَرَائِهِمْ وَبَأْكَلُ) (لَحُومِهِمْ); and the action thus signified is like غَيْبَة, and may be [by making signs] with the side of the mouth, and with the eye, and with the head; as also هَمَزَار: (TA;) or, conjointly with لَمَزَة, one who speaks evil of men, or backbites them, and defames them: (Abu-l-Abbás, TA:) or both together, one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends: (Abu-l-Abbás, TA:) هَمَزَة is applied to a man and to a woman; (S, TA;) [like لَمَزَة;] for its ء is to denote intensiveness, and not the fem. gender: (TA:) هَمَزَار [which is the pl. of هَامِز] signifies persons who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually: (IAqr, TA:) [or, more correctly, it has not an intensive signification.] See also لَمَزَة.

هَمَزَار: }
هَامِز: } see هَمَزَة, throughout.

مِهْمَز: see مِهْمَز.

مِهْمَزَة An instrument for beating, (مِقْرَعَة, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. مِهْمَاز: (AHeyth, TA:) or a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on. (Sh, K.) See also مِهْمَاز. — [The pl., مِهْمَاز, of this word or of مِهْمَز, is also applied to An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.]

مِهْمَاز and مِهْمَز (S, Mṣb, K) A well-known thing; (Mṣb;) [namely, a spur;] an iron which

is [attached or fixed] in the hinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] مِهْمَاز (K) and [of the latter] مِهْمَاز. (S, K.) See also مِهْمَزَة.

همس

1. هَمَسَ, aor. -, (A, TA,) inf. n. هَمِس (AHeyth, L, TA) and هُمُوسٌ and هُمَيْسٌ, (L, TA,) *He spoke inaudibly*: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.) And in another trad., كَانَ هَمَسَ دَا إِصْلَى الْعَصْرِ هَمَسَ بَشِي: لَا تَفْهَمُهُ *He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it.* (TA.) You say also, هَمَسَ الشَّيْطَانُ يَهْمِسُ بَوَسْوَسَتِهِ صَدْرَ الْإِنْسَانِ [*The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man*]. (A.) And هَمَسَ الشَّيْطَانُ فِي الصَّدْرِ *The devil suggested vain, or unprofitable things in the bosom*; syn. وَسْوَسَ. (TA.) See also هَمَسَ below. — Also, aor. and inf. n. as above, *He made the faintest, or slightest, sound in treading.* So in the saying, هَمَسًا وَهَمَسًا وَهَمَسًا وَهَمَسًا *Make thou the faintest, or slightest, sound in treading, and be thou silent*: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz,

فَهْنٌ يَهْمِسُ بِهِ هَمِسًا

And they walk with him making the faintest, or slightest, sound in treading. (S.) هَمِسٌ also signifies *The walking softly; with a soft-sounding tread*: (TA:) [and so هَمَسَ; as in the saying,] سَمِعْتُ هَمَسَ الْأُخْفَافِ وَالْأَقْدَامِ [*I heard the soft-sounding treading of the feet of camels and of the feet of men*]. (A.) See also هَمَسَ below. — هَمَسَ الصَّوْتُ, aor. -, inf. n. هَمَسَ, *He made the sound, or voice to be low, faint, gentle, or soft.* (Mṣb.) And هَمَسَ الْكَلَامَ, [aor. and] inf. n. as above, [*He spoke in a low, faint, gentle, or soft manner*; like هَمَسَ alone; lit.,] *he made speech, or the speech to be low, faint, gentle, or soft.* (A, TA.) — هَمَسَ الطَّعَامَ, (TK,) [aor. and] inf. n. as above, (AZ, K, TA:) *He chewed the food with the mouth closed*: (AZ, K, TA:) or *without opening the mouth.* (TA.) You say, هَمَسَ هُوَ يَأْكُلُ هَمَسًا *He eats without opening his mouth.* (A.) Hence, a toothless old woman's eating is termed هَمَسَ. (AHeyth.) هَمَسَ also signifies [simply] *He chewed it.* (TA.)

remedy for, or preservative against, the mange, or scab. — *تَسَمَّى الْهَنْدُ بِالْهَنْدِ* The smearing of a camel [all over] with *هَنْد* is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — See 2.

2. *هَنْدٌ وَهْنٌ* (in a trad. respecting the prostration for inattention) *He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer.* The former verb is pronounced thus to assimilate it to the latter. (TA.) — *هَنْدٌ* *تَهْنِئَةٌ* and *هَنْدٌ* *بِالْأَمْرِ* (S, K.) and *هَنْدٌ* (K.) inf. n. *هَنْدٌ*; (TA.) *He congratulated him on the thing*, (S, K.) such as the possession of a government, &c.: (S:) *he said to him* *لِيَهْنِئَكَ* [May it give thee joy]. (K.) — [When the agent of the verb is God, the meaning necessarily is, *He granted him enjoyment in the thing; made him to have enjoyment in it.*] — *هَنْدٌ* *وَلَا تَنْكُهُ*: see art. *نَكَأَ*.

4: see 1.

5. *تَهْنَأَ* *He gave many gifts.* (IAqr.) — *تَهْنَأَ* [unless it be a mistake for *تَهْنَأَ*, as IbnD suggests, which I think not improbable, though mentioned in this art. in the TA] *He prided himself in such a thing*: syn. *تَغَيَّبَ* and *تَمَرَّأَ*. (TA.) — See 1.

8: see 1.

10. *اسْتَهْنَأَ* *He asked him for aid, succour, or defence.* (K.) — *He asked him for a gift.* (K, TA.) — *He conceded to him, or gave him, a part of his dues, or rights.* (TA.) — See 1.

هَنْدٌ *A gift.* (S, K.) — *A part of the night.* (K.) — *هَنْدٌ* subst. from *الْهَنْدُ*; (K;) i. e., *The smearing with هَنْد.* (MF.)

إِبِلٌ هَنْأَى *Camels which have lighted upon a good piece of herbage, but are not satiated therewith.* (K.)

هَنْأٌ *Tar, or liquid pitch*; syn. *قَطْرَانٌ* (S, K:) or a kind thereof. (TA.) See also *نُورَةٌ*; and *قَالِبٌ*. — *هَنْأٌ* dial. var. of *إِهَانٌ* (K,) or formed from the latter by transposition, (TA.) *A raceme of a palm-tree.* (AHn, K.) [See *إِهَانٌ*.]

هَنْئٌ *What comes or happens to one without inconvenience, or trouble*: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also *هَنْئٌ* (K,) a subst., sometimes written and pronounced *هَنْئٌ*; pl. *هَنْئَاتٍ*, sometimes written

and pronounced *هَنْئَانٍ*. (TA.) [See *هَنْئٌ* also below.] — *Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion.* (Z, cited voce *مَرُو*.) — *هَنْئًا مَرِيئًا* [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see *مَرُو*]. (S.) — *هَنْئًا لَهُ ذَلِكَ* [May that be productive of enjoyment to him!]. (TA.) — *هَنْئًا* and *مَرِيئًا* are of the number of epithets which are employed after the manner of inf. ns significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sh.)

هَنْئَةٌ (K) and *هَنْئَةٌ* and *هَنْئَةٌ* (the second is the most usual; and the third is said to be formed by substituting *ه* for *ه*; but accord. to some, the word is incorrectly written with *ه*, [so says F,] and is a dim. formed from *هَنْوَةٌ*, which becomes first *هَنْوَةٌ*, and then *هَنْئَةٌ*: see art. *هَنُوَ*.) (TA:) *A little; a little while.* (K.)

هَانِيٌّ *A servant.* (K.) — *هَانِيٌّ* occurs in this sense in a trad.; but the reading commonly known is *مَاهِيٌّ*. If right, it is an act. part. n. from *هَانَ* “he gave.” (TA.) — *إِنَّمَا سَجِيتَ هَانِيًّا* [such is said to be the meaning of *هَانِيٌّ* here:] and accord. to El-Umawee, *هَانِيٌّ* signifies *لَتَهْنِيَّ* (S,) [which is app. the same as *تَعُولُ*]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.)

الْمَهْنَأُ and *لَكَ الْمَهْنَأُ* — *هَنْئٌ*: see *هَنْئٌ*. (TA,) [I'nalloyed gratification to thee!] — *لَكَ الْمَهْنَأُ وَعَلَيْهِ الْوِزْرُ* [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.)

هَنْئٌ *A camel smeared with هَنْد.* (S.)

هَنْب

هَنْبٌ [probably an inf. n., of which the verb is *هَنْبَ*, aor. *هَنْبَ*,] *Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense.* (S.)

هَنْبٌ &c.: see *هَنْبٌ*.

هَنْبٌ (incorrectly written by J, in a verse which he quotes, *هَنْبٌ*, K, TA; but in an old and excellent copy of the S, I find the word written *هَنْبٌ*;) and *هَنْبِي* (K) and *هَنْبٌ* and *هَنْبِي* (IDrd, K) *A woman of weak understanding; without discrimination; stupid; foolish; of little sense*: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., *هَنْبِي* signifies an *insane woman*; or one *possessed by a jinn*. (TA.) *هَنْبٌ* is the only word of the measure *فَعْلَانٌ* known to Az. (TA.) Accord. to the K, IDrd writes *هَنْبٌ* *امْرَأَةً*; but this is [thought to be] a mistake: he gives the two forms *هَنْبٌ* and *هَنْبِي*, as stated by IM and others; and, app., *هَنْبِي*. (TA.) — The first and second of these three words also signify *A man who is stupid, foolish, or of little sense.* (K.)

مَهْنَبٌ *Exceedingly stupid, or foolish.* (IAqr, Az, K.)

هَنْبَت

Q. 1. *هَنْبَتٌ*, inf. n. *هَنْبَتَةٌ*, *He was languid and sluggish.* (IKtt, K.) It may be said that the *ن* is augmentative, and that the word is derived from *هَبَّتْ*, signifying “weakness.” (TA.)

هَنْتَب

Q. 1. *هَنْتَبٌ* *He was remiss in his affair.* (K.) See also *هَنْبَتٌ*.

هَنْد

2. *هَنْدَةٌ*, inf. n. *هَنْدَةٌ*, *She (a woman) behaved towards him in a blandishing manner*: (IDrd, L:) *she enamoured him by blandishment*, (L, K,) and by amatory conversation or conduct: (L:) *she enslaved him by amatory conversation, or conduct.* (S, L.) [Thought by Golius to be derived from *هَنْدٌ*, a proper name of a woman.] — *هَنْدَتْ بِقَلْبِهِ* *She deprived him of his heart.* (Ibn-El-Mustaneer, L.) — *هَنْدٌ*, inf. n. *هَنْدٌ*, *He made a sword of Indian iron.* This is the original signification. (T, L.) — *He sharpened a sword.* (L, K.)

هَنْدٌ a name for *A hundred camels*; (M, L, K;) as also *هَنْدَةٌ*; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. *ال*, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce *سَرَفٌ*:] or the former is a name for *more than a hundred camels and less*: (K:) or *a little more and a little less*: (M, L:) or *two hundred camels*: (M,

A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, *a hundred of other things*: (S, L:) or *any hundred*: (AO, S, L:) also the former, *two hundred years*: and the latter, [written with the art. ال,] *a hundred years*. (Th, ISd, L.) — **الهند** *The name of a well-known nation*; (M, L, K;) or *of a country*: (S, L:) [*the Indians*: and *India*:] rel. n. **هندي**: pl. **هندو**: (S, L, K:) and **الهند** signifies *the men of the [or India]*; as also **الهندك**, (L, K,) pl. of **هندكي** [q. v. in art. **هندك**]. (L.) — See also **أخمس**.

هندي: see **هند**. — Also, *Indian aloes-wood*. (L.) — **سيف هندي**, (L,) and **هندواني**, [in the CK **هندواني**,] and **هندواني**, (S, A, L, K,) *A sword made in the country of the [or India], and well fabricated*: (L:) or, *made of the iron of that country*: (A:) as also **مهند**, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called **الهند**: (K:) and **سيف مهند** *a sharpened, or sharp, sword*. (L.)

هندي: see **هندواني**.

هند: see **هندة**.

مهند: see **هندي**.

هندب

هندب and **هندبا**: see art. **هندب**.

هندز

هنداز, (S, K,) with *kesr*, (K,) found in the work of Az, in several places, written with *fet-h*, [**هنداز**], (TA,) *A limit*; syn. **حد**: (K:) [or rather *a measure*:] an arabicized word, from **أنداز**, (S, K,) with *fet-h*, (K,) which is Persian: (S:) the arabicized word is with *kesr* to the first letter because of the rareness of the measure **فعلال** in the cases of words not reduplicative. (K.) You say, **أعطاه بلا حساب ولا هنداز** [*He gave to him without calculation and without measure*]. (S.)

هندازة *The cubit with which [certain] cloths and the like are measured*; [about twenty-five inches in length:] also a Persian word arabicized. (TA.)

مهندز *One who determines the measures and proportions of subterranean channels for water, and of buildings*: [an architect: and also a geometer:] from **هنداز**: but they change the *z* into *s*, (S, K,) and say **مهندس**, (S,) because there

is not in the [genuine] language of the Arabs a *z* with a *d* before it. (S, K.)

هندس

هندسة [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and sciences, of geometry:] a subst. from **مهندس**, q. v. (S, K.)

مهندس *One who determines the measures and proportions of subterranean channels for water*: [and hence, an architect: and a geometer: derived from **هنداز**, (S, K,) which is Persian [in origin], (S,) arabicized from **آب** **انداز** (K:) signifying “the act of measuring,” and **آب** signifying “water;” (TA:) the *z* being changed into *s* because there is not in the [genuine] language of the Arabs a *z* after *d*. (S, K.)

هنر

4. **هنارة**, aor. **يهنيره**, inf. n. **هنارة**, or **هنارة**; for **أنارة**: see art. **نير**.

[&c. &c.]

See Supplement.]

هنب

هنب, (K) by some written **هنب**, (TA,) *Short*: (K:) but it is not a word of established authority. (IDrd.)

[&c. &c.]

See Supplement.]

هوا

1. **هوا**, (S, K,) aor. **يهو**, (S,) inf. n. **هوه**, (TA,) *He raised his mind to high things, or objects; purposed, or aspired to, high things*. (S, K, TA.) The vulgar say, **يهو**, (S,) — **هوت** *I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]*. (TA.) — **هوت** *هوته بخير* and **هوت** *شر*, (K,) and **هوت** *خير*, (Az, S, K,) and **هوت** *شر*, (Lh,) inf. n. **هوه**, (TA,) *I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.)* — **هوت** *هوته بجمال كثير* *I thought him to be possessed of much wealth*. (TA.) — **هوت** *هوته بك عن هذا الامر* *Verily I exalt thee above this thing; I hold thee above it*. (Lh.) — **هوت** *هوته* *I rejoiced in him, or it*. (AA, K.) — **هوت** *هوته* *He purposed, or intended, it*. (K.) — **هوت** *هوته* and **هوت** *هوته* and **هوت** *هوته*, in imperative senses, and the forms into which they are inflected, see below.

3. **هوا** *He contended with him for superior glory: like هوا*. (IAgr.) [See also art. **هوى**.]

هوا, with *kesr*, is syn. with **هات**, *Give*; [or changed from this verb;] and is thus inflected: sing. masc. **هوا**, fem. **هائي**; dual. masc. and fem. **هائيا**; pl. masc. **هاوا**, fem. **هاوا**; **هاتوا**; **هاتيا**; **هاتيا**; **هاتيا**: (S, K:) like **هات**, **هاتيا**; **هاتيا**: (S, K:) — But holding the place of **ت**: (S:) — **هوا**, with *fet-h*, is syn. with **هاك**, *Take*; [or changed from this word;] and is thus inflected: sing. masc. **هوا**, fem. **هوا**, without *ي*; dual masc. and fem. **هاوما**; pl. masc. **هاوم**, [so in the K, and so I find it in one copy of the S: in another copy of the latter, **هاوم**, as it is pronounced before a conjunctive *l*; for instance, in the Kur, lxix, 19:] fem. **هاومت**, (S, K:) or **هاومت**: (L:) [which last does not exactly correspond with the model **هاكت**: but I think it most probable that **هاكت** is changed by *idghám* from **هاكتن**; and in like manner, that **هاومت** is changed from **هاكتن**: (like **هاك**, **هاكت**; **هاكتن**; **هاكتن**: holding the place of **ك**: (S:) also, sing. masc. **هوا** (originally **هوا**, S), fem. **هائي**; dual masc. (S) and fem. (S, K) **هوا**; pl. masc. **هاوا**, (S,) fem. **هان**: (S, K:) also, sing. masc. and fem. **هاوا**; dual masc. **هوا**, fem. **هائيا**; pl. masc. **هاوا**, fem. **هاومت**. (TA.) — [See a saying of 'Omar cited voce **رما**, in art. **رما**.] — When it is said to thee **هوا** *Take, thou sayest ما أهوا* *What shall I take?* syn. **ما آخذ**; and **ما أهوا**, in the pass. form, *What shall I receive, or be given?* syn. **ما أعطى**. (S.) [Also, in the TA, it seems to be said that **هوا** signifies **أعطى** *He gave, or made to take*: but this is uncertain; as the former verb is there written **اهوا**, and the latter is without the syll. points]. — **هوا** is also syn. with **تبيك** *At thy service! &c.* (K, TA.) — **هوا** *لا والله ذا*, or, more chastely, **هوا** *لا والله ذا*, or the former is a barbarism; originally **هوا** *لا والله ذا* and **لا** are separated, and the name of God is introduced between them; (K:) and the meaning is *No, by God, (I did not) this!* (S, art. **ها**, q. v.) or *No, by God, this (is what I swear by)!* (K.)

هوا *Mind; purpose; aspiration; desire; ambition*. (S, K, TA.) Ex. **بعيد الهوا** *A person of far-reaching aspiration, or ambition*. (S, TA.) — **هوا** *Penetrating judgment*. (K.) — **هوا** *وقع في هوائي* and **هوائي**, *It occurred to my mind, or imagination*. (K.)

هوا: See preceding sentences.

مِهْوَانٌ (S, K) and مِهْوَانٌ (K) *A wide desert, or wide tract of the kind called صَحْرَاءُ*. (S, K.) — *Custom*: syn. عَادَةٌ. (K.) — *A part of the night*. (K.) — The mention of مِهْوَانٌ in this art., by J, says IB, and F after him, is wrong; for its measure is مَفْعُولٌ; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هُون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مَفْعَالٌ.] ISd gives it as formed by transposition from the root هِنَا, and explains it as signifying *a wide place*. (TA.)

مِهْوَانٌ: see مِهْوَانٌ.

هوب

1. هُوبٌ: see art. هيب.

تَرْكَنَةٌ Distance; remoteness. (S, K.) — تَرْكَنَةٌ هُوبٌ *Distance; remoteness*. (S, K.) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Abou-Zekereeyu, فِى هُوبٍ دَابِرٍ, with هوب as a prefixed n., (TA.) *I left him in such a place that it was not known where he was*: (S, K.) دَابِرٌ هوب being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.) — هُوبٌ *A stupid, or foolish, and loquacious, man*: (A'Obeid, S, K:) pl. أَهْوَابٌ. (TA.) — هُوبٌ *The heat, or burning, of fire*: (S, K;) and its flaming, or blazing; of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.)

هُوبٌ: see هُوبٌ.

هُوبٌ: see art. هيب.

هوت

2. تَهْوَيْتُ, inf. n. هَوَتْ بِهِ, *He called out to him*; (K;) saying حَوْتُ حَوْتُ: (TA, art. حيت:) *he cried out to him, and called him*. (S.) *A dial. form of هَيْت*. (TA.) [See هَيْت.]

هُوتٌ: see what follows.

هُوتَةٌ (S, K) and هُوتَةٌ (K) *A low, or depressed, tract, or piece, of land*: (S, K:) or *a deep place*: (IAth:) or *the space between two mountains*: (IAqr:) pl. هُوتٌ (as in the CK) or هُوتٌ (as in the TA.) It may be said that هُوتٌ and هُوتٌ are coll. gen. ns. [of each of which the n. un. is with ه]. (TA.) — Also هُوتَةٌ *A road, or way, descending to water*. (IAqr.) — هُوتَةٌ *an imprecation, respecting which* ISd says, *I know not what is هُوتَةٌ here*. [It probably signifies *A cry, such as destroyed the tribe of Thamood*: see هُوتٌ.] (TA.)

مَضَى هَيْتًا مِنْ اللَّيْلِ *A certain time, or portion, of the night passed*. Accord. to Abou-'Alee, هَيْتًا is of the measure فَعْلَةٌ, and quasi-coordinate to سِرْدَاخٌ, and belonging to this art. (TA.)

هَيْتًا هَيْتًا *A cry by which the Arabs urge on a dog against the game which they are pursuing*. (TA.) [In the L written هَيْتًا, and mentioned in art. هيت.]

هوت

تَرْكَبُهُ هُوتًا بَوْتُ *He made a great slaughter among them*. (TA.) [See art. بوث.]

هُوتَةٌ *A thirst*. (K.)

هوج

1. هُوجٌ, aor. هَجَجَ, inf. n. هُوجٌ; (L;) and تَهْوَجٌ; (A, TA:) *He (a man) was characterized by what is termed هُوجٌ*, (L, A,) which is similar to هُوكٌ; (L;) i.e., *stupidity, foolishness, or paucity of sense*: (JK, L:) *tallness, combined with hastiness, and stupidity or foolishness or paucity of sense*: (S:) or *tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness*: (K:) or *tallness, with levity or fickleness or unsteadiness, and hastiness*: (TA:) or *tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense*. (L.)

4. اهْوَجُهُ *He found him to be such a man as is termed اهْوَجٌ*. (L.)

5: see 1.

هُوجٌ: see 1. — فِى فَلَانٍ عَوْجٌ, and هُوجٌ, are syn., [meaning *In such a one is a deviation from rectitude*]. (AA, L.)

هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.)

أَهْوَجٌ *A man characterized by what is termed هُوجٌ*; (S, L, &c.) *stupid, foolish, or having little sense*: (JK, L:) or *tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.*: (S, &c.) fem. هُوجَاءٌ: (A:) [pl. هُوجٌ.] — أَهْوَجٌ الطُولُ *A man exceedingly, or excessively, tall*. (A.) — Also أَهْوَجٌ *A courageous man, who throws himself into a scene of war*. (A.) — أَهْوَجٌ *A he-camel that goes quickly, as though characterized by what is termed هُوجٌ*: fem. هُوجَاءٌ: [pl. هُوجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هُوجَاءٌ; (TA;) i.e., *a she-camel that goes quickly, &c.*, as explained above; (S, K;) and that does not

always care where she puts her feet on the ground. (A.) — رِيحٌ هُوجَاءَةٌ *Any wind that blows violently*: (IAqr:) or *a wind of which the blasts are closely consecutive, as though characterized by what is termed هُوجٌ*: or *a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt*: (TA:) or *a wind that tears up the tents*: (S, K:) pl. هُوجٌ. (S.)

هود

1. هَوْدٌ, aor. هَوْدٌ, (S, L, &c.) inf. n. هَوْدٌ, (S, L, K, &c.) *He returned* (IAqr, A, L, Mqb) *from evil to good or from good to evil*: (IAqr, L:) *he repented*, (S, A, L, K,) and *returned to the truth*; (S, L, K;) as also تَهَوَّدٌ: (L:) and the latter, *he repented and did righteously*. (AO, S, A, L.) — هَذَا إِلَيْكَ *We have turned unto Thee with repentance*. [Kur, vii, 155.] So accord. to Mujāhid and Sa'eed Ibn-Jubeyr and Ibrāheem. (L.) It is made trans. by means of الِى because implying the meaning of رَجَعْنَا. (ISd, L.) — هَادٌ, (S, A, L,) aor. هَوْدٌ, inf. n. هَوْدٌ; (L;) and تَهَوَّدٌ; (S, A, L, Mqb, K;) *He became a Jew*; (S, A, L, K;) *he became of the Jewish religion*. (L, Mqb.)

2. تَهْوَيْدٌ, (L, Mqb, K,) inf. n. تَهْوَيْدٌ, (S,) *He made him (his son [for instance] Mqb) a Jew*; (S, L, Mqb;) *he turned him to the religion of the Jews*; (L, K;) *taught him that religion, and initiated him in it*. (L.) — تَهْوَيْدٌ *The talking together of jinn, or genii*: (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — هَوْدٌ, inf. n. تَهْوَيْدٌ, *He reiterated his voice, or quavered, or trilled, gently*. (Ibn-Jebeleh, L, K.) — هَوْدٌ, (L,) inf. n. تَهْوَيْدٌ, (K,) *He sang*; syn. غَنَى: (Abou-Malik, L:) *he sang, or gladdened, and diverted*; syn. طَرَّبَ وَالْبَهِي. (K.) See also مَهْوَدٌ. — هَوْدٌ, inf. n. تَهْوَيْدٌ, *He went, or proceeded, gently, or in a leisurely manner*, (S, L, K,) like the manner termed دَبِيبٌ: from الْهَوَادَةُ. (S, L, K.) It is said in a trad., اُسْرِعُوا النِّسَى فِي الْجَنَازَةِ وَلَا تَهَوِّدُوا كَمَا أُسْرِعُوا النِّسَى فِي الْهَوْدِ [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — هَوْدٌ, (L,) inf. n. تَهْوَيْدٌ, (S, L, K,) *It beverage, or wine, intoxicated* (S, L, K) a person: and rendered him languid, and caused him to sleep. (L.) — تَهَوَّدٌ, inf. n. تَهْوَيْدٌ and تَهَوَّدٌ; (L, K;) and تَهَوَّدٌ; (TA;) *He uttered a weak, gentle, (L, K,) and languid, (L,) voice*. (L, K.) — هَوْدٌ, inf. n. تَهْوَيْدٌ, (S, L, K,) and تَهَوَّدٌ; and تَهَوَّدٌ; (K;) *He was low, not loud, in speech, or utterance*. (S, L, K.) — هَوْدٌ, inf. n. تَهْوَيْدٌ, (L, K,) and تَهَوَّدٌ; and

† تَهَوَّدَ; (L;) *He was slow, or tardy, in his pace,* (L, K,) and gentle. (L.) — هَوْدَ *He (a man) rested; or was still, quiet, or at rest.* (Aboo-Malik, L.) — هَوْدَ, inf. n. تَهْوِيدُ, *He slept.* (S, L.) — هَوْدَ, inf. n. تَهْوِيدُ and تَهْوَادُ; and † تَهَوَّدَ; *He was gentle; he acted, or behaved, in a gentle manner.* (L.) — Also, *The murmuring and gentle sounding of the wind over sand.* (L.) — هَوْدَ, inf. n. تَهْوِيدُ, *He ate of a camel's hump;* (K;) or what is termed هَوْدَةٌ. (TA.)

3. هَاوَدَ, (A,) inf. n. مُهَادَّةٌ. (S, A, L, K,) *He made peace with him; reconciled himself with him;* (A;) syn. of the inf. n. مُوَادَعَةٌ; (A, L;) in the K, مُوَادَعَةٌ, which is a mistake; (TA;) and مُصَانَعَةٌ, (S, L,) and مُهَادَنَةٌ: (TA;) and also مُرَاجَعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour] (TA.) — *He inclined towards him reciprocally;* syn. مَائِلَةٌ; and هَاوَدَا *They two inclined each towards the other;* syn. مَائِلًا: (TK;) syn. of the inf. n. مُهَادَنَةٌ. (S, L.) — *He returned to him, or it, time after time;* syn. عَاوَدَهُ: (TK;) syn. of the inf. n. مُعَاوَدَةٌ. (K.)

5: see 1 and 2. — تَهَوَّدَ فِي مَشْيِهِ *He walked gently, imitating the motions of the Jews in their reciting or reading.* (El-Basā'ir.) See also 2. — تَهَوَّدَ *He became allied, or allied himself, or sought to ally himself,* (تَوَصَّلَ, K, and تَقَرَّبَ, El-Basā'ir,) *by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence.* (K, El-Basā'ir.) See also مُتَهَوِّدٌ.

يَهْوُدُ: see يَهُودٌ.

هَوْدَةٌ: see هَوْدَةٌ.

هَوْدَةٌ *A camel's hump:* (S, K;) or the base of the hump: (Sh, L;) as also † هَوْدَةٌ: (L;) pl. هَوْدُ: (S, L, K;) [or rather, this is a coll. gen. n., and هَوْدَةٌ is the n. un.].

هَوَادَةٌ *Gentleness; lenity;* (A, L, K;) and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people: (L, K;) quietness: (L;) peace, or reconciliation: inclination, or affection: (S, L;) favour, or partiality: (L;) facilitation, whereby a person is indulged in an affair. (L, K.) Ex. لَا تَأْخُذْهُ هَوَادَةٌ *Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him.* And لَا تَأْخُذْهُ فِيكَ هَوَادَةٌ *Favour or partiality with respect to thee will not affect him, or influence him.* (L, each from a trad.) — هَوَادَةٌ also signifies *A sacred or inviolable bond*

or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.)

هَائِدٌ *Returning* (Mqb) [from evil to good or from good to evil: see 1:] *repenting and returning to the truth:* (S, L;) pl. هَوْدُ, (S, A, L, Mqb,) like as بَزَلٌ is pl. of بَزَلٌ. (S, L, Mqb.)

يَهُودٌ and الْيَهُودُ and † يَهُودٌ [the second of which is the most common,] signify the same, (S, A, L, Mqb, K,) *A certain tribe; [namely, the Jews:]* (L:) يَهُودٌ is said by some to be originally يَهُوْدُ, and arabicized by the change of د into د; but ISd disapproves of this assertion: others say, that it is from هَارَ “he repented:” (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَةٌ: but it is allowable to prefix to it the art. ال, and to say الْيَهُودُ: (Mqb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for الْيَهُودِيُّونَ; for it is of itself determinate: (S, L:) [thus] يَهُودٌ is [as it were] pl. of † يَهُودِيٌّ; (L;) which is the rel. n. of يَهُودٌ, or, accord. to Sgh, of يَهُودَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوبَ [or Jacob]: (Mqb:) يَهُودٌ (sometimes, TA) has يَهُودَانِ as a pl.: (K:) this pl. occurs in a poem of Ḥassān: (TA:) Fr. says, of هَوْدَا, in the Kur. ii, 105, that it is for يَهُودَا [app. a mistake for يَهُودٌ]; or that it may be pl. of هَائِدٌ. (L.)

يَهُودِيٌّ: see يَهُودٌ.

الْيَهُودِيَّةُ *The Jewish religion.* (L.)

مَهْوَدٌ [in some copies of the S, مَهْوَدٌ,] *A low, not loud, singing.* (S, L.) — مَهْوَدٌ also signifies *Gladdening, and diverting;* syn. مُطَرِّبٌ and مُلَبٌّ. (IAqr, L.)

مُتَهَوِّدٌ *Allied, or allying himself, or seeking to ally himself,* (مُتَوَصِّلٌ, IAqr, Sh,) *by what is termed هَوَادَةٌ.* (IAqr, Sh, L.) See 5.

هود

الْهُودَةُ, (L, K,) or هَوْدَةٌ, [without the art. ال, as a proper name,] (S, L,) written by Ed-De-meere with ḍamm, but fault has been found with him for this, (MF,) [The bird called] the قَطَاة: (S, L, K;) or, as some say, the female قَطَاة: (L:) هَوْدَةٌ, (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:) pl. هَوْدُ, (as in the CK and a MS copy of the K,) or هَوْدُ, formed by eliding the augmenta-

tive letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْدٌ is a coll. gen. n., of which the n. un. is with ه.]

هور

1. هَارَهُ, (K,) [aor. يَهْوِرُهُ,] inf. n. هَوْرٌ, (TA,) *He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building;* (K;) and in like manner, a جُرْفٌ [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هَوْرٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also † هَوْرَهُ, (S, A,) the pronoun relating to a building, (A,) and to a جُرْفٌ; (S;) and هِيرَهُ [in illustration of which see what is said of تَهِيرٌ, below]; (S, art. هير.) and † تَهْوِرُهُ, in which the pronoun relates to the upper part of a جُرْفٌ, or to the brink of a well. (TA.) — هَارَ الْقَوْمَ, (K,) aor. يَهْوِرُهُمْ, inf. n. هَوْرٌ, (TA,) † *He slew the people, and threw them down prostrate, one upon another,* (K,) like as when a جُرْفٌ falls down. (TA.) And [in like manner you say,] ضَرَبَ فَلَانًا قَبَاهُ + *He smote such a one and prostrated him;* as also † هَوْرَهُ. (K,* TA.) — هَارَ, (S, A, Mqb, K,) aor. يَهْوِرُ, inf. n. هَوْرٌ, (S, Mqb) and هَوْرٌ, (S,) *It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces;* (S, A, K;) said of a building, (K,) and of a جُرْفٌ [explained above]; (S, A;) as also † انْهَارٌ and † تَهْوَرٌ (S, A, K) and تَهِيرٌ, (K,) which last has ي as being interchangeable with و, or it may be of the measure تَفْعِيلٌ [originally تَهْوِيرٌ]: (TA:) or it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building; (TA;) as also † انْهَارٌ and † تَهْوَرٌ; (Mqb, TA;) said of a building, (TA,) and of a جُرْفٌ, (Mqb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and † اهْتَوَرٌ, q. v., probably signifies the same:] or it cracked, without falling; said of a جُرْفٌ: (Mqb:) or it cracked in its hinder part, remaining yet in its place; said of a building. (TA.)

2. هَوْرَهُ: see هَارَهُ, in two places.

5. تَهْوَرٌ: see هَارَ, in two places; in the former of which, تَهِيرٌ is also mentioned as syn. with تَهْوَرٌ. — † *He plunged, or fell, into an affair with little care [for the consequence thereof]:* (S, K;) or تَهْوَرُ فِي الْأُمُورِ *he plunged, or fell, into affairs without thought, or reflection, or consideration:* (A:) or تَهْوَرٌ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers

when they are more than double the number of the Muslims. (KT.) — تهوره : see هارة.

7 : see هار, in two places.

8. اهتور : see هار, last signification. — It (a thing, §) perished. (§, K.)

هَار and هَار, (§, A, Mqb, K,) the latter formed by transposition from the former, [first into هَارِي, and then into هَار,] (§, TA,) like as شاكى السلاج is changed into شاكى السلاج, (§), applied to a building, (K,) and to a جرف, [explained above, (see هارة,)] (§, A, Mqb,) Becoming thrown down, pulled down, pulled to pieces, or demolished : (§, A, K:) or falling; falling, or tumbling, down : (IAar:) or cracking, without falling : (Mqb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جفر : and another in the Qur, ix. 110.]

متهور A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (§.) See 5.

هوش

هوش Somewhat of madness, or insanity, or diabolical possession, (§, A, K,) in the head : (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — Hence used by the vulgar to signify Hope. (TA.)

مهبوش Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbád, K.) — A man who talks to himself. (A.) — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — And One who occupies himself with the science of alchemy. (TA.)

هوش

1. هاش, aor. هوش, inf. n. هوش, (§, A, Mqb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension : (Mqb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هوش, like سيع; [indicating that its aor. is -, and its inf. n. as above:] and تهبوش : (TA:) it (a company of men, §, A) was, or became, roused, or excited; (A, TA:) in a state of commotion, agitation, convulsion, tumult, or disturbance; (§, A, TA;) and in like manner, هوش, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness : (§:) or هوش, like سيع, [see above,] (K,) aor. -, inf. n. هوش, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c.; or his belly became small, syn. صغر, (K, TA, [or empty, صغر being perhaps a mistranscription for صغر, for it is said in

another part of this art. in the TA that الهوش signifies "the belly's being empty,"] by reason of leanness; from IF: (TA:) or it (the belly) became so. (IF, TA.) — هاشت الإبل, (JK, TA,) or الخيل, (A,) فى الفارة, (JK, A,) aor. تهوش, (JK,) inf. n. هوش, (JK, TA,) The camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — هشت إلى فلان I became agile or brisk, and advanced towards such a one. (TA.) And أهل الحرب بعضهم لبعض تهوش. The warriors became agile or brisk, and hastened, one to another; [in like manner] تهاوشوا. (A.) — Also, [aor. and] inf. n. as above, He collected: and mixed, or confused, or confounded. (TA.) You say, هشت مالا حراما I collected unlawful wealth. (§gh, TA.) And هاشهم and هوشهم He mixed, or confused, or confounded, them; and collected them hence and thence. (A.) See also 2.

2. هوش : see 1, first sentence: — and see 5

— Also, هوشهم I occasioned variance between them, or among them. (Mqb.) And هوش بينهم He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — And hence, (Mqb,) هوش, (§, Mqb, K,) inf. n. تهوش, (K,) He mixed, confused, or confounded, (§, Mqb, K, TA,) a company of men, (§, TA,) one with another; (TA;) and general rules; (Mqb;) and anything. (§.) See also 1, last sentence: and see هوش. [Hence also,] هوش بالريح The wind brought the dust of various sorts [mixed together]. (§, IF, K.)

3. هوشهم He mixed, mingled, or consorted, with them : (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief : (TA:) and هوشة signifies conflicting; like مناوشة. (TA, art. نوش.)

5. تهوش : see 1, first sentence. — Also تهاوشوا They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also تهاوشوا. (K;) and هوشوا. (JK, TA.) — And تهاوشوا عليه They collected themselves together against him. (IF, Mqb, K.)

6. تهاوشوا : see 1, near the end: — and see 5.

هوش A large number : (§, K:) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also هوش : (Ahoob-'Admân:) and men collected together in war. (TA.) You say, جاء بالهوش الهائش He came

with multitude, or the multitude; (K;) like as you say, جاء بالهوش الهائش. (TA.)

هوشة Conflict and faction, sedition, discord, or dissension : (A'Obeyd, §, A, Mqb, K:) excitement: commotion, agitation, convulsion, tumult, or disturbance : (§, A, K:) and confusion : (A, Mqb, K:) and هوشة is like هوشة : (TA;) or signifies war. (JK.) You say, وقعت هوشة فى السوق [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إياكم وهوشات الليل وهوشات الأسواق (§, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هوشات السوق, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هيشة in two places.

هوشة A mixed, or confused, assembly, company, or assemblage, of men; ('Arrám;) as also هوشة : (K, TA:) and هوشات, [the pl. of the former,] collections of men, and of camels, (§, K,) mixed, or confounded, together : (§:) and what is collected of unlawful wealth or property; (K, TA;) and of lawful. (TA.) See also هوشة. — See also هوشة.

هوشة : see هوشة.

هوشة and هوشة Camels unlawfully collected : (JK:) or the latter, camels taken from this and that place : (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هاش.

هائشة : see هوش. — إبل هوائش, [pl. of هائشة,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen : (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هوش. — هائشة A great viper. (TA.)

تهوش :

تهوش :

تهوش and تهوش :

مهوش :

see مهوش.

مهوش What is gotten by force or theft : (K:) or any wealth, or property, (§,) that is gotten by unlawful means, (JK, §,) such as force and theft and the like : (§:) pl. of مهوش : (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., من أصاب مالا من مهوش. (TA.)

مَبَاوِشٍ أَذْهَبَهُ اللَّهُ فِي تَهَابٍ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (§:) but this is variously related; some saying تَهَابِش; and some, تَهَابِش; and some, تَهَابِش, with ن, which is explained in the K as signifying مَخَالِب: the relation given in the § is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَابِش, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَابِش, pl. of تَهَابِش, of the measure تَفْعَال from تَهَابِش, (K, TA,) meaning “the collecting”; and “mixing,” “confusing,” or “confounding”: (TA:) or from هَشْت مَلًا حَرَامًا. (§gh, TA.) A poet says,

* تَأْكُلُ مَا جَمَعْتَ مِنْ تَهَابِش *
[Thou eatest what thou hast collected of things unlawfully acquired]. (§gh, TA.)

[&c. هوش]

See Supplement.]

هيا

1. هَا, aor. يَهَا and يَهِي, (K; the latter not of respectable authority, Lh;) inf. n. هَيْت, He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْت, q.v. (K.) — هِي, accord. to the K, signifies the same: but see below. — هِي, accord. to IHsh and others, the only verb of this form whose medial radical letter is ي: (MF:) accord. to the K, syn. with هَا, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قُضُو “excellent [or how excellent (see بَطُو voce)] is he in his judging!” and رَمُو “excellent [or how excellent] is he in his throwing, or shooting!” [wherefore it signifies Excellent, or how excellent, is he in his form or appearance! &c.]; and that it is, like قُضُو [and رَمُو], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعْل is formed from one whose final radical letter is ي, [as قُضُو and رَمُو from قَضَى and رَمَى], so is this formed on the same measure from a verb whose medial radical letter is ي: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to يَتَسَّر and يَتَسَّر. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعْل [variable as to person, tense, and mood,] from one whose medial radical letter is ي, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say يَتَسَّر, يَتَسَّر, and يَتَسَّر; and, as

would also happen if a variable verb of the same measure were formed from one whose final radical letter is ي, the change of ي into و, which is more difficult to pronounce, would thus become frequent. (TA.) — هَا إِلَيْهِ, aor. يَهَا, inf. n. هَيْت, He desired, longed for, longed to see, him or it. (K.)

2. تَهِي, inf. n. تَهِي, [primarily signifies He invested him with, or made him to have, هَيْت, as meaning garb, guise, &c. See Bq xviii. 9. — And hence,] He prepared, provided, disposed, arranged, or put into a right, or good state, &c. (§, K.) [And hence, He rendered an affair feasible, or practicable; he facilitated it.]

3. تَهِي, [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.] — تَهِي لِلْأَمْرِ; and هَا لَهُ, (§, K.) aor. يَهَا (K) and يَهِي, (§, K) inf. n. هَيْت; (§) He prepared himself for the thing. (K.) Ex. وَقَالَتْ هُنْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْت, in the K, xii. 23]. (Akh, §.) — [See also تَهِي, (Msb, K, art. اتى, &c.,) or الشئ, (§, art. اتى, &c.,) The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.] — تَهِي لِلْبُكَاءِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ الْبُكَاءَ, and هَمَّ بِالْبُكَاءِ.] (§, art. جهِش, &c.)

6. تَهَابُوا عَلَى ذَلِكَ They agreed together upon that, or to do that. (K, TA.)

هِي and هِي The calling, or a call, to food and beverage. (K.) — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — [See arts. هَا and هَا.]

[Oh! what has happened to me?] an expression of regret; هِي being a word signifying regret for a thing that passes away from one, or escapes him: (§, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَهِي, which are syn. with يَهِي, (TA:) or هِي, (accord. to certain of the lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (تَنَبَّه); like صَمَةٌ, which signifies “Be silent!” (K:) the interjection يَهِي being put before it in like manner as it is in the saying of Esh-Shemmakh,

* يَا أَتَقِيَانِي قَبْلَ غَارَةِ سِنْجَالٍ *
[Come now! O, give me to drink, before the

expedition of Sinjabb!]; (TA:) and هِي being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — [See also art. شَيْء.]

هَيْت and هَيْت Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (§, TA;) guise; or external state or condition; (Msb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيَات and هَيَات. (TA.) — حَسَنُ الْهَيْتَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (§.) — [Also, goodness of form &c.: see 1. See also سَمَتْ, for an addition.] — هَيْتٌ عَارِضَةٌ, in Logic, An accidental mode. — أَقْبِلُوا ذَوِي الْهَيَاتِ عَثْرَاتِهِمْ, in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and may, their slips. It alludes to those who make a slip unwittingly. (TA.)

هَيْت: see هَيْت.

هَيْت: see what next follows.

هَيْت and هَيْت A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْت. (K.)

هَيْت [Prepared, &c.] — Also i.q. وَرَدَ, q.v. (MF, art. وَرَدَ.)

هَيْت A thing respecting which persons have agreed together. (K, TA.)

هَيْت A camel that seldom fails of becoming pregnant when she has been covered. (K.)

هيب

1. هَيْب, (§, K, &c.,) first pers. هَيْب, originally هَيْب, (§, K,) aor. يَهَاب, (§, K,) [originally يَهَب,] and هَيْب, (IKt, cited by MF,) imp. هَيْب, originally هَاب, (§, K,) inf. n. هَيْب, (§, K, Msb) and هَيْب, (§, K) and هَيْب; (K;) and هَيْب and هَيْب; (K;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i.e., anything, (TA,) with reverence, veneration, respect, honour, dread, or awe; (§, K, Msb, TA;) and fear; (§, K;) cautious fear, or caution. (K, Msb.) — هَيْب النَّاسِ يَهَابُونَ Reverence men, [and] they will reverence thee. (TA.) — هَيْب, in which the original ي is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution]. (§, K.)

3. هَيْبَتُهُ إِلَيْهِ *I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution.* (§, K.)

4. اِهَاب بِصَاحِبِهِ † *He called his companion.* And in like manner, أَهَبْتُ بِهِ إِلَى الْخَيْرِ † *I called him, or invited him, to what was good.* (MF.) — اِهَاب بِالْإِبِلِ *He called to the camels, in driving them or urging them, by the cry* هَابْ هَابْ (K.) — اِهَاب بِغَنَمِهِ *He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اِهَاب بِالْبَعِيرِ [He cried out to the camel, for the same purpose].* (§.) — اِهَابُ الْإِهَابَةِ *is The crying out to camels, and calling them.* (As and others.) — اِهَاب بِالْخَيْلِ *He called the horses, or called out to them by the cry* هَابْ هَابْ, (so in the § and in a MS. copy of the K: in the CK, هَابْ هَابْ) or *by the cry of* هَبْ هَبْ and هَبْ هَبْ, meaning *Come! Approach! or Advance boldly!* (K.) Az remarks his having heard هَابْ used [as a cry] only to horses; not to camels. (TA.) See هَبْ, in art. هَبْ.

5: see 1. — تَهَيَّنِي *It filled me with awe, or fear: (El Jarnee:) it made me to fear: (§, ISd, Mgh:) I regarded it with awe, or fear; i.q. تَهَيَّنْتُ. (Th:) I feared it; i.q. خَفَّتُهُ. (§, ISd, K.) Ibn-Mukbil says,*

- وَمَا تَهَيَّنِي الْمَوَاةُ أَرْكَبَهَا
- إِذَا تَجَاوَبَتِ الْأَصْدَاءُ بِالسَّحَرِ

[And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.):] *I ride over it when the male owls (?) answer one another at early dawn: تَهَيَّنِي being for تَهَيَّنِي.* (§, &c.)

8: see 1.

هَبْ (K) and هَابْ and هَبْ, (§, K,) [but respecting the second of these words see 4.] *Cries to horses, meaning, Come! Approach! (§, K,) or Advance boldly! (K.)*

هَبْ هَبْ and هَبْ هَبْ: see هَبْ.

هَابْ † *A serpent.* (K.) — هَابْ † *A calling to camels, in driving, or urging, them, by the cry* هَابْ هَابْ. (K.) — See 4.

هَيَّابٌ }
هَيَّابٌ } see هَابْ, and هَبْ.

هَيَّابَةٌ and هَيَّابَةٌ: see 1. — [As subst., *Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.*] — Also, *great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe.* (MF.)

هَابْ: see هَابْ.

هَيَّابٌ (K) or [rather] هَيَّابٌ (TA, [see هَابْ]) *A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مُتَفَشٍ; for in the L and other lexicons we find the word explained by مُتَفَشٍ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh:*

* تَمَجَّجَ الثَّغَامَ الْهَيَّابَانَ كَأَنَّهُ
* جَنَى عَشْرِ تَفْغِيهِ أَشْدَاقَهَا الْبُدُلُ

[She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قَطْنٌ هَيَّابٌ explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. مُتَفَشٍ: or هَيَّابٌ signifies, in the above-cited verse, accord. to some, *Light*, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِي, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i.q. لُغَامٌ (Mj, Sifr es-Sa'adeh:) Az cites the above verse; and says, that the fruit of the عَشْر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — هَيَّابٌ (or هَيَّابٌ, TA,) *A pastor.* (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — هَيَّابٌ (or هَيَّابٌ, TA,) *Dust, or earth: syn. تُرَابٌ.* (K.) — See هَابْ.

هَيَّابٌ: see هَيَّابٌ.

هَيَّابٌ }
هَيَّابٌ } see هَابْ.

هَابْ [act. part. n. of هَابْ, *Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men.* (K.) This is the original [simple] epithet. (TA.) — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely هَيَّابٌ (§, K) and هَيَّابَةٌ (§, L,) [in which the ة is added to strengthen the intensiveness,] and هَيَّابٌ and هَيَّابَةٌ (§, K,) in which ة is added for the purpose above mentioned, (TA,) and هَيَّابٌ (K,) which may be contracted into هَيَّابٌ (TA,) and هَيَّابٌ (K) and هَيَّابٌ (§, K) and هَيَّابٌ (K:) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former

of them; asserting فَيَعْلَانُ to be unknown as the measure of an unsound word, like as فَيَعْلَانُ is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] *fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (§:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كثير الخوف); and a coward: but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كثير, the words كل شيء; as though the meaning of the word were "much, or many, of any things:" the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] هَيَّابٌ signifies a man who fears everything. (TA.) — الإِيحَانُ هَيَّابٌ [Faith is fearful, or very fearful; i. e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (§:) in this case, هَيَّابٌ is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i. e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هَيَّابٌ is used in the sense of a pass. part. n. (TA.)*

هَذَا الشَّيْءُ مَهَيَّبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (§.)

مَهَابٌ: see مَهَابٌ.

مَهَابَةٌ: see مَهَابَةٌ.

مَهَبٌ: see مَهَبٌ.

مَهَبٌ and مَهَبٌ (§, K,) the former agreeable with rule, (TA,) and مَهَبٌ (K) [respecting which see also هَابْ,] and مَهَبٌ (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution:] a man whom others regard with reverence, &c.: (§;) a man whom others fear. (K.) — مَكَانٌ مَهَبٌ, formed from the verb مَهَبَ, the original مَ being changed into و, (§, K,) *A place regarded with awe, or fear; (§;) a place in which one is impressed with awe, or fear: as also مَكَانٌ مَهَابٌ (§, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — المَهَبُ and المَهَبُ and المَهَبُ † The lion: (K:) because regarded with awe, or fear, by men. (TA.)*

المَهَبُ: see المَهَبُ.

هيت

2. تَهَيَّنْتُ بِهِ (§, K,) inf. n. تَهَيَّنْتُ (TA,) as also هَوْتُ (§,) *He cried out to him, and called*

among a people. (A.) — هَجَّتْ النَّاقَةُ فَأَنْبَعَتْ I roused the she-camel, and she became roused. (A.) — هَجَّته فهاج I roused him, and he became roused. (TA.) — هَجَّتْ لَهُ الدَّارُ الشُّوقُ The dwelling excited his longing desire. (A.) — هَاجَ He, or it, disquieted, and scared, a person. (L.) — هَاجَ الْإِبِلُ, inf. n. هَجَجَ, He put the camels in motion, by night, towards the watering-place and pasture. (L.) — هَاجَتِ الْإِبِلُ The camels thirsted. (K.) — هَاجَ, (inf. n. هَجَجَ, §, and هَجَجَ, TA.) † It (a plant, or herbage,) dried up: (§, K.) [it withered:] it (a leguminous plant) became yellow: (Mab:) or dried up and became yellow: and became tall. (L.) — هَاجَتِ الْأَرْضُ, inf. n. هَجَجَ and هَجَجَ and هَجَجَ, † The plants, or herbage, or leguminous plants, of the land dried up. (L.)

2: see 1 and 4.

3. هَاجَهُ, (TK,) inf. n. هَجَجَ, (§, K,) He fought with him; engaged in a conflict, or combat, with him. (TK.) — يَوْمَ الْهَاجِ The day of fight, conflict or combat. (§, K.) — See 1.

4. أَهَاجَتِ الرِّيحُ الثَّبْتَ † The wind dried up, or caused to dry up, the plants, or herbage: (§, K*) and [so] هَجَّتْهُ. (O, K in art. صوع.) — أَهَجْنَا الْأَرْضَ † We found the land to have its plants or herbage, dried up. (§, K.)

5: see 1.

6. تَهَاجَوْا † They leaped, or sprung up, together, to fight, one against another. (§, K.)

8: see 1.

هَجَجَ: see هَجَجَ.

هَجَجَ Civil war; or conflict and faction; or discord, or dissension; syn. فَتَنَ. (L.) See هَجَجَ. — Excitement of the blood: or, of coitus: or, of longing desire. (L.) — يَوْمَ هَجَجَ A day of wind: or, of clouds, or mist, and rain. (K, TA: [but accord. to some copies of the K, instead of "and rain," "or, of rain."] — هَاجَ هَاجَ, said with respect to a cloud, or body of clouds, when first rising; (Aq;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like هَاجَ, q. v., art. نَشَأَ. — هَجَجَ, † Yellowness: [app. in a plant]: (L.) or a state of drying up. (IAar, L.) See هَاجَ.

هَجَجَ, indecl., with kesreh for its termination, and هَجَجَ, Ories by which a she-camel is hidden. (See also هَجَجَ, in art. هَجَجَ.)

هَاجَةُ A ewe that does not desire the ram: as though deprived of excitement. (M.) — هَاجَةُ A female frog. (L, K.) See an ex. in a verse cited voce هَاجَةُ. — An ostrich. (L.) Pl. of both, هَاجَاتُ. (L, K.) Dim. هَوْنَجَةٌ and هَوْنَجَةٌ. (L.)

هَاجَجَ: see هَاجَجَ.

هَاجَجَ and هَاجَجَ (§, L, K) and هَاجَجَ and هَاجَجَ (L) the third [as also the fourth] originally an inf. n., (Mab,) War. (§, L, K.)

هَاجَجَ: see هَاجَجَ.

هَاجَجَ: see 1 and 3; and هَاجَجَ.

هَاجَجَ, and هَاجَجَ, A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.)

هَاجَجَ † Anger; an ebullition of anger, rage, or passion; syn. فَوْرَةٌ. (§, K.) Ex. هَاجَجَ هَاجَجَهُ † His anger became roused, or excited; (§;) became violent; (TA;) he became inflamed with anger. (A.) And هَاجَجَ هَاجَجَهُ † The ebullition of his anger, rage, or passion, became appeased. (§.) — هَاجَجَ (§, K) and هَاجَجَ (TA) † A stallion excited by lust; initum appetens. (§, K.) — هَاجَجَ هَاجَجَهُ † Land of which the leguminous plants have dried up, or become yellow: (§, K:) or, as in some lexicons, [and as in one copy of the § in my hands,] and become yellow: (TA:) or, of which the leguminous plants have dried up. (TA.) هَاجَجَ هَاجَجَ, and هَاجَجَ † Leguminous plants dried up, or drying up, [and yellow]. (L.)

هَاجَجَ A she-camel that is excited by desire for its accustomed place, and hastens thither. (§, K.) — See هَاجَجَ. — هَاجَجَ A camel that thirsts before [other] camels. (K.)

هيد

1. هَاجَدَ, aor. هَاجَدَ, inf. n. هَاجَدَ; (§, L, K:) and هَاجَدَ, (L, K,) inf. n. هَاجَدَ; (TA;) He moved, or put in motion, (§, L, K,) a thing, (§,) or anything: this is the original signification. (L.) — هَاجَدَ, aor. هَاجَدَ, inf. n. هَاجَدَ and هَاجَدَ; (L, K;) and هَاجَدَ; (K;) It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.) — هَاجَدَ, aor. هَاجَدَ, inf. n. هَاجَدَ; (L, K;) and هَاجَدَ; (K;) He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L), هَاجَدَ, (§, L,) meaning Repair it: (L:) or

pull it down, and then repair it: (§, L:) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.) — هَاجَدَ, (Yaqkoob, §, L, K,) aor. هَاجَدَ, inf. n. هَاجَدَ, and هَاجَدَ; (L;) and هَاجَدَ; (Yaqkoob, §, L:) He hid a man; and turned him away, or back, from a thing: (§, L, K:) or هَاجَدَ is only used with a negative in this sense. (Yaqkoob, K.) — هَاجَدَ He removed a person or thing from his or its place. (L, K.) — هَاجَدَ He or it disquieted, disturbed, or unsettled, a person. (K.) — هَاجَدَ مَاجِدُنِي كَذَا Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (§, L.) Accord. to Yaqkoob, هَاجَدَ is only thus used with a negative. (§, L.) One says, لَا يَهْدِيكَ هَذَا عَنْ رَأْيِكَ Let not this move thee at all from thine opinion. (TA.)

2: see 1.

هَاجَدَ: see هَاجَدَ.

هَاجَدَ and هَاجَدَ (§, L, K) and هَاجَدَ and هَاجَدَ (IB, L) and هَاجَدَ (L) Ories by which camels are hidden (§, L, K) and urged. (L.) — Also هَاجَدَ A mode of singing to camels, to urge or excite them: (L:) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says هَاجَدَ, and then sings, or prolongs and modulates his voice. (L, TA.) — هَاجَدَ مَا لَكَ, (T, L, K,) and هَاجَدَ مَا لَكَ, (Sh, L,) and هَاجَدَ مَا لَكَ, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هَذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَاجَدَ مَا لَكَ, [He met him, and said to him, What is thy state, &c.?] and لَقِيَهُ فَقَالَ لِي هَاجَدَ مَا لَكَ [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and يَا هَاجَدَ مَا أَصَابَكَ, and يَا هَاجَدَ مَا لَكَ, [What is the state, &c., of thy companions?] (Ks, L,) and one says, نَوُ شَتَمْتَنِي مَا قُلْتَ هَاجَدَ, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (Aq, on the authority of 'Eesà Ibn-'Omar.) When a stray-camel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ, and, as related by an Arab of the desert, هَاجَدَ مَا لَكَ, with kesr to the د, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — هَاجَدَ مَا لَكَ هَاجَدَ He has no motion: (L, K:) or neither هَاجَدَ nor هَاجَدَ is to be said to him; meaning, he is not to be moved, nor withheld

from a thing, nor chidden away from it. (S, L.) — هَيْدٌ i. q. هَيْدٌ A flabby pubes. (Fr, in TA, voce كَعْتَبَ.)

هَيْدٌ : see هَيْدٌ.

هَيْدَانٌ [whether with or without tenween is not shown] Cowardly; or a coward: (S, L;) a heavy, cowardly man; like هَدَانٌ. (L.)

هير

هَوْرَةٌ : see هَوْرَةٌ.

تَهْوَرٌ : see تَهْوَرٌ.

هيش

1. هَيْشٌ, aor. هَيْشٌ, (S,) inf. n. هَيْشٌ, (S, K,) The people, or company of men, were, or became, in a state of commotion and excitement, (S, K,*) عَلَيْنَا against us. (S.) — هَاشٌ The people, or company of men, leaped, or sprang, one, or one portion, towards another, for fight, or conflict: (TA:) and هَاشٌ تَهَيْشُ The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict. (TA.) — هَاشٌ فِي النَّاسِ (JK, TA,) inf. n. هَيْشٌ, (JK, K,) He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them. (JK, K,* TA.) — هَاشٌ الرَّجُلُ (JK,) inf. n. هَيْشٌ, (JK, K,) The man used, or uttered much foul speech or language. (JK, Sgh, K,*) — هَاشٌ, aor. as above, (TA,) and so the inf. n., (Fr, K,) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like هَاشٌ having هَوَشٌ for its inf. n.]

5: see 1.

هَيْشَةٌ i. q. هَوَشَةٌ (S, K;) Conflict and faction, sedition, discord, or dissension. (JK, K,) It is said in a trad., (TA,) تَبَسَّ فِي الْهَيْشَاتِ قَوْدٌ (K, TA,) or, accord. to one relation, هَوَشَاتِ, (TA,) There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown. (K, TA.) And هَيْشَاتِ in the phrases هَيْشَاتِ الْأَسْوَاقِ and هَيْشَاتِ اللَّيْلِ is like هَوَشَاتِ. (TA.) — A company of men: (JK, S;) or a mixed, or confused, company. (K.)

هيش

1. هَيْشٌ, aor. هَيْشٌ, (S, K,) inf. n. هَيْشٌ, (S,) He broke it, namely, a bone, after it had become

set; as also هَيْشٌ: (S, K:) and in like manner, a wing. (TA.) — † It (a thing) made him to fall back into his disease; (S, A, TA;) and so هَيْشٌ إِلَى مَا بِهِ هَاشٌ. (TA.) You say also, هَاشٌ الْحَزَنُ الْقَلْبَ + Grief affected the heart time after time. (TA.) And هَاشٌ الْغَرَامُ + [Vehemence of desire] returned to him a second time. (A,* TA.) — † It softened him, or it. (TA.) And so IAqr explains the verb as occurring in the saying of 'Aisheh, تَوَنَزَلَ بِالْجِبَالِ + [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce طلع.] — † It (drowsiness) made him languid. (A, TA.) — † He broke him, or defeated him: as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezed the son of El-Mohelleb, when he broke his prison, and escaped, اللَّهُمَّ إِنَّهُ قَدْ هَاشَ بِي هَاشِي قَبْضِي (أَدْخَلَ عَلَيَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.)

2. هَيْشَةٌ + He roused, excited, or provoked, him; and it, namely the heart. (IB.)

5: see 7: — and see also 1.

7. انْهَاشٌ It [a bone] broke, or became broken, (JK, K,) after having been set; (JK;) and هَاشٌ signifies the same. (K.)

8: see 1.

هَيْشٌ + Any pain following upon pain. (S, TA.) See also هَيْشَةٌ. — + Softness. (TA.)

هَيْشَةٌ, (Lth, K,) or هَيْشٌ, (JK,) + A disease after a disease: a return of anxiety, or disquietude of mind; and of grief. (Lth, JK, K.) — هَيْشَةٌ بِهِ + He has a purging and vomiting together; [i.e. the cholera: used in this sense in the present day:] (S, K:) or a discharge of the belly alone. (TA.) You say also, أَصَابَتْ فَلَانًا هَيْشَةٌ, meaning + A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten. (TA.) — هَيْشَةٌ الْكَرَى + In him is the languor produced by drowsiness. (A, TA.)

هَيْشٌ A bone broken after having become set; (S, A, K;) as also هَيْشٌ (S) and هَيْشٌ (S, A.)

هَيْشٌ : see هَيْشٌ.

هَيْشٌ [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to ISh, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.)

هبط

مَا زَالَ فِي هَيْطٌ, inf. n. هَيْطٌ; and مَا زَالَ يَهَيْطُ 1. هَيْطٌ وَمَيْطٌ; He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise. (K.) IKtt says, that يَهَيْطُ has no pret. (TA.) [See also 3.]

3. هَيْطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb مَا زَالَ فِي هَيْطٌ is obsolete. (L.) You say, مَا زَالَ فِي هَيْطٌ وَمَيْطٌ He ceased not to be in a state of approaching, or drawing near, and retiring to a distance: (K:) or هَيْطٌ signifies the act of advancing: (Lh:) or هَيْطٌ and مَيْطٌ respectively signify the most vehement driving in coming to water, and the most vehement driving in returning from water; and the meaning is, going and coming: (Aboo-Talib:) or both signify the being in a state of commotion, tumult, or disturbance; as some say, arising from their saying "No, by God," and "Yes, by God:" (TA:) [it is also said that] مَيْطَةٌ [which is likewise an inf. n. of مَاطٌ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هَيْطٌ; for it is immediately added,] one says, وَقَعَ الْقَوْمُ فِي هَيْطٍ وَمَيْطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) هَيْطٌ مَيْطٌ is also said to signify Between them two is low, faint, or gentle, speaking. (TA.) [See هَيْطٌ.] — Accord. to IAqr, هَيْطٌ signifies He esteemed him weak. (TA.)

6. تَهَاطَوْا They came together, or coalesced, and arranged, or adjusted, their affairs; (Fr, S, K;) contr. of تَهَاطَوْا. (Fr, S.)

هَاطٌ and مَاطٌ are explained by IAqr as signifying Going and coming. (TA.)

[See &c.]

See Supplement.]



The twenty-seventh letter of the alphabet; called **وَاو**: it is one of the class termed **شَفِيَّة** [or labials], and is a letter of augmentation. — For the uses of **و** as a particle see Supplement; for **و** in the sense of **بَل** see a verse in art. **قَصَد**; and giving fulness of sound to **ز**, see **نَظَر**; and used **لِلتَّذَكُّرِ**, see **الف التَّعَايِي** in art. 1, and see **الف** **و** in the sense of **ب**, see a verse in art. **عَبِل**. — As a numeral it denotes *Six*.

وَاو

R. Q. 1. **وَاوَا**, inf. n. **وَاوَاة**, *He (a dog) barked.* (A.) — Also inf. n. **وَاوَاة** ([respecting the form of which see **عَاطَا**] in the CK and a MS. copy, **وَاوَا**, *He (a jackal, ابْنُ آوِي,) cried, or barked.* (K.) — [See also **وَعَوَع**.]

وَاب

1. **وَاب**, aor. **يَبْتُ**, inf. n. **وَابَةٌ** [app. a mistake for **وَاب** and **إِبَة**], *It (a hoof) was contracted in its edges, or in its fore edges.* (Az.) See **وَاب**. — **إِبَة** and **وَاب** (S) and **وَاب** (S, K) inf. n. **يَبْتُ**, aor. **يَبْتُ**, (S, K) *He contracted himself, or drew himself together, or shrank; and was ashamed.* (S, K.) — **وَاب** (TA) and **وَاب** (S, K) *He was ashamed, of a thing.* (TA.) — **وَاب**, aor. **يَبْتُ**, inf. n. **وَابَةٌ** [app. meaning *He was disdainful*]. (TA.) — **وَاب**, aor. **يَبْتُ**, [see **وَاب**]: *He was angry.* (K.)

4. **وَابَةٌ** *He did to him an action of which one should be ashamed:* (S, K:) or *he made him angry:* [mentioned twice in the K: once as though there were no difference of opinion respecting it;] or *he turned him, or drove him, back with ignominy, from his affair, or from the object of his want:* (so in the copies of the K; but in an old copy, relied upon as correct, of the *Tahkik* of A. F. H., from his companion, **وَابَةٌ** (TA:) as also **وَابَةٌ** (K:) meaning *he turned him, or drove him, back with ignominy:*

(TA:) or **وَابَةٌ** also signifies *he turned him, or drove him, back from his affair, or from the object of his want.* (S.)

8. **وَاب**: see 1 and 4.

وَاب, as an epithet applied to a solid hoof, *Strong, contracted in the edges, or in the fore edges, and light:* (K:) or simply *strong:* (L, art. **وَاب**): or *round like a cup (such as is called **قُفْب**); cup-shaped:* (S, K:) and that takes [app. meaning *occupies*] much of the ground: [(see also **وَاب**): accord. to Freytag, *hollowed within, so that it takes up (tollat) much earth:*] (K:) or *i. q.* **وَاب** (Az, as cited in the TA:) [but this I incline to think a mistake for **وَاب** *light:*] or of *excellent size:* (K:) or of *moderate size; not wide, nor contracted.* (T.) — **وَاب** *Having hoofs contracted in the edges, or in the fore edges.* (Az.) See also **وَاب** above. —

وَاب A large, or big, and wide, arrow: (K:) [but I think that, for **وَاب** in the K, we should read **وَاب**; and that **وَاب** is therefore an epithet applied to a cup, such as is called **قُفْب**: as Golius and Freytag have understood it; and not to a **قُفْب**: see what follows]. **وَاب** *A large, or big, and wide, vessel: a wide vessel:* pl. **وَابَات**. **وَاب** *A large, or big, deep, and wide, [cup].* (TA.) — **وَاب** *A wide, or ample, cooking-pot.* (TA.) — See also **وَاب**. — **وَاب** *A great camel:* (S, K:) accord. to some. (S.) — **وَاب** *A short and broad she-camel, or woman.* (TA.) — **وَاب** *A female of middling make, between good and bad, or handsome and ugly.* (TA.) — **وَاب** *A small hollow, or cavity, in a rock, that retains water.* (S, K.) — **وَاب** *A wide and deep well:* (K:) or *a deep well.* (L, K.)

وَاب *Wide, or ample:* syn. **وَاب**. (TA.) — **وَاب** *A deep cooking-pot.* (T, K.)

وَاب (S, K) in which the **ا** is a substitute for the [incipient radical] **و**, (S.) and **وَاب** (S, K),

in which the **ا** is originally **و**, (S,) and **وَاب**, (K,) *A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy:* (S, K:) *shame; (K:) and a contracting of one's self, or shrugging:* (TA:) *a vice; fault; or the like.* (Abou-'Amr Esh-Sheybānee.) —

Ex. **وَاب** *Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like.* (S.) — Dhu-r-Rummeleh says,

• إِذَا الْمَرْثَى شَبَّ لَهُ بَنَاتُ
• فَصَبَنَ بِرَأْسِهِ إِبَةً وَعَارَا

[When the Marace has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — **وَاب** *Food of which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert.* (S.)

وَاب and **وَاب**: see **وَاب**.

وَاب *Foul, or disgraceful, qualities, or dispositions.* (S, K.)

وَاد

1. **وَاد**, aor. **يَدُ**, (inf. n. **وَاد**, S, L, &c.) *He buried his daughter alive* (S, L, Msh, K) *in the grave, (S, L,) and put a load of earth upon her.* (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) — **وَاد** *a term used in a trad. as meaning *Extractio penis tempore concubitus, ne conciperet femina*: as also *الْوَادُ الْخَفِيُّ* because this act resembles that of burying a child alive, and is done with the same motive.* (L.)

8. **تَوَادَّتْ عَلَيْهِ الْأَرْضُ** *The earth, or the land, hid, or concealed him, and [as it were] removed him*: (T, :) formed by transposition from **تَوَدَّتْ**, [q.v. in art. وُدَّ]. (T.) See 8.

8. **تَوَادَّ** (originally **أَوَادَّ**, §,) and **تَوَادَّ** *He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness*: (T, §, M, A, L, Məb, K:) from **تَوَدَّ** [q.v.]: (§:) or from **وَادَّ**: or, as some say, formed by transposition, and from **تَوَدَّتْ** **لِى قِيَامَهَا**, meaning "she (a woman) bent in her rising, by reason of her heaviness." (T, L.) Ex. **تَوَادَّ فِيهِ**, and **تَوَادَّ فِي أَمْرِهِ**, *He acted with moderation, gentleness, &c., in his affair*: (§, * A, L, * Məb:) and **تَوَادَّ فِي مَشْيِهِ**, *in his walk, or pace, or gait*. (§, L.)

وَادَّ and **وَدَّ** *A sound, or noise*: (K:) absolutely: (TA:) or *a loud sound or noise*: (§, L, K:) as that of a wall falling, and the like. (L.) — *The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels*. (L.) — Also the former, (L,) or both, (K.) *The braying (هدير) of a camel*. (L, K.)

وَدَّ and **وَدَّ** (L, K) and **وَدَّ** (S, L, K,) and, by abbreviation, **وَدَّ**, (Abu-l-'Abbās, T,) *A daughter buried alive*. (§, L, K.) — **وَدَّ** *the daughter*: see **الْوَدَّ الْخَفِيُّ**, voce **وَادَّ**. (L.) — See **تَوَدَّ**. — See also **تَوَدَّ**.

وَادَّ *A man burying, or who buries, his daughter, or daughters alive*. (L.)

تَوَدَّ: see **تَوَدَّ**.

تَوَدَّ (T, §, M, L, Məb, K) and **تَوَدَّ** (M, L, K) and **تَوَدَّ**, without , [i.e., **تَوَدَّ** or **تَوَدَّ**,] (TA,) and **تَوَدَّ** (M, L, K) and **تَوَدَّ** (K:) the first originally **وَدَّ**; like as **تَوَدَّ** is originally **وَدَّ**; (T, L;) *Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness; and gravity; staidness; sedateness; calmness*: syn. **رَوَانَةٌ**, (T, M, L, K,) and **رَوَانَةٌ**, (T, L,) and **رَوَانَةٌ**, (M, L, K,) and **رَوَانَةٌ**. (Məb.) Ex. **فَعَلَهُ فِي تَوَدَّ** *He did it in a moderate manner; with gentleness; &c.* (A.) And **مَشَى عَلَى تَوَدَّ** (S, Məb) [*He walked moderately; gently; &c.*] *calmly; or quietly*. (Məb.) **مَشَى مَشْيًا وَكَبَدًا** [*He walked moderately; gently; &c.*]; (§:) *calmly, or quietly*. (Məb.)

وَادَّ and **وَدَّ**: see **وَدَّ** and **وَدَّ**.

وَادَّ *Calamities*: (IAqr, T, K:) formed by transposition from **وَادَّ**. (IAqr, T.) See art. **وَادَّ**.

وَادَّ: see **وَادَّ**.

&c., See Supplement.]

وَبَّ

1. **وَبَّ** (originally **أَبَّ**, the **ا** being changed into **و**, Az,) inf. n. **وَبَّ**; and **وَبَّ**, inf. n. **وَبَّ**; *He prepared to charge, or make an assault, in battle*. (K.) See art. **أَبَّ**.

R. Q. 1. **وَبَّ**: see 1.

وَبَّ

1. **وَبَّ** (S, K,) aor. **وَبَّ**, (K, TA,) or **وَبَّ**, (CK,) and **وَبَّ**, (accord. to the K: in the (S) and L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is **وَبَّ**, with kesr to the **ت**, [contr. to analogy,] TA,) inf. n. **وَبَّ**; (K:) or **وَبَّ**; and **وَبَّ**, aor. **وَبَّ**, (Moo'ab and Jāmi') and **وَبَّ**, inf. n. **وَبَّ** and **وَبَّ**, (K, the **و** being changed into **ا** in the latter two); and with **و** without , [i.e., **وَبَّ**]; (Moo'ab and Jāmi') and **وَبَّ**, (S, K,) like **وَبَّ**, [i.e., pass. in form, but neut. in signification,] (K,) aor. **وَبَّ**, (L and other lexicons,) in which, the **و** being changed into **ي**, the vowel of the first letter necessarily becomes kesr, (TA,) or **وَبَّ**, (S,) inf. n. **وَبَّ**; (K, TA: in the CK,) or **وَبَّ**; (§, L, &c.) and **وَبَّ**, (S, K,) inf. n. **وَبَّ**; (TA:) *The land was, or became, afflicted with* **وَبَّ**: (K:) or, *much afflicted with disease*. (§) — **وَبَّ**, aor. **وَبَّ**; (K; contr. to rule, which requires that the aor. should be **وَبَّ**; MF;) and **وَبَّ**; *He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them*; syn. **عَبَّ**. (K.) — **وَبَّ**; (S, K: Ibn-El-Mukarram says, I think that Th has mentioned **وَبَّ**, without tash-deed; but I am not confident of it; TA;) and **وَبَّ**, inf. n. **وَبَّ**; (§, K;) dial. vars. of **وَبَّ** and **وَبَّ**; (§:) *He made a sign to him*: (S, K:) or **وَبَّ** signifies *he made a sign to him with his fingers, forwards, that he should approach*; and **وَبَّ** "he made a sign to him with his fingers, backwards, that he should retire, or remain behind." So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, **وَبَّ** and **وَبَّ** are dial. syns. of **وَبَّ** and **وَبَّ**; *he made a sign to him*: or, accord. to some, **وَبَّ** signifies "he made a sign with his hand to him, (i.e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him;" [in doing which, the palm of the hand is held towards the person

beckoned;] and **وَبَّ** *he made a sign to him*; (i.e., to a person behind him,) *opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind*; [in doing which, the palm of his hand is towards himself]. El-Ferendak says,

* **تَرَى النَّاسَ إِنْ سَرْنَا يَسِيرُونَ خَلْفَنَا**
* **وَإِنْ نَحْنُ وَبَّانَا إِلَى النَّاسِ وَقَفُوا**

[If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another]. **وَبَّانَا** is also read in this verse for **وَبَّانَا**. Ibn-Buzruj says, that **وَبَّانَا** signifies "he made a sign with the eyebrows, and the eyes;" and **وَبَّانَا**, *he made a sign with the hands, and a garment, and the head*. (TA.) — **وَبَّانَا**, aor. **وَبَّانَا**, *She (a camel) yearned towards it* [i.e., towards her young one]; or *uttered to it the cry produced by yearning*: syn. **حَنَّتْ**. (K.)

2: see 1.

4. **وَبَّانَا** *It became unwholesome*: syn. **وَبَّانَا**. (TA.) — See 1. — **وَبَّانَا** *He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion*. (K, TA.) — **وَبَّانَا**, like **وَبَّانَا**, *Water that does not fail, or stop*. The like is said of pasture. (TA.)

5: see 10.

10. **وَبَّانَا** (S, K,) and **وَبَّانَا** (TA) *He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome*: (K, TA:) [see **وَبَّانَا**]: or, *much afflicted with disease*. (§)

وَبَّانَا and **وَبَّانَا**, (S, K,) and also without , [وَبَّانَا] (TA,) *Plague, or pestilence*; syn. **طَاعُون**: (K:) or *a common, or general, [or an epidemic,] disease*: (§:) or *any such disease*: (K:) or *a quickness, and commonness, of death among men*. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcasses, such as are the result of bloody battles. Accord. to the pakeem Dā-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nushah necessarily implies that the طَاعُون is one of the different kinds of **وَبَّانَا**; as the physicians hold to be the case; but the opinion which the

critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the **وَبَرٌ** being an unwholesomeness in the air, in consequence of which diseases become common among men; and the **طَاعُونٌ** being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. **أَنَّهُ وَخَزَ أَعْدَائِكُم مِّنَ الْجِنِّ** [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of **وَبَرٌ** is **أَوْبَرَةٌ**; and of **طَاعُونٌ**, **أَوْبَرَةٌ** (S, K, TA) or **أَوْبَرَةٌ**. (CK.)

وَبَرٌ The state of a land being afflicted with **وَبَرٌ**. (K.)

مُوبِئَةٌ and **وَبَرَةٌ** (S, K,) and **وَبَرَةٌ** (S, L,) and **مُوبِئَةٌ** (S, K,) a land much, or often, afflicted with **وَبَرٌ**: (K:) or, much afflicted with disease. (S.)

وَبَرٌ: see **وَبَرٌ**.

وَبَرٌ Sick; unwell: (IAqr:) See **وَبَرَةٌ**.
— **وَبَرٌ** Unwholesome water. (TA.)

وَبَرٌ Engendering **وَبَرٌ**. (TA.) — **وَبَرٌ** **أَنْفَعُ مِنْ عَذْبٍ مَّوْبٍ** A draught of brackish water is more profitable than sweet water that engenders **وَبَرٌ**. (A trad.) Here the **و** is omitted in the last word to assimilate it to **شَرُوبٌ**. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — See **وَبَرَةٌ**. — **وَبَرٌ** **أَرْضٌ وَبَرَةٌ** Water that is little in quantity; and failing, or stopping. (K.)

وَبَرٌ: see **وَبَرَةٌ**.

وَبَرٌ

1. **وَبَرٌ** (inf. n. **وَبَرٌ**, L,) **وَبَرَتْ بِالْمَكَانِ** He remained, stayed, abode, or dwelt, in the place. (K.)

وَبَرٌ

2. **وَبَرٌ** (inf. n. **وَبَرٌ**, L,) **وَبَرَهُ** He reproved him, or lamed him, (L, Mgh, K,) **لِأَسْوَأِ فِعْلِهِ** for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Farábee, Mgh.) **وَبَرَهُ** is a dial. form of the same: (IAqr:) or its hemzeh is a substitute for the **و**. (ISd.)

وَبَرَةٌ A burning reproof: (L:) as also **وَبَرَةٌ**; (IAqr:) in which the **ب** is changed into **م** because of the nearness of their places of utterance. (AM.)

وَبَرٌ

وَبَرٌ (inf. n. **وَبَرٌ**, TA.) **وَبَرٌ** (K.)

(S, M, L, K,) **وَبَرٌ** (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say **وَبَرَتْ حَالُهُ**. (M, L.) See also **وَبَرٌ** below. — **وَبَرٌ** (S, M, L,) aor. **وَبَرٌ**, (K,) inf. n. **وَبَرٌ**, (M, L, K,) **وَبَرٌ** He was angry with him: (S, M, L, K:) like **وَبَرٌ**. (S, L.) — **وَبَرٌ**, aor. **وَبَرٌ**, inf. n. **وَبَرٌ**, **وَبَرٌ** [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like **وَبَرٌ**. (M, L.) — **وَبَرٌ**, aor. **وَبَرٌ**, inf. n. **وَبَرٌ**, **وَبَرٌ** (a garment) became old and worn-out. (M, L, K.)

وَبَرٌ: see **وَبَرٌ**.

وَبَرٌ Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence: (M;) poverty, adversity: (T, L;) largeness of family, and littleness of property: (K:) pl. **أَوْبَرَةٌ**. See 1. — **وَبَرٌ**, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes **أَوْبَرٌ** is used as its pl.: (S, L, K:) as though it were imagined to be a proper epithet: (S, L:) or this is for **أَوْبَرٌ**: (M, L:) also **مُسْتَوْبَرٌ** signifies the same [applied to a single person]: (S, L, K:) and **وَبَرٌ**, (TA,) or **وَبَرٌ**, (L,) a poor man: pl. **أَوْبَرٌ**. (L, TA.) — **وَبَرٌ** A vice, fault, or defect. (M, L, K.)
وَبَرٌ: see **مُسْتَوْبَرٌ**.

وَبَرٌ

1. **وَبَرٌ** (S, Mgh,) aor. **وَبَرٌ**, inf. n. **وَبَرٌ**, (Mgh,) **وَبَرٌ** (a camel) had much **وَبَرٌ** [i. e. fur, or soft hair]. (S, Mgh.)

وَبَرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with **ة**: (S, Mgh;) or a masc. n., of which the fem. is with **ة**, (Lth, T, M, Mgh, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax *Syriacus*; believed to be the animal called in Hebr. **וְבַר**;] a certain small beast, (Lth, T, S, Mgh, Mgh, K,) like the cat, (Mgh, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Mgh,) or of a hue between dust-colour and white, (**طَحْلَانِي**, this epithet being applied to **وَبَرٌ**, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (**كَحْلَانِي**, Mgh,) having no tail, (S, Mgh,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-kind, (Mgh,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined

in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of **إِحْرَامٌ** kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. "Shaphan" of Dr. Kitto's "Cyclopædia of Biblical Literature:"] pl. **وَبَرٌ** (S, M, Mgh, K) and **وَبَرَةٌ** (M, K) and **وَبَرَةٌ** (M, TA,) with hemzeh in the place of the **و**. (TA.) One says, **فُلَانٌ أَسَحَّ مِنْ مَثَرِ الْوَبَرِ** [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAqr, T.) And **فُلَانٌ أَذْمُرُ مِنَ الْوَبَرَةِ** [Such a one is more dispraised than the webrs]. (Fr, T.) — **وَبَرٌ** One of the days called **الْعُجُورُ** (S, M, K,) which are seven, falling at the end of winter: or it is called **وَبَرٌ**, without the article: for the Arabs say, **سِنَّوٌ وَصَبْرٌ وَأَخِيْبُهُمَا وَبَرٌ** [Sinnu and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.)

وَبَرٌ The **صُوفُ**, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K:) and in like manner, that of the **سَمُورٌ** [or sable], and of the fox, and of the **فَتْلَدٌ** [or marten]: (T:) or it is to the camel like wool (**صُوفٌ**) to the sheep; and so to the hare or rabbit, and the like: (Mgh:) originally an inf. n.: (Mgh:) n. un. with **ة**: (S:) pl. **أَوْبَرٌ**. (M, Mgh, K.) — **أَهْلُ الْوَبَرِ** † The people of the deserts; [or rather the people of the tents;] because they make their tents of the **وَبَرِ** of camels [as well as of goat's hair, which is not included in the term **وَبَرٌ**, but is called **شَعَرٌ**]: opposed to **أَهْلُ الْمَدَنِ** the people of the cities and of the towns and villages. (TA.) See also **مَدَرُ الشَّيْءِ**. — **أَخَذَ الشَّيْءَ بِوَبَرِهِ** † He took the thing altogether; he took the whole of the thing: as also **بِزَوْبَرِهِ**. (A.)

وَبَرٌ A camel having much **وَبَرٌ** [i. e. fur, or soft hair]; (S, M, A, Mgh, K;) and in like manner, a hare or rabbit, and the like; (K;) as also **أَوْبَرٌ**: (S, M, A, K:) fem. of the former, **وَبَرَةٌ**; (M, A, Mgh, K;) and of the latter, **وَبَرَةٌ**. (M, A, K.)

وَبَرٌ **بَنَاتُ أَوْبَرٍ** — **وَبَرٌ**: see **وَبَرٌ**. (Aq, A'Obeyd, AHn, T, S, M, K,) and **بَنَاتُ الْأَوْبَرِ**, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of **كُمَاةٌ** [or truffles], downy, (AZ, Aq, A'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the **كُمَاةُ**, and in the T, S, M, **مُزَغَبَةٌ**, but in art. **زَغَبٌ** in the TA it seems to be indicated that it is probably **مُزَغَبَةٌ**,]) small, and of the colour of earth: (AZ, S, K:) or,

(TA:) *He knocked with a mallet, (Mgh,) and fixed, or made firm or fast, a wooden pin, peg, or stake, (S, M, A, L, Mgh, K,) in the ground or in a wall. (Mgh.)* — وَتَدَ (M, L, K,) [aor. وَتَدُ, inf. n. وَتَدُ and تَدَةُ; (M, L;) and وَتَدُ; (M, L, K;) *It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.)* — وَتَدَ اللَّهُ الْأَرْضَ بِالْجِبَالِ, and وَتَدَهَا, [God made the earth firm, or fast by means of the mountains. (A.)] — وَتَدَ رَجُلُهُ فِي الْأَرْضِ — *He fixed his foot firmly upon the ground. (L.)* — وَتَدَ فِي بَيْتِهِ — *He remained fixed in his house. (L.)* — وَتَدَ (It (growing corn) put forth its stalks, and became firm and strong. (L.) — وَتَدَ (S, L,) inf. n. تَوْتَدُ, (K,) † *Libidine venerec exarsit vir: (S, L:) crevit penom. (K.)* — *It was said to an Arab of the desert, What is نَطْشَانُ? and he answered, يُوتَدُ الْعُطْشَانُ, [It corroborates the word عَطْشَانُ: or, as some relate it, شَيْءٌ تَدُّ بِهِ كَلَامَنَا [A thing, meaning a word, by which we corroborate our speech]. (A.)*

2 and 4: see 1.

وَتَدَ and وَتَدَ and وَتَدَ: see وَتَدَ.

وَتَدَ (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Mgh,) and وَتَدَ (S, M, Mgh, K,) and وَتَدَ (L, K,) and وَتَدَ (S, M, Mgh,) of the dial. of Nejd, (Mgh,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, M, Mgh,) and وَتَدَ (L, art. ر. د.) *A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أُوتَادُ. (S, M, L, K.) [You say,] أَذَلُّ مِنْ وَتَدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.)* — وَتَدَ وَتَدَ, an expression like شَغَلَ شَاغِلٌ (Aq, S,) the latter word a corroborative; (K;) or *A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.)* — أُوتَادُ الْأَرْضِ † [lit. *The pegs, or stakes, of the earth; i. e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.)* — أُوتَادُ الْبِلَادِ † *The chiefs of the towns, provinces, or countries. (L, K.)* — أُوتَادُ الْفَرَسِ † *The teeth. (L, K, TA.)* — وَتَدَ, of a sandal, † *The part that projects from the ear [or loop]. (L.)* — وَتَدَ † [A peg of a verse, q. v.:] *a portion, or division, of a foot of a verse, consisting of three letters: (L, K:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عَلَن; which kind is called وَتَدَ مَقْرُونٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَآتٍ in*

وَتَدَ مَقْرُونٌ; which kind is called وَتَدَ مَقْرُونٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أُوتَادُ. وَتَدَ does not take place in the اوتاد, because the foot depends upon them; but it does in the اَسْبَابُ. (L.) — وَتَدَ (A, L, K,) and وَتَدَةُ (L) of the ear, † [The tragus:] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتَدَانِ of the two ears are the two parts in the interior thereof resembling a وَتَدَ, also called the عَيْرَانِ. (S.)

وَتَدَ: see وَتَدَ.

وَتَدَ † *A man standing fixed, or firm, or motionless. (A, L.)* — † *An erect horn. (A.)* — *Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.)*

مَوْتَدُ *A wooden pin, peg, or stake, fixed, or made firm or fast. (L.)*

مِيتَدَ (S, L, K,) and مِيتَدَ (L, K,) *A mallet (M, K,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall]. (S, L, K.)*

وتر

1. وَتَرَهُ, aor. يَتَرُهُ, inf. n. وَتَرُ; (Mgh;) and وَتَرَهُ (S, Mgh, K;) *He made it, (a number, Mgh,) sole; or one, and no more: syn. أَفْرَدَهُ, (S, K,) or أَفْرَدَهُ. (Mgh.)* It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Mgh.] (TA.) — [And *He made it to be an odd number.*] You say, وَتَرُ الْقَوْمَ (M, K,) aor. -, inf. n. وَتَرُ; (M;) and وَتَرَهُ (M, K;) *He made the people, they being an even number, to be an odd number. (M, K, TA.)* أَتَاهُ الْقَوْمُ وَتَرًا فَتَفَعَّلَهُمْ وَكَانُوا شَعًا [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرُ الصَّلَاةَ (Mgh, K,) and وَتَرَهَا (K,) and وَتَرَهَا (T, S, Mgh, K,) and وَتَرَهَا (Lh, M,) *He made the prayer to be such as is termed وَتَرُ [i. e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'as, and particularly called صَلَاةُ الْوَيْلِ; (S, Mgh, K;) he performed prayers of double rek'as, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and وَتَرَهُ, alone, signifies he performed the prayer called الْوَيْلُ [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'as,] two and two together, and then a single rek'ah at the end. (TA.)* It

is said in a trad. وَتَرُ الْوَيْلُ فَأَوْتَرُوا [Verily God is one only: *He loveth the odd number: therefore perform ye the prayer of an odd number of rek'as, O people of the Kur-an.* (T.) And in another trad., إِذَا أَنْتَجِمْتَ فَأَوْتَرُ When thou employest stones in the purification termed اسْتِنْجَاءَ, use an odd number; (TA:) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.) — وَتَرَهُ (T, S, A, Mgh,) aor. يَتَرُهُ, inf. n. وَتَرُ (S,) and وَتَرَهُ (T, S,) *He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.)* It is also doubly trans.: you say, وَتَرُ فُلَانًا فُلَانًا أَهْلَهُ *Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ (T, M, K,) † he committed a crime against him by taking away his property: (T:) or † he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ. (T, M, K;) and وَتَرَهُ حَقَّهُ (S, A, Mgh, Mgh,) aor. as above, (Mgh,) † *he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نَقَصَهُ. (S, Mgh, Mgh.)* It is said in a trad., مَنْ فَاتَنَهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وَتَرُ أَهْلَهُ وَمَالَهُ (T, M, Mgh, TA) *By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived of his family and his property, (T, M, Mgh, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Mgh:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ وَمَالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللَّهَ فِيهِ كَانَ عَلَيْهِ تَرَةً † *He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.)* And it is said in the Kur, [xlvi. 37.] وَلَنْ يَتَرَكُمُ اللَّهُ أَغْنَاءَ كُفْرًا † *And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like***

as you say *وَحَلَّتْ الْبَيْتَ*, meaning *دَخَلَتْ فِي الْبَيْتِ*. (S.) — [Also,] *وَتَرَهُ*, (M, K,) aor. *يَتَرُهُ*. (K,) inf. n. *وَتَرٌ* (M, K) and *وَتَرٌ* (TA) and *تَرَةٌ*, (M, K,) *He executed blood-revenge upon him: or did so wrongfully*: (M, * K, * TK:) expl. by *أَذْرَكَهُ*. (TK.) — *He overtook him* (*أَذْرَكَهُ*) with some displeasing, or abominable, or evil, action. (M, K.) — *He frightened him; terrified him*. (Fr, K.) — *وَتَرُ الْقَوْسِ*: see 2, in two places.

2. *وتر الصلاة*: see 1, near the beginning. — *وتر القوس* *He fastened, bound, firmly, or braced, the string of the bow*; expl. by *شَدَّ وَتَرَهَا*; (Lh, M, K;) as also *وَتَرَهَا*; (Lh, M, Mgh, K;) both these signify the same; (S, in which the meaning is not explained;) and *وَتَرَهَا*, (M, TA,) inf. n. *وَتَرٌ*: (TA:) or *وَتَرَهَا* signifies *he put to it a string*: (M, K;) and *وَتَرَهَا*, (M, K,) aor. *يَتَرَهَا*, (K,) inf. n. *تَرَةٌ*, (TA,) *he attached to it its string*: (M, K;) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb *إِنْ بَاقِيَ بَعْدَ تَوَتِيرِ لَا تُعْجِلْ* [*Twanging the bow without bracing the string*]: (S:) or *لَا تُعْجِلْ* *لا تَعْجَلْ* [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. *نبض*. And see 2 in arts. *جنب* and *جنب*.]

3. *واتر بمن أخباره*, (A, and so in some copies of the K,) or *أَوْتَرَهُ*, (M, and so in some copies of the K,) and *بين كتبه*, (M,) and *واتر أخباره*, (M, K; in the latter of which *وَاتَرَهُ* is put by mistake for *وَاتَرَهَا*, as is observed in the TA,) and *كُتِبَتْ*, (M, A, K,) inf. n. *مُواترة* (S, M, K,) and *وَتَارَ*, (M, K,) *He made his tidings, or narrations, and his writings, or letters, to follow one another*: (M, A, K;) or *with some intervals between them*; for *مواترة* between things is only when there is some interval between them; otherwise it is *واتر الكتب* and *مُواترة*: (S, K;) or *واتر الكتب* signifies *he made the writings, or letters, to follow one another nearly, one by one, without ceasing*: (S:) or *he made them to follow one another with a small interval between every two*: (T:) and *واتر الخبر* *he made the tidings, or narration, to follow one part after another*: or, accord. to Az, *with a small space between every two portions thereof*: from *وَتَرٌ* in the sense of *قَوْدٌ*. (T.) You say also *واتر بمن مبره* *He made their supplies of wheat to come to them without stopping; time after time*. (TA, from a trad.) And it is said in a trad., *لا بأس أن يواتر قضاء رمضان* *There will be no harm in his performing the fast of Ramadan at intervals, fasting one day and breaking fast one day*: (TA:) *مُواترة الصوم* is the *fasting one day and breaking fast one day, or two; per-*

forming it separately: it does not mean *المُواترة*, because it is from *الوتر*, (S, K, TA,) i. e., *القود*. (TA.)

4: see 1, in seven places, first part. — *واتر بمن أخباره*: see 3. — *واتره* *He made him to attain, or obtain, his blood-revenge*. (Az, TA; and L in art. *تار*.) See an ex., voce *تار*. — *واتر القوس*: see 2, in two places.

5. *توتر* † *It* (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for *العنق* in the K is a mistake for *العرق*, TA) *became tense*, (M, K, TA,) *like a bow-string*. (M, TA.)

6. *تواتر* *It was consecutive: or was so with intervals*: (M, A, K;) or *was so with separation, or interruption*. (Mgh.) You say, *تواترت الإبل*, and *القطا*, and so of any other things, *The camels, and the birds of the kind called القطا, &c., came one near after another, not in a rank*. (Lh, M.) And *تواترت الخيل* *The horses came following one another*. (Mgh.) And *تواترت الكتب* *The writings, or letters, came one near after another, separately*. (S.)

وتر: see *وتر*, throughout.

وتر and *وتر*, (T, S, M, A, Mgh, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Mgh,) and of the people of El-'Aliyeh, (ISK, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Aliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijaz, (Lh, S, M,) *Single; sole; only; one, and no more*: syn. *قود*: (T, S, M, A, Mgh, K;) or *ما لم يشفع من العدد*: (M, A, K; except that in the K, instead of *يشفع*, we find *يشفع*;) or *contr. of شفع*: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] *شفع* and *وتر*, whether many or few. (T.) — *وترا وترا* [*Singly; separately; one by one*]. (S, K.) [See *شفع*.] *الوتر*, one of the names of God, *The Single; the Sole; the One; He who has no equal, or like; the Unequaled*; syn. *الفرد* and *الفرد*. (TA.) — *صلاة الوتر*, and *الوتر* alone: see 1, first part: it was sometimes said by Mohammad to be *a single رخصة*. (T.) — In the words of the Kur, [lxxxix. 2,] *وَالشَّفْعَ* and *وَالْوَتْرَ* by the former is meant all creatures which are created in pairs; and by the latter, *God*: (T:) or [by the former, *Adam and his wife*; and] by the latter, *Adam, who was made a pair with his wife*: (IAb, T:) or by the former, *the day of the sacrifice*; (T;) and by the latter, *the day of 'Arafah*. (T, K.) (See more voce *شفع*.) — Also *وتر* and *وتر*, (T, S, M, A, Mgh, K,) the former, [which is the more common,] in the dial.

of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Mgh,) and of the people of El-'Aliyeh, (T, as on the authority of Yoo,) and El-Hijaz, (S,) or the latter in the dial. of the people of El-'Aliyeh, (ISK, as on the authority of Yoo, and S,) and El-Hijaz, (Lh, M,) *Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity*: syn. *دَحَل*: (T, S, M, Mgh, K;) or *wrongful conduct therein*: as also *ترة* and *وتيرة*, in either sense: (M, K;) or *a crime which a man commits against another by slaughter or by plundering or by capture*: (TA:) pl. [of *وتر*] *وتار* and [of *ترة*] *تارات*. (A.)

وتر *The string, and the suspensory, syn. شروعة* and *معلق* [the latter signifying properly the appendage, (see *خطم القوس بالوتر*, and see *نباط*),] (M, K,) of a bow: (S, M, Mgh, K;) [and in like manner, *a chord of a lute and the like*]: pl. *وتار* (S, M, Mgh, K) and *وتار*. (Fr, Sgh, TA.) — Also pl. [or rather coll. gen. n.] of *وترة* [q. v.] in all the senses of the latter. (K.)

وترة, of the nose, *The partition between the two nostrils [consisting of the septum and subseptum narium, or the subseptum alone]*; (S, A, Mgh;) as also *وتيرة*: (S, A, Mgh, K;) or the former signifies *what is between the two nostrils*: (M:) or the *junction that is between the two nostrils*: (T:) or the *edge of the nostril*: (M, K;) accord. to Lh, (M,) *what is between the tip of the nose and the سبلة* [or *middle of the mustache*; app. meaning, the *subseptum narium*]: (M, K;) and the latter, the *partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage*; [i. e., app. the *subseptum narium*: (AZ, T:) and the former, in a horse, *what is between the tip of the nose and the upper part of the lip*: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, *وتر*. (K.) In a trad. in which it is said that the fine for destroying the *وترة* is a third of the fine for homicide, by this word is meant the *وترة* of the nose. (TA.) — *The sinew, or nerve, (عقبة) of the back* (متن). (M.)

وتيرة: see *وتيرة*, near the end.

وتيرة: see *وتر*. — *A way, course, mode, or manner of acting, or conduct, or the like*: (S, M, A, Mgh, Mgh, K;) and *nature, or disposition*: (A, Mgh:) from *تواتر*: (Th, M, A, Mgh:) or *a road keeping close to a mountain*, (K, TA,) and *pursuing a regular, uniform course*: (TA:) or *constancy, or perseverance, in a thing*, (AO, T, Mgh, TA,) or *in a work*. (TA.) You say, *ما زال على وتيرة واحدة* *He ceased not to follow, or continue in, one way, (&c.,) of acting or the like*: (T, S, M, A;) or *one disposition*. (A.) And *وتيرة واحدة* *They follow, or con-*

thus in, one way, &c. (A, Mgh, Mgh.) — Remissness, or languor, syn. *فَتْرَة* (S, M, Mgh, K,) in an affair: (M, K:) and syn *تَوَانٍ* [which signifies the same]: and faultiness; syn. *غَمِيرَة*, (M, K,) [in some copies of the latter, *غَمِيرَة*, with the unpointed ر.] You say, *مَا فِي عَمَلِهِ وَتَمَرَةٍ*, There is no remissness, or languor, in his work. (S, A, Mgh.) And *سَهْرٌ لَيْسَ فِيهِ وَتَمَرَةٌ* A journeying, or pace, in which is no remissness, or languor. (S.) — Delay. (M, K.) — Confinement; restriction; restraint. (M, K.) — I. q. *وَتْرَة*, as explained above. — A ring (S, M, K) of *عَقَب* [or *sineu*], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called *دَرْبَة* (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) — A white rose: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K:*) n. un. of *وَتِير*. (AHn, M.) — A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, K,) and small: (A:) when long, it is called *شَايْخَة*: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See *عَرَة*.

وَتْرَة: see *وَتْرَة*. The ت is substituted for the elided و. (TA.)

وَتَرَى, and *تَتَرَى*, with and without tenween, and with ت substituted for the original incipient و, (T,* S,* M, A,* Mgh,* K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Amir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the *!* [which is written *ي*] is a sign of the fem. gender, and in the latter whereof it is an *!* of quasi-coördination, (S, M,) from *وَتَر* in the sense of *فَرَدَ*, (S,) *They came following one another; one after another*; (A, Mgh;) syn. *مُتَوَاتِرِينَ*: (M, K:) or *interruptedly*. (Yoo, T.) It is said in the Kur, [xxiii. 46,] *ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتَرَى*, or *تَتَرَى*, *Then we sent our apostles one after another*: (S:) or *interruptedly; at intervals*: (Yoo, T, M:) or *making a long time to intervene between every two*. (T.)

فَرَسٌ مُؤْتَرٌ الْأَنْسَاءَ *A horse contracted in the [coits called] أَنْسَاءَ*, [pl. of *نَسَاءَ*,] as though they were braced, or made tense. (A,* TA.) See *فَرَسٌ*.

مُؤْتَرٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA.) and one who has a person belonging to him, or related to him, slain, and has not obtained

revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce *تَوَاتَر*.]

مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from *مُتَدَارِكٌ* and *مُتَابِعٌ*. (Lth, M. [But see *تَتَابَعٌ*.]) You say, *جَاءُوا مُتَوَاتِرِينَ*: explained above, voce *تَتَرَى*. (M, K.) *خَبَرٌ مُتَوَاتِرٌ* Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.)

&c. & وقع.

See Supplement.]

وئب

وئب Weakness; impotence. (L.)

وئب A weak, impotent, man. (L.)

وئب

1. *وئب*: *وئب*, aor. *وئب*, inf. n. *وئب*: (AZ;) and *وئب*, (a form disapproved by some, TA,) aor. the same, inf. n. the same and *وئب*, (K, TA,) or *وئب*; (CK and a MS. copy) and *وئب*; and *وئب*, (S, K,) like *عنى*, [i. e., pass. in form, but nout. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the authority of the Wā'ee, *وئب* and *وئب*; (TA;) [but it is not said to which form or forms of the verb these belong:] *His hand became affected by what is termed وئب*: (K.) — *وئب* (S, K) and *وئب* (K,) *He caused his hand to be affected by what is termed وئب*: (S, K.) — *اللَّهُمَّ ثَابِتْ يَدَهُ* [O God, brise his hand! &c.] is a form of curse used by the Arabs. (IAqr.) — *وئب*, or *وئب*, (i. e. a blow,) *deadened the flesh*. (K.) — *وئب* i. q. *وئب*, q. v. (A.)

4: see 1.

وئب and *وئب* A breaking of the flesh without separation of the parts, (وئب,) not reaching to the bone, (K,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAqr:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word *وئب*. (TA.) The *وئب* in *وئب* is sometimes omitted, and the word is written *وئب*, like *وئب* and *وئب*. *وئب* is condemned as vulgar. *وئب* is authorised by Aq; but *وئب* (which is said by the vulgar, S, [and is disallowed in the K,]) and *وئب* are disallowed by him. (TA.)

وئب Having a broken hand: (TA: [but see *وئب*!]) — *وئب* and *وئب*, (K,) and *وئب*, (S, K,) A hand affected by what is termed *وئب*. (K.)

وئب and *وئب*: see *وئب*.

وئب A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.)

وئب

1. *وئب*, aor. *وئب*, inf. n. *وئب* and *وئب* (the latter agreeable with analogy, TA,) and *وئب* and *وئب* (S, K) and *وئب* (K; but this is generally affirmed to be an inf. n. of *وئب*, TA;) and *وئب*, (Ibn-Málik and others) *He leaped; jumped; sprang; bounded*: (S, K:) or *he leaped down, or downwards*. (Mgh, Mgh, art. *طفر*.) — *وئب* *إلى الترف وئب* [He leaped, or jumped, upon, or over the place]. (TA.) — *وئب* *إلى الترف وئب* [He made a single leap to eminence, or nobility]. (TA.) — *وئب* *إليه* [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — *وئب*, except in the dial. of Himyer, signifies *The act of rising, or standing up*. (TA.) — It is also much used by the vulgar as signifying *The act of hastening to a thing*; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) — *وئب*, [aor. *وئب*,] inf. n. *وئب*, in the dial. of Himyer signifies *He sat; sat down*. (K, TA, from a trad.) *وئب* in that dial. signifies *Sit; sit down*. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him *وئب*, meaning *اجلس*, *Sit*; but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient:" then he leaped from the mountain, and perished. So the king said, "What ailed him?" And they explained to him his case, and his mistake respecting the word: upon which he said *وئب* *عربيت من* i. e., ["Arabic is not current with us:"] (for, probably, in the time of this king, the term *عربيت* was only applied to the general language of Arabia:) "whoso entereth Dhafári, let him learn [or, rather, speak, as MF says,] the Himyeree language." (Ms., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of Aq.] By the king's saying *وئب* was meant *العربية*: the *وئب* is pronounced *وئب* in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said *وئب* *عربيت* *عربيت* ["Arabic like

your Arabic is not current with us:"] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.)

2. **وتبه**, inf. n. **توتب**, *He seated him upon a cushion*: (S, K:) asserted to be of the dial. of Himyer. (MF.) — **وتبه وسادة**, (S, K,) in some copies of the K **وتبه**, (TA,) *He threw to him a cushion* (S, L, K) *that he might sit upon it*: (S:) [app. in the dial. of Himyer]. — **وتبته وثابا** *I spread for him a bed, or the like*. (TA.)

3. **واتبه** *He leaped, or sprang, upon him, or at him; he assaulted or assailed him*: syn. **ساوره** (S, K) and **ثاوره**. (K, art. ثور) and **صاوره**. (K, art. صول) — [Also, perhaps, *He contended with him in leaping, jumping, springing, or bounding*.] — [**واتبه** is also mentioned in the TA as having a signification not explained in the K: app., *He contended with him in hastening to a thing*.]

4. **اوته** *He made him to leap, jump, spring, or bound*. (S, Mgh.) — **اوته الموضع** [*He made him to leap, or jump, upon, or over, the place*]. (TA.)

5. **توتب فلان في ضيعة لي** *Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly*. (S, K.) — **توتب في** *He took possession of his land with injustice towards his brother*. (A.) — **توتب على منزله** *He took possession unjustly of the place occupied by him*. (A.)

6. **كذا** *They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]*. (S, art. كلب.) — **التكالب** is syn. with **التواتب**. (S, K, art. كلب.)

وتبة *A single leap, jump, spring, a bound*: (TA:) or *a leap down, or downwards*. (Mgh, Mgh, art. طهر.)

تبه *An assembly; a company; a troop; a congregated body*. (K.) [But it seems rather to belong to the root **تبي**, as remarked by Freytag; or, accord. to some, to art. **توب**. See art. **تبي** and **توب**.]

وثبات: see **وثبات**.

وتاب *A throne, or couch*; syn. **سوبر**. (K;) accord. to some, *that is always occupied by the king*; or *that the king does not cease to occupy*: (TA:) [app. of the dial. of Himyer]. — *A bed*; or *what is spread to lie or recline upon*: (K:) ex. **وتبته وثابا** *I spread for him a bed, or the like*: (TA:) or *places where persons sit*; syn. **مقاعد**. (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (السما) as being the sitting-places of the angels. (S.)

وتاب *An antelope that leaps, jumps, springs, or bounds, quickly*. **وتابة** *A mare that leaps, &c., quickly*. (TA.) — **وتبي** i. q. **وتابة**; (K;) i. e., *That leaps, &c., quickly*. (TA.)

موتبان *A king who sits still, and does not undertake military expeditions*: (S, K:) asserted to be of the dial. of Himyer. (MF.)

ميشب *A plain, or level, land, or tract of land*. (K.) — *A leaper, or jumper*. (IAar, K.) — Also, [contr.,] *A sitter*: (IAar, K:) [app. in the dial. of Himyer]. — *What is elevated, of land*. (K.) — *A rivulet, stream, or streamlet*: syn. **جدول**. (K.)

ونج

1. **ونج**, aor. **يونج**, inf. n. **وناجة**; (S, K;) and **اونج**, and **استونج**; (TA:) *It (anything, S,) became dense; thick; compact*. (S, K.) — **ونج**, aor. **يونج**, inf. n. **وناجة**, *He became abundant in flesh*; or very fleshy; **ونج**, inf. n. **ونارة**, signifying he became abundant in fat; or very fat: and both signify he became bulky, or big; or large in body, corpulent and fleshy. (AZ, S.) — **ونج التبت** *The herbage, or plants, became dense, thick, or compact, and tall*.

4. **اونج لنا من هذا الطعام** *Give us much of this food*. (TA.) See 1.

10. **استونج** *It became in a complete, or perfect, state*: (TA:) or it became so in a certain way: (S:) one says **استونج التبت** *the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state*. (S, K.) — See 1. — **استونج المال** *The property [app. meaning camels or the like] became much, or abundant*. (S, K.) — **استونج من المال** *He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. استوتق*. (TA.) (A, Th, S, K*) as also **استوتق**: **استوتقت** *She (a woman) became large in body, or corpulent and fleshy, and perfect in make*. (T.)

ونج *Anything (S) dense; thick; compact*. (S, K.) — *A horse*, (S,) and *a camel*, (TA,) *compact in flesh*: (S:) or *strong*. (TA.) — *Dense, thick, or compact, herbage*. (TA.) [See also **موتنجة**.] — **توتب ونج** *A garment, or piece of cloth, of firm texture*. (A.) [See also **موتنجة**.]

وانج, applied to herbage, *Dense, thick, or compact, and tall*. (TA.)

اونج موتنجة (in the CK **موتنجة** [which is

evidently a mistake]) *Land abounding with herbage, or pasture*, (S, K,) and *with tangled trees*: as also **ونجة**: (ISh:) *land of which the herbage is dense, thick, or compact*. (TA.) [See also **ونج**.]

ثياب موتنجة *Garments, or pieces of cloth, of which the threads and texture are slack, or loose*. (K, from Sh, on the authority of a man of Bahileh: but see **ونج**. TA.)

وتر

1. **وتر**, aor. **وتر**, inf. n. **وتارة**; [and app., **وتر**; (see the second signification;)] *It (a thing, S, M, Mgh, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon*. (S, M, A, Mgh, K.) — **وتربت العجز** and **وترت**, inf. n. as above, *The buttocks became fat*. (A.) See also **وتارة**, below. — **وتره**, (M, A, K,) aor. **يتره**, (K,) inf. n. **وتر** (M, TA) and **وترة**; (TA:) and **وتره**, inf. n. **وتير** (M, A, K;) *He made it plain, level, smooth, soft, or easy to lie or ride or walk upon*. (M, A, K.) And **وتر مركبه** *He made the thing on which he rode smooth, soft, or easy to ride upon*. (A, Mgh.)

2: see 1, in two places.

4. **ما اوتر فراشك** *How smooth, soft, or easy to lie upon, is thy bed!* (A, TA.)

10. **استوتر الفراش** *He found, or deemed, the bed smooth, soft, or easy to lie upon*. (A, TA.) — **اذا تزوجت امرأة فاستوترها** [*When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow*: see **وتير**]. (A, TA.)

وتير: see **وتير**.

وتير: see **وتير**, in three places. — See also **ميترة**, throughout.

وتير: see **وتير**.

وتار: see **وتار**.

وتار, a subst., *Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon*; as also **وتار**. (M, K.) — See also **وتير**, in two places.

وتير *Plain, level, smooth, soft, or easy to lie or ride or walk upon*; (T, S, M, A, K;) as also **وتير** (T, S, K) and **وتير** and **وتير** (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and *thick and soft*: applied to a bed: (Mgh:) [and **وتير** seems to signify the

name; or this and *وثر* are epithets in which the quality of a subst. predominates: fem. *وثرية*. (M K.) You say, *وثر*, *وثر*, and *وثر*, (S, TA.) There is not beneath him a smooth, or soft, bed. (TA.) — *وثرية*: A woman having much flesh: (IDrd, S, Mgh, K:) or fat; (T, A, K:) suitable for a bedfellow: (T, K:) and *وثرية العجز* large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A:) pl. *وثر* and *وثر*. (M, K.) — See also *ميترة*, throughout.

وثر: see 1: — *وثر*: Abundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed *وثرية*. (AZ, S.)

وثر: More [and most] smooth, or soft; applied to a bed. (TA, from a trad.)

ميترة, (T, S, M, A, Mgh, Mgh, K,) of the measure *ميترة*, from *الوثر*, (TA,) without hemz, (S, TA,) originally *موترة*, (Mgh, TA,) the *و* being changed into *ي* because of the kearah before it, (TA,) and *وثر* and *وثر*, (K,) or [only] *ميترة*, (TA, &c.) of a horse's saddle, (T, M, A, Mgh, Mgh, K,) and of a camel's saddle, (T,) A thing in the form of a pillow, made for the saddle, like the *صقة* [q. v.], (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddle-cloth or housing (*لبدة*) of a horse: (S:) pl. *مواثر* and *مياثر*, (S, M, A, Mgh, Mgh, K,) the latter agreeing with the sing., (Mgh,) retaining the permuted letter, as is the case in *أعياد*, pl. of *عيد*. (IJ, M.) — Also, accord. to the K, [referring to the three words above,] or [correctly] the red *مياثر* (*المياثر الحمر*), which are forbidden to be used, (S, IATH, TA,) Certain things to ride upon, (*مراكب*, S, IATH, K, TA,) used by the *أعاجم*, (S,) or *عجم*, (IATH, TA,) [meaning Persians or other foreigners,] made of *ديباج* or *حرير* [silk brocade or other silk]: (S, IATH, K, TA:) or the red *ميترة* (*الميترة الأرجوان*), forbidden, in a trad., to be used, is a stuffed thing to ride upon, which is put upon a camel's saddle: (TA:) and the red *ميترة* which is put upon a horse's saddle is included in the prohibition. (IATH, TA.) — Also, the first of the above three words, (M,) or all of them (K) A garment or piece of cloth which is put as a covering over other garments or pieces of cloth. (M, K.) — Also, (accord. to the K [referring to the three words above,] or [correctly] *مياثر*, (TA,) The skins of beasts of prey. (K, TA.)

[وثر &c.]

See Supplement.]

وج

A kind of medicine; (S, K:) certain roots or seeds, with which one fumigates; (TA:) or which are used medicinally or remedially:

(T:) [acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal: see Diosc., l. i, c. 2, referred to by Golius:] thought by El-Jawaleeky to be not pure Arabic; i.e., an arabicized word, from the Persian [وج]: (TA:) so says J. (S.)

وجا

1. *وجا*, (S, Mgh, K,) aor. *يوجا*, and sometimes *يوجا*, (Mgh,) inf. n. *وج*; (TA:) and *توجا*; (K:) He beat, or struck, or smote, a person with his hand, (S*, K,) or with a knife, (S, Mgh, K,) or the like, on any part. (Mgh.) — *وجا*, inf. n. *وج*, He beheaded him: syn. *ضرب عنقه*. (S.) — *وجا*: Inivit feminam. (K.) — *وجا*, inf. n. *وج*, and *وجا*, (or the latter is a simple subst., TA,) He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded. (TA.) You say also *وجا* *الخبش*. (S.) [See *وجا*.] *وجا* He (a goat) had the operation termed *وجا* performed upon him. (K.) — He was struck with a knife. (S.) — *وجا*: He bruised, or pounded, *داهن* until they cohered. Hence *وجنة*, q. v. (TA.)

2: see 1. — *وجا* *الركبة*, inf. n. *توجي*, He found the well to be what is termed *وجا*, [fem. of *وج*, q. v.: app. signifying without water]. (K.)

4. *وجا* *عنه* He repelled from him; removed, or put away, from him. (K*, TA.) — *وجا* He came in search of a thing that he wanted, or in pursuit of game, and did not attain it. (K.) — It (a well) failed; i.e., its water ceased: or it contained no water. (TA.) [See also *أوجي*.]

8. *وجا* *التمر*: The dates became closely packed, or pressed together: (K:) they were bruised, or pounded, until they cohered. (TA.)

وجا, and *وجا*, and *وجا*, A water where there is no good: (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.]

وجا and *وجا*: see *وجا*.

وجا, a subst., A striking with a knife or the like, on any part. (Mgh.) [See also 1.] — *وجا* The bruising of the veins of the testicles until they break, so that it is like gelding. (S.) [See also 1.]

وجا and *وجا*: A goat on which has been

performed the operation called *وجا*. (K.) [See 1.] — The latter is said to be used in a trad. as signifying *Gelded*. — Also the latter, *Struck* with a knife. (S.)

وجنة + Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (*سمن*), or with oil, and so eaten: (S, K:) or dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated: (TA:) or dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten. (ISk, S.) — Also, A cow. (IAPr, K.)

وجي: see *موجو*.

وجب

1. *وجب*, aor. *يوجب*, inf. n. *وجب* (Lh, K) and *وجب* (Lh) It (a wall, or the like, Mgh, or a house, or anything, Lh,) fell down. (Lh, K, Mgh.) See *وجب*. — *وجب*, inf. n. *وجب*, It fell to the ground. (TA.) — *وجب* does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. *وجب الشمس* The falling of the sun, in setting. (TA.) — *وجب جنوبها* [Kur. xxii. 37,] is said to signify And when their sides fall down upon the ground: or and when their souls depart, and they fall down. (TA.) — *وجب الشمس*, (S, K,) inf. n. *وجب* and *وجب* (K) and *وجب* (see above), The sun set. (S, K.) — *وجب العين*: The eye was, or became, sunk in the head. (K.) — *وجب*, (S, K,) aor. *يوجب*, inf. n. *وجب* and *وجب*, (TA,) He fell down and died: (S:) he died. (K.) — Hudbeh Ibn-Khashram says,

فقلت له لا تبك عينك انه
يتقي ما لا فئت اذ حان موجبي

[And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By *موجب* he means *موت*. (TA.) — [See also *وجبة*, which seems to be a third inf. n. of the verb in this sense.] — *وجب*, (aor. *يوجب*, TA,) inf. n. *وجب* and *وجب* (Th, S,) and *وجب* and *وجب* (K) and *وجب* (TA,) It (the heart) palpitated, beat, throbbed; (K:) was agitated, or in a state of commotion. (S.) — *وجب* *الإبل*, and *وجب*, The camels could scarcely arise from the places where they lay down. (TA.) — *وجب*, [aor. *يوجب*,] inf. n. *وجب*, He was cowardly, or pusillanimous. (S, K.) — *وجب* *عنه* He drove him back, or turned him back, from it, (K,) when he had long kept to it. (Nawádir el-Agráb.)

— **وَجِبَ** and **وَجِبَ** and **وَجِبَ** † *He* (a man, TA,) *ate once a day.* (Th, K.) See **وَجِبَ**. — **وَجِبَ**, aor. **يَجِبُ**, inf. n. **وَجُوبٌ** (S, K,) and **جِبَةٌ** (K,) *It* (a thing) *was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزِمَ*; (S, K, Msh;) [lit. accord. to some, *it fell on a person: see 4;*] and **ثَبَّتَ** (Telweeh,) which means nearly the same as **لَزِمَ**. (TA.) — For a fuller explanation, see its syn. **حَقٌّ**. [In the science of the fundamentals of religion, *It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God.* (Ibr.D.)] — **وَجِبَ عَلَيْهِ كَذَا**, or **أَنْ يَفْعَلَ كَذَا**, *Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved.* See **وَأَجِبَ**.] — See also another explanation, afterwards. — **وَجِبَ الْبَيْعُ**, aor. **يَجِبُ**, inf. n. **جِبَةٌ** (Lh, S, Msh) and **وَجُوبٌ** (Lh, Msh) *The sale was, or became, binding, or obligatory; (Msh, TA;) ratified, fixed, settled, decided, or determined; (Msh;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA;) and وَجِبَتْ بَيْعُهُ, i. q. بَيَّتَتْ, q. v. (M, in art. بَت.)* — It is said in a trad., **إِذَا كَانَ الْبَيْعُ عَنْ جِهَارٍ**, **فَقَدْ وَجِبَ** [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, "Take thy choice to reject the sale, or to make it effectual," and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — In like manner, **وَجِبَ الْحَقُّ**, inf. ns. as above, *The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or determined.* (Msh.) — **وَجِبَ** and **الْوَجِبُ**, inf. n. **وَجِبَ**: (TA: [unexplained; but following **وَجِبَ** as signifying "a bet, &c.:" app. meaning *The bet, wager, or stake, became due, or incumbent.*] — **وَجِبَ عَلَيْهِ** *It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.*] — **وَجِبَ عَلَيْهِ الْقَوْلُ** [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — **وَجِبَ كَذَا** *Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.*] — **وَجِبَ عَلَيْهِ الْقَتْلُ** [Slaughter was, or became, his due.] (TA, in art. يَقِي, &c.)

2. **وَجِبَ بِهِ الْأَرْضُ**, inf. n. **تَوَجَّبَ**, *He threw him down upon the ground.* (S.) — **وَجِبَ**, inf. n. **تَوَجَّبَ**, *The camel lay upon his breast with folded legs, falling down upon the ground.* (TA.) — **وَجِبَتْ**, inf. n. **تَوَجَّبَتْ**, *She* (a camel) *became milkless: (TA:) or [her biestings coagulated in her udder: see وَجِبَ].* — **وَجِبَ**, (inf. n. **تَوَجَّبَ**, K,) *He was fatigued, tired, or weary: (S, K:) said of a camel.* (S.) — **وَجِبَ اللَّبَأُ**, inf. n. **تَوَجَّبَ**, *The biestings coagulated in the udder.* (K.) — **وَجِبَ**, (inf. n. **تَوَجَّبَ**, TA,) *He milked* (a camel, K,) *but once in the course of each day and night.* (S, K.) — **وَجِبَ**, inf. n. **تَوَجَّبَ**, *He accustomed himself, (Lh, S,) in which case you also say وَجِبَ لِنَفْسِهِ* (Lh,) and his family, or household, and his horse, (Lh, K,) *to eat but one meal (K) in the course of each day and night.* (Lh, S.) — See 1. — **وَجِبَ** *He took, got, or won, a bet, wager, or stake, at a shooting-match or race.* (L, in TA, voce نَدَبَ.) — See 4.

3: see 4.

4. **اَوْجَبَ** (S, K,) and **وَجِبَ** (K) but this latter is by some rejected, (TA,) *He* (God, S) *made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to full on a person: see فَرَضَ].* — **اَوْجَبَ الْبَيْعُ**, (Lh, S,) inf. n. **اِيجَابٌ**, (Lh,) *He made, or rendered, or declared, the sale binding, or obligatory; (Msh, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Msh;) completed, accomplished, or concluded; effectual.* (TA.) — **اَوْجَبَ لَكَ الْبَيْعُ** *He made the sale to thee to be binding, or obligatory; &c.* (Lh, K.) — In like manner, **اَوْجَبَ الْبَيْعُ**, inf. n. **مُؤَاجَبَةٌ** and **وَجَابَ**; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of **اَوْجَبَ**; TA;) *He, with his* (another's) *concurrence, made the sale to him to be binding, or obligatory; &c.* (TA.) — **اَوْجَبَ عَلَيْهِ شَيْئًا** [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — **اَوْجَبَ عَلَيْهِ الْقَضَاءُ** *He necessitated the sentence to take effect upon him; syn. أَحَقَّهُ and حَقَّهُ.* (TA, in art. حَقٌّ.) — **اَوْجَبَ** *He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment.* (IAx, in TA, art. لَوَطَ.) — It is said, in a trad., that some persons came to Mohammed, saying, **إِنَّا صَاحِبَا لَنَا أَوْجِبَ**, i. e., *Verily a companion of ours hath committed a*

sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — In another trad. it is said, **أَوْجِبَ ثَلَاثَةُ وَالْإِثْنَيْنِ**, meaning, *He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise.* (TA.) — **أَوْجِبَ لَهُ الْجَنَّةُ أَوْ النَّارُ** *It* (an action) *procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.]: (S, K*) [it required for him paradise or hell.]* — **يُوجِبُ كَذَا** *It necessitates, or renders necessary, such a thing. — It requires such a thing, as a necessary consequence. — It necessarily implies the coexistence of such a thing therewith.* Used in physics &c., and perhaps in classical writings.] — **أَوْجِبْتُ لِفُلَانٍ حَقَّهُ** means *I regarded such a one's right or due: and you say فَعَلْتُ ذَلِكَ* [I did that from regard to his right or due] (Har. p. 490); [and **اَوْجَبَهُ لَهُ** *He made it, or declared it to be due to him.*] — **اَوْجَبَهُ** also signifies *He affirmed it, he averred it; i. q. أَثَبَّهُ* as contr. of **نَفَاهُ**. — And *It necessarily occasioned it.*] — **اَوْجَبَ عَلَيْهِ** *He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race.* (TA.) — **اَوْجَبَ اللَّهُ قَلْبَهُ** *God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion].* (Lh, K.) — See 1.

6. **تَوَاجَبُوا** *They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them.* (TA.)

10. **اَسْتَوْجَبَ** *He had a right or just title or claim, to it; deserved it; merited it: syn. اَسْتَحَقَّهُ* [q. v.] (S, K.) See the act. part. n. below. — **اَسْتَوْجَبَ أَثْمًا**; (TA, in art. حَقٌّ;) *which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner.* (Ksh.) — **رَجِبَ خَطِيئَةً اَسْتَوْجَبَ بِهَا النَّارَ** [He committed a sin for which he became deserving of hell]. (TA.)

مَوْجِبَةٌ and **مَوْجِبٌ** A she-camel whose biestings coagulate in her udder. (K.) — **وَجَابُ** Places in which water stagnates: (K:) pl. of **وَجِبٌ**. (TA.) — **وَجِبٌ** A large skin of the kind called **بَقْلًا**, made of the (complete, TA,) hide of a he-goat: pl. **وَجَابُ**. (AHn, K.) — **وَجِبٌ** Stupid; foolish; of little sense. (K.) — **وَجِبَانَةٌ** (Lh, K) and **وَجَابٌ** (K) and **مَوْجِبٌ** (Lh, K) and **مَوْجِبَةٌ** (Lh, K) A coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably

intensive epithets.] **وَجِبَ** *A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAqr; and L in TA, voce نَدَبَ.)*

وَجِبَ inf. n. of **وَجَبَ** "it fell down, &c.," q. v. — **بِجْنِهِ فَلَتَكُنِ الْوَجْبَةُ**, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof)! i. e. **بِجْنِهِ** *دَلَّ فَلَتَكُنِ الْوَجْبَةُ* به; or **رَمَاهُ اللَّهُ** *بِجْنِهِ* *يَدَاوُ بِجْنِهِ* الخ. (Freytag, Arab. Prov. i. 156). — **وَجِبَ** *A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:)* [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) — **وَجِبَ** *An eating but once in the course of a day and night: (S, K:)* or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, **فُلَانٌ يَأْكُلُ وَجِبَةً** Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also **صَبْرَمَ**.] — In a trad. respecting the expiation of an oath, it is said, **يُعْطِمُ عَشْرَةَ مَسَاكِينٍ وَجِبَةً وَاجِبَةً** [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.)

وَجَابَ see **وَجَابَ**.

وَجِبَةٌ *A daily allowance of food; or daily maintenance: syn. وَفَيْفَةٌ (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجِبَةٌ, q. v. (TA.)* — **وَجِبَةٌ** [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his **وَجِبَةٌ**: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him **قَدْ اسْتَوْفَيْتَ وَجِبَتَكَ** [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.)

وَجِبِي Obligatory, or incumbent: opposed to **مُتَجَبِّ**.

وَجِبَ and **وَجِبَ** see **وَجِبَ**.

وَجِبَ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-El-Khafeem:

أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمْ
عَنِ الْبَيْلِ حَتَّى كَانَ أَوَّلَ وَاجِبٍ

[The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) — **وَجِبَ** [act. part. n. of **وَجَبَ**; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, *Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)* — Accord. to [the Imám] Aboo-Hanefeh, **وَجِبَ** [in matters of religion] is not so strong a term as **فَرَضَ**: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed **فَرَضَ**:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and **وَجِبَ** signifies that which should be preferred and approved; thus explained by El-Khattábeo as occurring in the following trad.: **غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ** The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) — **فَعَلَ وَاجِبًا** [A verb expressing an event as a positive fact] is such, for instance, as in the phrase **بَيْنَمَا أَنَا كَذَا إِذْ جَاءَ زَيْدٌ** [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art. اذ.)

مُوجِبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) — **كَلَامٌ مُوجِبٌ**, lit. An affirmed sentence; i. q. **مُثَبَّتٌ** as contr. of **مُنْفِيٌّ**; virtually the same as **كَلَامٌ مُوجِبٌ**, an affirmative sentence.]

مُوجِبٌ A place where one falls down and dies; where one dies. — **خَرَجَ الْقَوْمُ إِلَى** **مُوجِبٍ**, i. e. **إِلَى مَضَارِئِهِمْ**; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should fall down and die; or where they should die. (S.) — **مُوجِبٌ** [and **مُوجِبَةٌ**] A cause; an efficient; that which produces, or effects, anything. (Msb.) — See **كَلَامٌ مُوجِبٌ**. A name of the month **الْمُحَرَّمُ** (K) in ancient times. (TA.)

مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA.) or a

great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c. (K.) — **اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ** [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — See **مُوجِبٌ**.

مُوجِبٌ One who eats but once in the course of a day and a night. (AZ, S.) — **مُوجِبٌ** A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — See **وَجِبَ** in two places.

اللَّهُ مُسْتَوْجِبُ الْحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. **هُوَ وَلِيُّهُ**, and **مُسْتَجِبُهُ**. (TA.)

وجع

1. **وَجَعَ**, aor. **يُوجِعُ**, inf. n. **وَجَعٌ**, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also **وَجِعَ**.] See 4.

2: see 4.

4. **أَوْجَعَهُ إِلَيْهِ** He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — **أَوْجَعَ الْبَيْتَ** He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — **أَوْجَعَ** He held fast, and defended, a thing. (L.) — **وَجَعَ**, (L, K,) and **وَجِعَ**, (K, TA,) or **وَجَعٌ**, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — **أَوْجَعَ لَنَا الطَّرِيقُ** The road became apparent or conspicuous to us. (S.) — **أَوْجَعَتِ النَّارُ** The fire became apparent or conspicuous. (S.) — **أَوْجَعَ** He reached, in digging, smooth rock, (S, K,) which is called **وَجَاحٌ**. (K.) — **أَوْجَعَهُ الْبَوْلُ** The urine oppressed him by his wanting to void it. (S, L, K.)

وَجِعٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also **وَجِعٌ**:] a place resembling a **غار** [or cave in a mountain]. (L, K.)

وَجَاحٌ and **وَجَاحٌ** and **وَجَاحٌ**, (S, L, K,) of which three forms IAqr prefers the first, (L,) and sometimes the **و** is changed into **ا**, and one says **أَجَاحٌ** and **أَجَاحٌ** and **أَجَاحٌ**, (S,) and in one dial. **وَجَاح**, indeed, with **kesroh** for its termination, (L,) and **وَجَاحٌ**, (K, in art. **وَجُوحٌ**.) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — **جَاءَ فُلَانٌ وَمَا عَلَيْهِ وَجَاحٌ** Such a one came having upon him nothing to

be or exist, or to come to pass; brought it into existence (S, L, Mgh, K) from a state of non-existence, (Mgh,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.)

5. تَوَجَّهَ He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) — See 1, in two places.

6. تَوَاجَدَ He feigned, or made a show of, love [or passionate love]. (A.)

وَجْدٌ and جِدَّةٌ: see وَجَدٌ; and see 1.

وَجْدٌ and وَجْدٌ and وَجْدٌ [and وَجْدٌ &c., see 1,] (the first of which is the most choaste, IKh, MF) Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.) — هَذَا مِنْ وَجْدِي This is a result of my power, or ability. (L.)

وَاجِدٌ, act. part. n. of 1, Finding; or a finder; &c. (L.) — Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A'Obeid, L.) Ex. نَى الْوَاجِدِ يَحُلُّ عَقُوبَتَهُ The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لَوَى.) الْوَاجِدُ, as an epithet applied to God, He who has no wants. (IAth, L.) — هُوَ وَاجِدٌ عَلَى صَاحِبِهِ He is angry with his companion. (A.) — أَنَا وَاجِدٌ لِلْشَيْءِ I am able to do the thing. (Mgh.) — مُتَوَجِّدٌ, and عَلِيَّهَا, and هُوَ وَاجِدٌ بِفُلَانَةٍ He is in love [or passionately in love] with such a female. (A.) — وَجْدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.)

مَوْجُودٌ, part. n. of وَجَدَ, Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدُ, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — [Present.] — مَوْجُودٌ A thing within one's power; over which one has power. (Mgh.)

وَاجِدٌ: see وَجَدٌ.

وجد

وَجْدٌ A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which

it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وَجْدَانٌ (S, L, K) and وَجْدَانٌ. (L, K.)

وَجْدٌ A place abounding with وَجْدٌ, pl. of وَجْدٌ. (K.)

وجز

1. وَجَزَةٌ (S, Mgh, Mgh, K,) and وَجَزَةٌ دَوَا (S, Mgh, Mgh, K,) and وَجَزَةٌ (AZ, A,) [or وَجُورًا] aor. وَجَزَهُ (Mgh,) inf. n. وَجَزَ (AZ, K;) and أَوْجَزَهُ [which is the more common,] (S, A, Mgh, Mgh, TA,) and أَوْجَزَهُ دَوَا (S, A, Mgh, Mgh, TA,) inf. n. إِيْجَارٌ (Mgh;) He put, or poured, medicine into his (a child's, S, or sick person's, Mgh) mouth; (AZ, K;) into any part of his mouth: (ISK, ISd:) or into the middle of his mouth: (S, Mgh;) or into his fauces: (Mgh;) with a مِجْرَةٌ (A:) and أَوْجَزَهُ الْمَاءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A'Obeid.) — وَجَزَهُ الرُّشْمَ (IKh;) or أَوْجَزَهُ الرُّشْمَ (A'Obeid, S, A, K,) which latter only is allowable; (A'Obeid, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَزَهُ بِالرُّشْمِ (Lth;) † He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKh;) and وَجَزَهُ بِالسَّيْفِ, inf. n. وَجَزَ, occurs in a trad., signifying, † he pierced him with the sword. (IAth, TA.) — And in like manner you say, أَوْجَزَهُ الْغَيْظَ † [app. He infused into him wrath, or rage]. (A'Obeid, TA.) — Also, وَجَزَهُ, aor. وَجَزَهُ, inf. n. وَجَزَ, † He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is أَوْجَزَهُ, as A'Obeid says. (TA.)

4: see 1, throughout.

5. تَوَجَّرَ He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.) — He drank water against his will. (Abou-Kheyr, K.)

8. اِئْتَجَرَ (S, K,) originally اِؤْتَجَرَ (S,) He physiced himself with the medicine termed وَجُورٌ (S, TA.)

وَجَارٌ and وَجَارٌ The hole, or den, (جُحْرٌ, A, K,) or subterranean habitation, (سَرَبٌ, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجَرَةٌ and [of mult.] وَجَرٌ. (K.) A poet uses the expression وَجَارٌ وَجَارٌ, applying وَجَارٌ metaphorically to the place of the dog: but it is not improbable that the correct relation may be وَجَارٌ وَجَارٌ: though it may be allowable to call hyenas وَجَارٌ, as her young ones are called جَرَارٌ. (M.)

وَجُورٌ (S, A, Mgh, Mgh, K) and وَجُورٌ (K) Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISK, ISd:) or into the middle of the mouth: (S, Mgh;) or into the fauces: (Mgh;) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Mgh;) with a مِجْرَةٌ. (A.) — Also the former, † [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وَجَزَهُ in the last of the senses explained above. (K.)

مِجْرَةٌ (S, K) and مِجْرَةٌ (A, K) A thing like the مِجْرَةٌ, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.]

وجز

1. وَجَزَ, inf. n. وَجَزَةٌ (A, Mgh, TA) and وَجَزَ (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Mgh;) or it (a man's speech) was of few words; (A;) as also أَوْجَزَ, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — وَجَزَ فِي مَنَظَرِهِ, aor. وَجَزَ; (A, K;) or فِي كَلَامِهِ (Mgh;) and وَجَزَ فِيهِ, aor. وَجَزَ; inf. n. وَجَزَةٌ (A, K;) of the former verb; (TA;) and [of the latter] وَجَزَ and أَوْجَزَ (A, K;) and أَوْجَزَ فِيهِ (Mgh;) [He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K:) or he was brief, and quickly intelligible, in his language: (Mgh;) or أَوْجَزَ signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. — وَجَزَ الْكَلِمَ: see 4.

4: see 1, in four places. — اَوْجَزَ الْكَلِمَ [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also أَوْجَزَهُ, aor. وَجَزَهُ (Mgh;) or اَوْجَزَ كَلَامَهُ (A, K,) inf. n. إِيْجَارٌ (A,) he made his language to be of few words: (A, K:) or اَوْجَزَ الْكَلِمَ he abridged the language; (S;) i. q. اِخْتَصَرَ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning." (MF, in art. خَصَر.) — اَوْجَزَ الْعَطِيَّةَ He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.) — اَوْجَزَ عَلَى الْقَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجَزَ عَلَيْهِ. (Abu-l-Mikdém Es-Sulamee, in TA, art. نَجَزَ.)

5. *تَوَجَّرَ الشَّيْءُ* *He sought, asked, or demanded, the accomplishment of the thing; syn. تَنْجَرُهُ*: (S, K:) *he sought, asked, or demanded, it; syn. اِلْتَمَسَهُ*: (K:) *and asked for its accomplishment; تَنْجَرُهُ* meaning *نَجَارَةٌ* (TA)

وَجَرٌ Quickness; speed; haste. (TA.) As an epithet, applied to a man, (TA,) *Quick of motion* (K, TA) *in that which he begins*: (TA:) fem. with ة: (K:) and *quick*, applied to a camel. (TA.) — Also, applied to a man, (TA,) *Prompt, or quick, in giving*. (K.) — Also, *وَجَرٌ* (S, K) and *وَجِيرٌ* (S, A, Māb) and *وَاجِرٌ* (TA) and *مُوجِرٌ* (S, K) and *مُوجِرٌ* (S,) applied to an expression, (Māb,) or language, (S, A, K, TA,) [*Brief, or concise*:] or *brief, or quickly intelligible*: (Māb:) or *consisting of few words*: (A, TA:) or *abridged*: (S:) or *light, or easy*, (*خَفِيفٌ*, K, TA,) *and keeping within just, or moderate, bounds*: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, *small, or slight, or the like*:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, *little, or small*. (TA.)

وَجِيرٌ } see *وَجَرٌ*, in two places.
وَاجِرٌ }

وَجَرٌ and *مُوجِرٌ*: see *وَجَرٌ*, in two places. —

مُوجِرٌ: [so in the L and TA: it may be either *مُوجِرٌ* or *مُوجِرٌ*:] *One of the names of [the month of] صَفَر*: [app. for one or other of the reasons mentioned voce *صَفَر*:] thought by ISd, to be an appellation used in the time of the tribe of 'Ad [who are also said to have called this month *نَاجِرٌ*]. (L, TA.)

مِيجَارٌ [*Brief, or concise, in speech*:] a man who uses few words in speech and in reply, &c. (IDrd, K,* TA.)

وجس

1. *وَجَسَ*, aor. *يَجِسُ*, inf. n. *وَجَسٌ* and *وَجَسَانٌ*, *He was frightened at some sound, or other thing, that fell into his mind, or ear*. (TK.) [See also *وَجَسَ*, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one hears not any sound. (Sgh.) — *وَجَسَ الشَّيْءُ*, [uor. app. as above,] inf. n. *وَجَسٌ*, i. q. *خَفِيَ* [app. meaning *The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind*]. (IK†)

2: see 5, last signification but one.

أ *وَجَسَ* *He conceived a thing in his mind*;

syn. *أَضْمَرَ*. (A.) So in the K, [xx. 70,] *فَوَجَسَ فِي نَفْسِهِ خِيفَةً* *And he conceived in his mind a fear*: (Abou-Is-hāk, S:) and *تَوَجَّسَ* signifies the same: (S:) or the above words of the K, signify *he perceived, or felt, and conceived, in his mind a fear*: (K:) and in like manner in the same book, [xi. 73, and] li. 28: or, as Abou-Is-hāk says, in one place, *اَوْجَسَ* signifies *fear fell into his mind*. (TA.) See also 1, and 5.

5. *تَوَجَّسَ* *He listened to* (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. *تَوَجَّسَ رُخْرًا* [*He listened to a low, sound*], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means *he perceived a low sound, and listened to it, being in fear*. (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And *أَنَسَ* *أَذَانَهَا* *اِسْتَوْجَسَتْ* *Their ears* (referring to camels) *listened, or endeavoured to hear*. (IB, [in a marg. note in my copy of the TA, art. *أَنَسَ*].) — [Hence,] *تَوَجَّسَ عَنِ الْأَخْبَارِ* *He sought to learn the news, or tidings, without others knowing of him*. (AZ, in TA, voce *تَحَدَّثَ*.) — Also, *تَوَجَّسَتْ الْأُذُنُ* *The ear heard a low, faint, gentle, or soft sound*; as also *وَجَسَتْ*. (TA.) — Also, *تَوَجَّسَ* *He tasted food, and beverage, time after time, little and little at a time*. (K.)

10: see 5.

وَجَسَ *A fright of the heart*: (S:) or *fright that falls into the heart, or into the ear, from a sound or some other thing*: (Lth, A, K:) as also *وَجَسَانٌ*. (K.) [See 1, of which each is an inf. n.] — *A low, faint, gentle, or soft, sound*. (A'Obeid, S, K.) [And particularly *The sound denoted in the words here following, and explained in a former art., voce *فَهَرٌ**.] It is said in a trad., *نَهَى عَنِ الْوَجَسِ*, meaning, *He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound*. (K,* TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] *الْوَجَسُ*. (S.) — See also *أَوْجَسَ*.

وَجَسَانٌ: see 1, and *وَجَسَ*.

وَجَسَ is syn. with *عَالِمٌ* [*Knowing, &c.*]; and therefore made trans. by means of *پ* in the saying of Abou-Dhu-cyb,

* *ذُو مِرَّةٍ يَدُوَارِ الصَّيْدِ وَجَسَ* *
[*An intelligent person, acquainted with the circumvention of game*: see *دَاوَرَةٌ*]: (M, art. *دور*:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, *a person possessing skill in circumventing game, a listener, or attentive, to their sounds*

and motions; for], accord. to Es-Sukkaree, *وَجَسَ* means *يَتَوَجَّسُ*. (TA.)

وَاجِسٌ *An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind*; syn. *خَاطِرٌ*, (S, K,) i. e., *خَاطِرٌ*. (TA.)

أَوْجَسَ *A little of food, and of beverage*. (K.) One says, *مَا ذُقْتُ عَنْدَهُ أَوْجَسَ* *I tasted not, at his abode, any food*; (El-Umawee, S;) and [in like manner] *وَجَسًا*. (TA.) And *مَا فِي بَقَائِهِ أَوْجَسَ* *There is not in his skin a drop*: thus the phrase is given, without the mention of beverage: or *a drop of water*. (TA.) It is said that the word is not used except in negative phrases. (TA.) — Also, *الْأَوْجَسُ* and *الْأَوْجَسُ* (S, K) the latter on the authority of Yaakooob, (S, TA,) but the former is the more chaste, (TA,) *Time*; syn. *الدَّهْرُ*. (S, K.) Hence the saying, (TA,) *لَا أَفْعَلُهُ*. (S, K.) *وَجَسَ*, (S, K,) and *الْأَوْجَسُ*, (S,) *I will not do it ever*. (ISk, S, K.) And *لَا أَفْعَلُهُ* *وَجَسَ* *سَجِسَ عَجِسَ* *I will not do it while time lasts*. (El-Fārisee.)

[جمع, &c.]

See Supplement.]

وح

R. Q. 1. *وَحَوَحَ*, inf. n. *وَحُوْحَةٌ*, *He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice*: (S, K:) *he made his breath to reciprocate in his throat, so as to be audible, by reason of cold*: (TA:) *he blew upon his hand by reason of intense cold*. (S, K.)

وَحَوَحَ *A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour*; (L;) as also *وَحَوَاحٌ*. (K.) — Also the former, (L, K,) and the latter, (L,) *A quick, or prompt, and sharp-spirited, man*. (L, K.) — Also the former, (S, K,) and the latter, (S,) *A light, or an active, or agile, man*. (Aq, S, K.) — Also both words, *A lord, or chief*: pl. *وَحَاوِحَةٌ* and *وَحَاوِحٌ*. (L.) — Also both words, *A barking, or howling, dog*. (L, K.)

وَحَوَاحٌ: see what precedes.

وحب

وَحَابٌ *A disease that attacks camels*. (K, TA) By some written *وَجَابٌ*; [and so in the CK;] but the correctness of this is improbable. (TA.)

وحت

وَحْتٌ *Food in which is no good*. (L.)

وحد

1. *وَحَدَ*, aor. *يَحْدُ*; (T, L, Māb;) and *وَحَدَ*, (Lh, M, L, K,) aor. *يُوحِدُ* (Lh) and *يَحْدُ*; (K:)

body of believers: a rel. n. from *الْوَحْدَةُ*; the *ا* and *ن* being added to give intensiveness to the signification. (L.)

وَحَدٌ: see مَوْحَدٌ.

وَحِيدٌ (S, L, Mḡb, K) and مَوْحَدٌ (L, K) and وَحْدٌ and وَحْدٌ (S, L, Mḡb, K) and وَحْدٌ (M, L) and وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Mḡb, K); as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دُرْهَمٌ أَحَدٌ, nor شَيْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحْدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحْدَةٌ (K:) and وَاحِدٌ in this sense receives the dual form: and the pl. is وَحْدَانٌ and وَحْدَانٌ (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And رَجُلٌ مَوْحَدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَحْدٌ.

وَاحِدٌ One; the first of the numbers: (S, L, Mḡb, K:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K:) [and one alone: a single person or thing:] fem. وَاحِدَةٌ (L, Mḡb:) it sometimes receives the dual form; (L, K:) as in the expression اِتَّفَقْنَا وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IAqr: or the dual form pertains to it in another sense, explained below, namely "alone:" (L:) pl. وَاحِدُونَ (S, L, K) and وَحْدَانٌ (S, L:) in the last of which, *ا* is substituted for *و* because of the dammeh: (L:) one says, اَنْتُمْ حَيٌّ وَاحِدٌ, and حَيٌّ وَاحِدُونَ (Ye are one tribe, L) like as one says شُرُومَةٌ قَلِيلُونَ (Fr, S, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally رَاوَحَادٌ] like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Mḡb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشْرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rāghib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أَحَد.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed

n. and otherwise. (Mḡb.) [See, again, art. أَحَد.] — لَسْتُ فِي هَذَا الْأَمْرِ بِأَوْحَدٍ I am not alone, without a parallel, or match, in this affair: (S, L, K:) or simply, I am not alone in it. (T, L.) The fem. وَحْدَةٌ is not used. (S, L.) — أُحْدَانُ, the pl. of وَاحِدٌ, is applied by a poet to dogs having no equals or matches. (S, L.) — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — أَلَا، One that has no equal; one unequalled. (L.) — فُلَانٌ وَاحِدٌ دَهْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) أَهْلٌ زَمَانِهِ وَاحِدٌ (S, L) Such a person is the unequalled one of the people of his time. (TA.) The pl. of وَاحِدٌ [as well as of وَاحِدٌ in the same sense] is أُحْدَانٌ, (originally وَحْدَانٌ, S) like as سُودَانٌ is pl. of أُسُودٌ. (S, L.) — وَاحِدٌ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيجٌ وَحْدِهِ, q. v. (Hishām, Fr. L.) — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K) [in the CK, for بَأْسٌ is put (ناس)] or in other qualities; as though having no equal, and thus being alone: (L:) pl. أُحْدَانٌ and وَحْدَانٌ. (L, K.) — الْوَاحِدُ and الْبِتَّوَحَّدُ and الْاَوْحَدُ (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أَحَد. — الْإِنْسَانُ وَالْفَرَسُ وَاحِدٌ فِي الْجِنْسِ. أَحَد. The human being and the horse are one in genus. And زَيْدٌ وَعَمْرُوٌ وَاحِدٌ فِي النَّوْعِ. Zeyd and 'Amr are one in species. (Er-Rāghib.) — وَاحِدٌ Singular, as opposed to plural: pl. وَحْدَانٌ. (The lexicons, passim.) — أَصْحَابِي وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الْجُلُوسُ وَالْقُعُودُ وَاحِدٌ [The sitting and the standing are one and the same]. (L.) — See وَحِيدٌ. — وَاحِدِي عَشْرٌ, masc., and وَاحِدِي عَشْرَةٌ, fem., Eleventh. In this case, [and in similar instances, as عِشْرُونَ وَاحِدِي Twenty-first, &c.,] وَاحِدِي and وَاحِدِي are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word

is decl.] You say, هُوَ وَاحِدِي عَشْرُهُم [He is the eleventh of them]: and الْيَوْمُ الْوَاحِدِي عَشْرٌ [The eleventh day]: and اللَّيْلَةُ الْوَاحِدِيَّةُ عَشْرَةٌ [The eleventh night]. (Isd, L.) [The rules respecting وَاحِدِي and its fem. are the same as those respecting ثَالِثٌ and its fem., explained in art. ثَلَاثٌ, q. v.] — بِوَاحِدَةٍ signifies i. q. فَقَطٌ: and is often used in the sense of الْبَتَّةُ. (MF, voce ذُرُوحُ.)

وَاحِدِي: see art. أَحَد.

مَوْحَدٌ: see أَحَادٌ.

وَاحِدٌ: see أَوْحَدٌ.

مَوْحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مَقْرَدٌ.]

أَحَادٌ and وَحَادٌ and مَوْحَدٌ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدًا: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say وَحَادٌ وَحَادٌ, (S, L, K,) [and دَخَلُوا مَوْحَدًا مَوْحَدًا, (S, L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K:) or one at a time; one after another. (S, L.)

مَوْحَدَةٌ (not مَوْحَدَةٌ) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to *بَا* to prevent its being mistaken for *تَا*, *ثَا*, or *يَا*. (The lexicons, passim.)

مِجَادٌ One of several hills, such as are called أَكْحَاتٍ, separate or remote, one from another: pl. مَوَاحِدٌ. (L, K.) F remarks, that J is in error in saying, الْبِهَادُ مِنَ الْوَاحِدِ كَالْمِغْشَارِ مِنَ الْعَشْرَةِ: (TA:) but the meaning of this is, that it denotes one part or portion; like as مِغْشَارٌ signifies one of ten: (L:) [i. e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of الْعَشْرَةُ, I find الْعُشْرُ; which affords a good sense, i. e., that مِجَادٌ is syn. with وَاحِدٌ; and may be the true reading.]

وَاحِدٌ and وَحِيدٌ: see مَوْحَدٌ.

وحش

وَحْشٌ or وَحُوشٌ, aor. 2, [inf. n., probably, وَحِشٌ or وَحِشَةٌ or both,] It (a place) abounded with wild animals. (IKtt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to

وَحْشٌ. — وَحَشَ بِهِ, or وَهَبَا, aor. وَحَشَ, (IAqr, K,) inf. n. وَحْشٌ; (TK;) and وَحَشَ بِهِ, (S, K,) or وَهَبَا, (S, A,) which latter form of the verb is disapproved by IAqr, but both are correct; (TA;) and وَحَشَ [app. used alone, the objective complement being understood]; (TA;) *He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:) [or in any case: for] it is said in a trad. of El-Ows and El-Khazruj, فَوَحَشُوا بِأَسْلِحَتِهِمْ وَأَعْتَنَقَ بَعْضُهُمْ بَعْضًا [Then they threw away their weapons, and embraced one another]. (TA.)*

2: see 1.

4. اوحش It (a place, A, Mgh, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Mgh, K,) the people having gone from it; (S, K;) as also وَحَشَ. (A, Mgh, K.) And [in like manner you say of a land,] اَوْحَشَتِ الْأَرْضُ, [and وَحَشَتِ, (see اَوْحَشَ وَحْشَةً, voce وَحْشٌ,)] The land was, or became وَحْشَةً (S, TA) [i. e. desolate, deserted, &c.] — *He (a man) was, or became, hungry; (S, A, K, TA;) not having eaten anything, so that his inside was empty; (TA;) as also وَحَشَ: (A:) or the latter signifies his belly became empty by reason of hunger. (S, K.) Also the former, His provisions became spent, or exhausted. (S, K.) You say, قَدْ أَوْحَشْنَا مِنْذُ لَيْلَتَيْنِ Our provisions have been spent for two nights. (S.) You say also, وَحَشَ لِلدَّوَاءِ (S, A, K*) He made himself hungry; (A;) or made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K;) for the purpose of drinking medicine. (S, A, K.) — اَوْحَشَ الْأَرْضَ He found the land to be وَحْشَةً (A, S, K) [i. e. desolate, deserted, or destitute of human beings — اَوْحَشَ الرَّجُلَ (S, A) He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وَحْشَةً [i. e. loneliness, or solitude, &c.]; (S;) contr. of اَنَسَ, (S, K, in art. اَنَسَ) inf. n. اِنْسًا. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] اَوْحَشْتَنَا [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce اَنَسَ: And see its quasi-pass., 10.]*

5. توَحَّشَ He (a beast) became mild, or shy; syn. اَبَدَّ, (S, A, K, &c., in art. اَبَدَّ) and تَابَّدَ. (A, L, in that art.) And He (a man) became unsocial, unsociable, unfamiliar, or shy; like a

wild animal; syn. اَبَدَّ, (S, K, ubi supra,) and تَابَّدَ: (A, K, ubi supra;) and وَحَشَ signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by اَلْحَقُّ بِالْوَحْشِ. (TA.) [See exs. of both voce اَنَسَ.] — See also 4, in five places. — And see 1.

10. استوحش: see 5. — It is also quasi-pass. of اَوْحَشَ الرَّجُلَ, (S, TA,) and [thus] signifies *He felt, or experienced, وَحْشَةً [i. e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.]. (S, * K, TA.) And استوحش إِلَى الشَّيْءِ [He felt a want of the thing]. (K, voce عَرِيَ, q. v.) You say also, استوحش مِنْهُ, (A, TA,) or عَنَّهُ, (Mgh,) [meaning *He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ: or] meaning he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal. (TA.) — استوحشت الأرض: see 4. — [He deemed a word, or sound, &c., strange, or uncouth.]**

وَحْشٌ: pl. حِشُونٌ: see وَحْشٌ.

وَحْشٌ, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دَارَ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْضَ), (S, TA,) to a house (دَارَ); (A;) Desolate, deserted, or destitute of human beings or inhabitants; (S, K, TA;) as also مُتَوَحَّشٌ and مُوَحَّشٌ: (A:) and مُسْتَوْحِشَةٌ and أَرْضٌ وَحْشَةٌ signify the same. (K, TA.) You say also, بِلَادٌ حِشُونٌ Countries, or regions, desolate, deserted, &c.; after the manner of سِنُونٌ; and in the accus. and gen., حِشِينٌ: pl., as Az says, of حِشَّةٌ, originally وَحْشٌ, [So I read instead of وَحْشَةً, which is evidently a mistranscription,] the و being wanting, as it is in وَدَّةٌ and وَدَّةٌ. (TA.) You also say, لَقِيتُهُ بِوَحْشٍ إِصْبَةٍ, (S, K,) and إِصْبَةٍ, (TA,) i. e., I found him, or met him, in a desolate, or deserted, country, or region. (S, K.) [See remarks on the last word in the former phrase in art. صَمِتَ.] And in like manner, تَرَكْتُهُ بِوَحْشِ الثَّمِينِ I left him in the desert part of the elevated plain, where one could not reach him. (L, TA,*) And [hence] جِمَارٌ وَحْشٍ An ass of a desert; [i. e. a wild ass;] as also جِمَارٌ وَحْشِيٌّ. (S, K.) [And الْوَحْشِيٌّ The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows.] — [Hence also] اَحْيَاءُ (حَيَوَانٌ) [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears

from what follows,] of the desert, (S, A, K, TA,) such as are not tame; (TA;) [i. e. wild animals;] of the fem. gender; (TA;) as also وَحْشٌ (S) and وَحِشٌ: (K:) these three words are all used in a collective sense: (ISH:) and وَحْشِيٌّ signifies a single one of such animals; (S, K;) like زَنْجِيٌّ in relation to زَنْجٌ, and رُومِيٌّ to رُومٌ: (TA:) or وَحْشٌ signifies such as is not tame, of beasts of the desert; and everything that is afraid of human beings (يَسْتَوْحِشُ) (عَنِ النَّاسِ); as also وَحْشِيٌّ, as though the وَحْشِيٌّ were a corroborative, as in دَوَارِيٌّ: or, accord. to El-Furabee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of وَحْشِيٌّ, like as رُومٌ is of رُومِيٌّ: (Mgh:) or it is used as a sing., as well as collectively; for you say, هَذَا وَحْشٌ ضَخْمٌ [this is a bulky wild animal], and هَذِهِ شَاةٌ وَحْشٌ [this is a wild sheep or goat, &c.]: (ISH:) وَحْشٌ is a pl. of وَحْشِيٌّ, (Mgh, K,) and so is وَحْشَانٌ, (Sgh, K,) and so is وَحِشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَائِنٌ is of ضَائِنٌ: (Sgh, TA:) or وَحْشٌ is its only broken pl. (TA.) — [Hence also, Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce تَوَّ, where it has a redundant ن affixed to it.] — [Hence also] Lone; solitary; without company. You say, مَشَى فِي الْأَرْضِ وَحْشًا He walked, or went, in the land alone, having no other with him. (TA.) — [Hence also] Hungry; (S, A, K;) as also مُوَحَّشٌ, (AZ, A,) and مُتَوَحَّشٌ, (A,) and وَحْشٌ: (TA:) pl. of the first, اَوْحَاشٌ (S, A, K) [and وَحْشُونٌ]. You say, بَاتَ فُلَانٌ وَحْشًا, (S, A, K,*) and مُتَوَحَّشًا, (A,) Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty. (TA.) And بَتْنَا وَحْشِينَ We passed the night without food. (TA.) [In another place in the TA, we find لَقِيتْنَا هَذِهِ وَحْشِيٌّ, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, وَحْشِيٌّ; doubtless a mistake for وَحْشٌ وَحْشَةٌ so that the saying seems to mean, We have passed this our night like a company of wild animals.]

وَحْشٌ: see وَحْشٌ, last signification.

وَحْشَةٌ Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. خَلْوَةٌ: (S, K:) sadness; grief; sorrow; disquietude, or trouble, of mind: (S, K, TA:) or sadness, &c., arising from loneliness or solitude: (TA:) fear: (K, TA:) or fear, or fright, arising from loneliness or solitude: (TA:) a state of disunion between

men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying "a wild beast," or "wild beasts, of the desert:" (Mṣb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of اُنْسٌ. (T, S, A, K, in art. اُنْس.) [Hence, لَيْلَةُ الْوَحْشَةِ The night of loneliness, &c.; the first night after burial: also called لَيْلَةُ الْوَحْدَةِ, q. v.] You say, فَرَّقَهُ فِي وَحْشَةٍ I left him in loneliness, or solitude. (TK.) And أَخَذَتْهُ الْوَحْشَةُ Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.)

وَحْشِيٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: i. q. أَحْلَى (S, Mṣb, art. حَوْش) contr. of أَحْلَى. (TA, in art. اهل.) — كَلَامٌ وَحْشِيٌّ i. q. حَوْشِيٌّ, q. v. (S, A, art. حَوْش) and in like manner, حَوْشِيَّةٌ. (Mz, 13th نوع.) — The right side of anything: (AZ, AA, S, K, &c.) or the left side (Aṣ, S, A, K,) of anything. (Aṣ, S.) [For more full explanations of this term, and its contr. اُنْسِي, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce دَف.] Of the arm or hand, and of the leg or foot, The back; اُنْسِي signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA.) The back; and اُنْسِي, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And الْجَانِبُ الْوَحْشِيٌّ signifies the same as الْوَحْشِيٌّ. (IAṣr.) — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تين], and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — [رَبِيعٌ وَحْشِيَّةٌ] or وَحْشِيَّةٌ A wind that enters one's clothes, by reason of its vehemence. (K.)

وَحْشَانٌ, applied to a man, Sad; sorrowful: pl. وَحْشَانِي. (K.)

وَحْشِيٌّ: see وَحْشٌ, (of which it is a quasi-pl. n.) in two places: — and see وَحْشِيٌّ.

مَوْحِشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مَوْحِشَةٌ A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مَوْحِشَةٌ, which is a mistake. (TA.)

مُتَوَحِّشٌ: see وَحْشٌ, first sentence, and near the end.

أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence.

[&c. وحف]

See Supplement.]

وخ

R. Q. 1. وَخُوخٌ His belly was, or became, flabby. (TA, voce خَبَب.)

وَخُوخٌ A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin: (L, K:) as also بَخْبَاحٌ: (L:) lazy; (L, K:) unwilling to work: (L:) lazy or heavy: (L:) weak: (S, K:) a weak coward: (L:) ad remur impotens; (L, K:) as also بَخْبَاحٌ and ذُوذُخٌ: (L:) qui se polluit, aut concucit, tempore coitus; as also نَخْبَاحٌ and ذُوذُخٌ. (IAṣr.) — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAṣr.)

وخد

وَحْدَانٌ and وَخْدٌ, aor. يُحْدِدُ, inf. n. وَخْدٌ (S, A, L, K) and وَخِدٌ (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also خَدِي: (L:) also said of a horse, (Kr, L,) and of an ostrich. (TA.) See نَصَبُ السَّيْرِ.

وَحْدٌ: }
وَخْدٌ: } see وَخِدٌ.

وَحْدٌ and وَخْدٌ (S, L, K,) and وَخِدٌ (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.)

وخد

1. وَخْدٌ &c.: see art. أَخَذَ.

وخز

1. وَخَزَهُ (S, A, Mṣb,) aor. يَخْزُهُ (Mṣb,) inf. n. وَخَزٌ (S, A, Mṣb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Mṣb, K,) or other thing, (K,) or with the like of a spear, as

a dagger, (S,) and a needle, (A, Mṣb,) &c., (Mṣb,) not making the instrument to pass through: (S, A, Mṣb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطَّاعُون) is said to be a وَخَزٌ inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخَزٌ signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembah, who uses the expression وَخَزَ فِي سَامِيهَا بِمِبْضَعِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخَزٌ also signifies The act of scarifying; syn. تَنْزِيعٌ. (K.) [So in a MS copy of the K, and this is the right reading: in the TA, تَنْزِيعٌ, written with ع, unpointed: in the CK, تَنْزِيعٌ, with ن and ع instead of ب and غ.)] You say of a furrier, وَخَزَهُ بِمِبْضَعٍ وَخَزًا خَفِيفًا لَا يَمْلُغُ الْعَصَبَ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِرُ. (Abou-Adnán, TA.)

وَخَزٌ The plague; syn. طَّاعُونٌ. (TA.) See above. — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: اِنِّي لَا أَجِدُ فِي يَدِي وَخَزًا [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAṣr, TA.)

وخش

1. وَخَشٌ, aor. ُ, inf. n. وَخَاشَةٌ and وَخُوشَةٌ (S, K) and وَخُوشٌ (TA,) It (a thing, S, TA,) became bad, vile, or base. (S, K, TA.)

وَخَشٌ Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Mṣb, K:) the abject, contemptible, or despicable, thereof; (Lth, Az, Mṣb;) used as a pl., (S, Mṣb, K,) and dual, (Mṣb,) and sing., and masc. and fem., without variation: (Mṣb, K:) but sometimes it is made fem. by the addition of ة: (IAṣr, ISd:) and has the dual form: (S, K:) and has for its pl. أَوْخَاشٌ (S, K) and وَخَاشٌ; (K:) or the latter is pl. of وَخَشَةٌ. (TA.) You say, قَوْمٌ وَخَشٌ and امْرَأَةٌ وَخَشٌ and رَجُلٌ وَخَشٌ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And رَجُلٌ مِّنْ وَخَشٍ That is a man of the low, ignoble, vile, base, or mean, of mankind. (S.) And جَاءَنِي أَوْخَاشٌ مِّنَ النَّاسِ Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S.) And وَخَشَنٌ is the same as وَخَشٌ: (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ تَنْتَمِي مِنَ الْوَخَشِ

[A girl who is not of the low, or ignoble, &c.]; meaning **الْوَحْشِي**; adding a double ن. (S, TA.)

وَحْشَن: see **وَحْشَن**.

وَحْش

See **وَحْش** in two places.

وَحْط

1. **وَحْطَهُ**, aor. **يَحْطُ**, (TA,) inf. n. **وَحْطٌ**, (A, S, K,) *He pierced him through*: (S, K, TA:) or *he pierced him slightly*; (K, TA:) *not through*: (TA:) or *he pierced him so as to penetrate into his inside*; *not piercing him through*; (A, TA:) **وَحْطَهُ بِالسَّيْفِ** with the spear; as also **وَحْطَهُ**. (TA.) [See also **وَحْطَهُ**.] — [And hence,] **وَحْطَهُ الشَّيْبُ** (S, K,) aor. as above, (K,) and so the inf. n., (TA,) † *Hoariness, or whiteness, became intermixed in his hair*; (S, K, TA:) as also **وَحْطَهُ**: (TA:) or *appeared or spread upon him*: or *his blackness and whiteness [of hair] became equal*: (K:) and you say of the man, **وَحْطَ** (K, TA:) or this signifies *his head became hoary, or white*. (TA.)

5. **تَوَحَّطَ**: see 2, in art. **حِطَّ**.

وَحْطٌ [originally an inf. n. (see above)] is said to signify † *A little, somewhat, or a small degree, of hoariness, or whiteness of the hair*. (TA.) — You say also, **وَحْطٌ مِنْ وَحْشٍ** † *In it [meaning a land (أَرْض)] is a small number of wild animals*. (TA.)

وَحْطٌ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner **وَحْطٌ** [a spear so piercing, much, or frequently]. (TA.)

مَوْحُوطٌ A man (TA) *having hoariness, or whiteness, intermixed in his hair*: or *upon whom hoariness, or whiteness, has appeared and spread*: or *whose blackness and whiteness [of hair] have become equal*: (K:) or *whose head has become hoary, or white*. (TA.)

&c. **وَحْطٌ**.

See Supplement.]

ود

1. **وَدَّ**, first pers. **وَدَدْتُ**, (S, M, L, Msh, K, &c.) and **وَدَدْتُ**, (K, Z, K,) [but most disallow this] aor. **يُودُ**, inf. n. **وَدٌ** and **وَدٌ** and **وَدٌ**, (S, M, L, K,) of which three forms the first is the most common, (MF,) and **مُودَّةٌ**, (S, M, L, K,) or this last is a simple subst., (Msh,) and **مُودَّةٌ** (CK and some MS. copies of the K) and **مُودَّةٌ**, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and **مُودَّةٌ** (M, K, K,) and **مُودَّةٌ**, (TA,) but these last two are allowable only in poetry, and deviate from con-

stant rule, the former doubly, (Kz, MF, TA,) and **وَدَادٌ** and **وَدَادٌ** and **وَدَادٌ**, (M, L, K,) the first of which last three forms is the most common, (MF,) and **وَدَادَةٌ** (M, L, K) and, accord. to some, **وَدَادَةٌ** and **وَدَادَةٌ**, (MF, TA,) and, as in a copy of the K esteemed of good authority, **مُودُودَةٌ**, (TA,) *He loved, or affected, him, or it*, (S, M, L, Msh, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form **وَدَدْتُ** is disallowed by the Bagrees who hold it to be erroneous: and Zj says, We know that Ks did not mention **وَدَدْتُ** without having heard it; but he heard it from him who was no authority. (T, L.) — **أُودِدَهُ**, an imp. form [of † **أُودِدَهُ**], without idghām, accord. to the dial. of El-Hijáz, occurs in a trad., meaning *Love thou it, or affect it*. (L.) — **وَدَدْتُ لَوْ أَنَّكَ** and **وَدَدْتُ لَوْ تَفَعَّلَ ذَلِكَ**, (S, L,) aor. as above, inf. n. **وَدٌ** and **وَدٌ** and **وَدَادَةٌ** (S, L, Msh) and **وَدَادٌ** (S, L) or **وَدَادٌ**, (T, in TT,) *I wished that thou wouldst do that*. (S, L.) — **وَدَدْتُ لَوْ كَانَ كَذَا** *I wished that it had been so*. (Msh.) — **وَدَدْتُ الشَّيْءَ** *I wished for the thing*. Fr says, This is the more approved form; but some say **وَدَدْتُ**: in both cases the aor. is **يُودُ** only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.)

3. **وَدَادَ**, inf. n. **مُودَادَةٌ** and **وَدَادٌ**, *He loved, or affected him, being loved, or affected, by him*. (Msh.)

4: see 1.

5. **تَوَدَّدَ** *He attracted to himself his love, or affection*. (IAar, L, K.) — **تَوَدَّدَ إِلَيْهِ** *He manifested, or showed, love, or affection, to him*. (L, Msh, K.)

6. **تَوَادَّ**, (S, L,) inf. n. **تَوَادٌّ**, (K,) *They two love, or affect, each other*. (S, L, K.)

وَدٌ (S, L, K) and **وَدٌ** (L, K) and **وَدٌ** (IJ, L, K) and **وَدِيدٌ** (S, L, K) A person *loved, or beloved; an object of love; a friend*; syn. **حَبِيبٌ** and **مُحِبٌّ** (L) and **صَدِيقٌ** (K: in the CK **مُحِبٌّ**). — Also, **وَدٌ** (TA) and **وَدُودٌ** (S, L, Msh) and **وَدِيدٌ** (TA) and **وَدٌ** (Kz) A person *who loves; loving; affectionate*: (S, L, Msh, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Msh.) — Also, **وَدٌ** and **وَدُودٌ** and **مُودٌ** (K,) also written **مُودٌ**, (MF,) A man (TA) *loving much; having much love or affection; very loving or affectionate*. (K, MF.) — Pl. **أُودَادٌ**, (L, K,) pl. of **وَدٌ**, (TA,) and also a pl. [of **وَدٌ**] in the second of the above senses; (K:) and **وَدَادٌ**, [pl. of **وَدٌ** or **وَدِيدٌ**] in the first of the above

senses; (L;) and **أُودٌ**, (S, L, K,) pl. of **وَدٌ** (TA) in the second of the above senses; (K:) or of **وَدٌ**; (S, TA;) and **أُودٌ**, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K:) and **وَدَادٌ**, pl. of **وَادٌ**; (Kz;) and **أُودَادٌ**, (S, L, K,) pl. of **وَدِيدٌ** (TA) in the first of the above senses, (L,) or in the second; (L;) and **أُودَةٌ**, (K,) also pl. of **وَدِيدٌ** (TA) in the second of the above senses; (K:) and **وَدَادٌ**, pl. of **وَدُودٌ** (S) in the second of the above senses, (S, K,) [and the third]; and **وَدِيدٌ** is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for **وَدَادٌ**. (TA.) — IAth says, that **وَدٌ**, used as an epithet, is for **دُو**; but **وَدٌ** does not require **دُو** to be understood, being syn. with **صَدِيقٌ**. (L.)

وَدٌ: see 1, and **وَدٌ**. — **وَدٌ** and **وَدٌ** (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like **سَوَاعٌ** and **يَعُوقٌ** and **يَعُوقٌ**, mentioned therewith in the Kur, lxxi. 22 and 23: (Hd:) and the former, a certain idol belonging to Kureysh, also called **أَدٌ**. (L.) — **وَدٌ** By thy Wedd! meaning the idol so named. (L.) — **وَدٌ** A wooden pin, peg, or stake: i. q. **وَدٌ**: (S, K:) of the dial. of Temem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.)

بُودِي أَنْ يَكُونَ. — **وَدٌ** and **وَدٌ**. — **وَدٌ**: see 1, and **وَدٌ**. **وَدٌ** I wish that such a thing may be. In the following saying of the poet,

أَيُّهَا الْعَائِدُ الْمَسَائِلَ عَنَّا
وَبُودِيكَ لَوْ تَرَى أَكْفَانِي

[O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my grave-clothes], the kesreh of the د is lengthened for sake of the measure. (S, L.)

وَدُودٌ: see **وَدٌ**. — **الْوَدُودُ**, as an epithet applied to God, *The loving towards his servants*, (IAmb, L,) or, *towards those who obey*: (Boyd, lxxxv. 14:) or *He who regards with approbation his righteous servants*: or *He who is beloved in the hearts of his saints*. (IAth, L.)

وَدُودٌ also, A mare that puts forth all her power of running. (ISd, L.)

وَدِيدٌ: see **وَدٌ**.

وَادٌ: see **وَدٌ**.

أَوْدٌ *More or most, loving or affectionate.* Said to be also used as a pl., for أَوْدُونَ. (L.)

مُودٌ and مَوْدٌ: see وَدٌ.

مَوْدَةٌ *Love; affection.* (Msb.) See also 1. — Also, *A letter; an epistle; and letters, or epistles:* syn. كُتُبٌ and كُتَابٌ. (IAqr, L, K.) Said to have the latter meaning in the Kur, ix. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.)

وَدَا

1. وَدَّاهُ, aor. يَدِّاهُ, *He made it even or plain.* (K.) — See 5. — وَدَا (aor. يَدِّاهُ, T) *Feretrum exseruit equum:* (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i.e., وَدَى, q.v.]. (TA.) — دَانِي [imp.], i.q. دَعْنِي, *Let me &c.* (K.) Said by some to be of weak authority. (TA.)

2. وَدَّاهُ, inf. n. تَوَدَّى, *He made the earth even, or plain, over him.* (AZ, S, K.) — وَدَّاهُ الْأَرْضَ *The earth, or the land, hid, or concealed, him.* (TA.) [See also 5.] — وَدَّاهُ, *He, or it, buried.* (IAqr.) — وَدَّاهُ بِهِم, inf. n. تَوَدَّاهُ; (S, L;) accord. to the K, وَدَّاهُ; but this is incorrect; (TA;) *He covered, or overwhelmed, them with evil, or with ill treatment.* (L, K.)

5. تَوَدَّاهُ عَلَيْهِ الْأَرْضَ *The earth became even, or plain, over him, (K.) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him.* (K.) — *The earth, or the land, hid, or concealed, him.* (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISH.) — تَوَدَّاهُ عَنْهُ الْأَخْبَارُ *News, or tidings, of him were cut off, or ceased to come: like وَدَّاهُ, and were hid.* (K.) [In the K we read, *وتوَدَّاهُ عليه وتوَدَّاهُ عنه الاخبار انقطعت*]: whence it seems that *توَدَّاهُ عليه الاخبار* also has the above signification. But in the TA, after *عليه*, in the passage above quoted from the K, is inserted *الارض*. This word, however, has, I think, been inserted through inadvertence: if not, *توَدَّاهُ عليه الارض* signifies *The land was interrupted to him, and hid: as also وَدَّاهُ.* — *تَوَدَّاهُ عَلَى مَالِهِ* *He took his property or wealth, and kept it carefully.* (K.) — *تَوَدَّاهُ عَلَيْهِ* *He, or it, destroyed him.* (S, K.)

وَدَا *Perdition; destruction.* (K.)

مَوْدَا [Earth made even, or plain, over a person: or earth hiding, or concealing, him:] like

مُحْصَنٌ for مُخْصَنٌ, &c. (TA.) — *A grave.* (See below.) — Zuheyr Ibn-Mes-ood Ed-Dabee says, in an elegy on his brother Ubeî,

أَبَى أَنْ تُصْبِحَ زُهَيْنٌ مَوْدَاً
زَلَجَ الْجَوَانِبُ قَعْرَهُ مَلْحُوداً

[O Ubeî! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, —] (S, TA. See Hum, p. 466.) — مَوْدَاةٌ *A place of destruction, or perdition; or a desert in which is no water.* (AA, S, K.) — Also, accord. to IAqr, or without ء, as in an example which he quotes, *A grave.* (TA.)

وَدَب

وَدَبٌ *An evil state, or condition.* (L, K.)

وَدَج

1. وَدَجَ, (S, K,) aor. -, (S,) inf. n. وَدَجٌ (L, K) and وَدَجٌ; (L;) and وَدَجٌ, inf. n. تَوَدَّجَ; (K;) but the latter has an intensive signification; (Msb.) *He cut the vein called الوَدَجُ: (K:) he bled a beast by cutting the vein so called; with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man.* (S.) — وَدَجَ, inf. n. وَدَجٌ † *He put to rights; put into a right or proper state; adjusted.* (S, K.) وَدَجَ الْمَالُ *He put the property into a right or proper state.* (Msb.) وَدَجَ بَيْنَ الْقَوْمِ *He adjusted differences between the people, (S, Msb,) and put an end to evil.* (TA.)

2: see 1.

3. وَادَجَهُ, inf. n. مَوَادَجَةٌ, † *He acted towards him with gentleness and good nature.* (ISH, A.)

وَدَجٌ, (S, K,) also written with kesreh, [app. وَدَجٌ, but perhaps وَدَجٌ] (Msb.) and وَدَجٌ, (S, K,) [A name given to each of the external jugular veins:] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَجَانُ: (T, S, &c.): those are two veins extending from the head to the lungs; and the pl. is أَوْدَاجٌ: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وَرِيدَانِ, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وَرِيدَانِ are for pulsation and for [the diffusion of] the soul, النَّفْسُ [i.e. النَّفْسُ, not النَّفْسُ; for, accord. to the Arabs, the animal soul (الرُّوحُ الْحَيَوَانِي), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins,

or arteries]: (T, Msb, TA:) accord. to some, the وَدَجُ and وَرِيدُ are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the أَوْدَاجُ are the veins which surround the windpipe: (TA:) or the وَدَجُ is the vein called the أُخْدَعُ, [elsewhere said to be a branch from the وَرِيدُ, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — وَدَجَانُ † Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بَشْنُ وَدَجَا *Two evil brothers of war are they two.* (S.) — وَدَجٌ † *A cause; a means whereby one attains to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وَصْلَةٌ.* (TA.) Ex. كَانَ فُلَانٌ وَدَجِي إِلَى كَذَا *Such a one was my means of attaining to such a thing.* (TA.)

وَدَح

4. اَوْدَحَ *He confessed; syn. أَقَرَّ: (L, K:) or he confessed a falsehood, or what was false: (ISH, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble.* (S, K.) — *He (a ram) held back, and would not mount the female.* (S, K.) — اَوْدَحَتِ الْإِبِلُ *The camels became fat and in good condition.* (S, K.)

[وَدَر, &c.]

See Supplement.]

وَدَا

1. وَدَّاهُ, (S, K,) aor. يَدِّاهُ, (TA,) inf. n. وَدَّاهُ, (S,) *He imputed to him a vice, fault, or the like: despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him.* (A'Obeyd.) — وَدَّاهُ عَنْهُ عَيْنُهُ *His eye recoiled from him, or it: syn. نَبَتْ عَنْهُ.* (K.)

8. اِتَّدَا, quasi-pass. of وَدَّاهُ, *He was charged with a vice, fault, or the like; &c.* (S, K.)

وَدَا *Disapproved, or hateful, language; (K;) whether it be reviling or of another description.*

وَدَا *(وَدِيَّةٌ) There is no fault, or defect, (عِلَّةٌ,) in him or it.* (Abou-Málik, K.)*

وَدَب

وَدَابٌ *The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISH, K.) — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is*

خُرَبٌ, pl. of خُرْبَةٌ: in some of the lexicons, خُرَزٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:] of a مَزَادَةٌ. (K.)

وَدَح

1. تَدَحَّجَ and تَوَدَّحَ, aor. وَدَحَتْ الشَّاتُ. (S, K) or تَدَحَّجَ, (TA,) inf. n. وَدَحَ, (S,) *The sheep was, or became, foul with وَدَحَ* [q.v. infra.]. (S, K.) — وَدَحَ, inf. n. as above, *He suffered from an inflammation and excoriation of the inner sides of his thighs*; (En-Nadr, L, K;*) as also مَدَحَ. (En-Nadr, L.)

وَدَحَ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْقَاغُهَا), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وَدَحٌ; like بَدَنٌ, (S, K,) pl. of بَدَنَةٌ. (S.)

وَدَر

1. وَدَرَهُ, of the same measure as وَسَعَهُ, (S, K, TA,) or وَدَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَدَرُهُ (Lth, ISk, T, S, K, TA) signifying, *He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone*; syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. دَرَهُ, syn. دَعَهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكُهُ being used in its stead; (Lth, T, S, TA:) and because its pret. is not used, the aor. is of the measure يَفْعُلُ; for if there were a pret., [it would most probably be of the measure فَعَّلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعُلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرَكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَدَرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَادِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذَرُ وَرَائِي شَيْئًا [I left not behind me anything, with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرُ ذَا and ذَرُ ذَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxiii. 11,] وَذَرْنِي وَأَلْمِذْبِينَ And leave me, or let me alone, with the boliers, or discreditors; (Bd;) commit their

case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.)

[وَدَف, &c.]

See Supplement.]

وَرَأَ

1. يَرَأُ, aor. وَرَأَ, *He repelled, pushed, or thrust.* (K.) = وَرَأَ مِنَ الطَّعَامِ *He was, or became, filled with food.* (K.) = مَا وَرِثْتُ, and مَا وَرِثْتُ, *I knew not.* (K.) = مَا أَوْرِثْتُ بِالشَّيْءِ *I knew not the thing, or of the thing.* (L.)

2 and 4: see 1.

5. تَوَدَّاتِ عَلَيْهِ الْأَرْضُ, *The earth became even, or plain, over him: or enclosed him: &c.* (IJ, K.)

10. اسْتَوَرَّتِ الْإِبِلُ *The camels took fright and ran away, in a body, one after another: (Ag:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says اسْتَأْوَرَّتِ: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see اسْتَوَرَّتِ.]*

وَرَاءَ and وَرَاءَ and وَرَاءَ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.): J mentions it in art. وَرَى, regarding the و as substituted for ي; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. وَرَى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الْوَرَاءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. وَرَى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَاءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, وَرَاءَكَ بَرْدٌ شَدِيدٌ and بَيْنَ يَدَيْكَ بَرْدٌ شَدِيدٌ [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَاءَهُمْ مَلِكٌ *There was before them a king:* [because it has reference to a certain period, which might be said to be before them as they

would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, "there was behind them when they returned, and before them now, a king."] Of the same kind also is the phrase مِنْ وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — وَيَكْفُرُونَ بِهَا وَرَاءَهُ, [Kur, ii. 85,] signifies *And they disbelieve in what [hath been revealed] beside that: syn. سِوَاهُ: (IAq:) or it may mean after that. (Jel.)* — وَرَاءَ is masc. and fem. (TA.) Its dim. is وَرَيْتَةٌ, (K,) accord. to those who hold the و to be a radical letter, not substituted for ي; namely, the Busrees: accord. to others, وَرَيْتَةٌ and وَرَى. (TA.) — [See also art. وَرَى.] — وَرَأَى مَانِعٌ مَا — وَرَأَى طَبْرَهُ *A son's son, or son's offspring.* (K.) — وَرَأَى *Bulky, and thick in the ألْوَاغِ, or shoulder-blades.* (AAF.)

وَرَب

1. يَوْرُبُ, aor. وَرَبَّ, *It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt.* (S, K.)

2. تَوْرِبُ, inf. n. وَرَبَّ, [app., *He expressed himself respecting a thing equivocally, or ambiguously, by words objectionable in one sense, and allowable in another: so thinks IbnD:*] the inf. n. is thus explained: أَنْ تَوْرِبَى عَنْ الشَّيْءِ بِالْمَعَارِضَاتِ وَالْمُبَاحَاتِ (T, K, but in the latter, the و before the last word is omitted.)

3. مَوَارِبَةٌ, inf. n. وَارَبَ, *He strove to outwit, deceive, beguile, or circumvent [another]: syn. خَاتَلٌ and دَاهَى. (K.)* Accord. to IATH, it is from الْوَرَبُ "the being corrupt:" or it may be from الْوَرَبُ "intelligence, &c.;" the ا being changed into و. The latter is the opinion of AM. (L.) — One of the sages says, مَوَارِبَةٌ الْأَرَبِيُّ جَهْلٌ وَعَمَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أَرَب, where this saying, but with مَوَارِبَةٌ in the place of مَوَارِبَةٌ, is given as a trad.] — It is said in a trad., إِنَّ بَايَعْتَهُمْ وَارَبُوكَ, i. e., خَادَعُوكَ, *If thou buy and sell with them, they will deceive thee, or endeavour to deceive thee.* (IATH.)

أَوْرَابُ The hole of a wild beast: pl. وَرَبٌ. (K, TA.) — وَرَبٌ The space between two ribs; (K:) but this (says SM) I find not in any other book than the K; and probably it should be مَا بَيْنَ إصْبَعَيْنِ the space between two fingers; for we read in the L that وَرَبٌ is said to signify مَا بَيْنَ الْأَصَابِعِ: (TA:) pl. أَوْرَابُ. (K, TA.) [See also art. أَرَب.] — وَرَبٌ The space measured by the extension of the thumb and forefinger; syn. فُتْرٌ. pl. أَوْرَابُ. (K, TA.) = وَرَبٌ

ورب † *A member; a limb*: pl. **أوراب**. (K, TA.) — **ورب** [also] is a dial. form of **أرب**, (K,) as signifying “a member, or limb.” (TA.) The form of word commonly known, says AM, is **أرب**; but I do not deny that **ورب** may be a dial. form, like as **ورث** and **أرث** are two words whereof one is a dial. form of the other. (TA.) — **ورب** and † **وربة** The *podex*: syn. **إسث**: pl. of the former **أوراب**. (K, TA.) — † **وربة** The *pit*, or hollow, that is in the lower part of the side, i.e., the hypochondre, or flank. (TA.) — **ورب** The mouth of the hole of a rat, or mouse, (**فارة**) and of a scorpion: pl. **أوراب**. (K.)

ورب: see **ورب**.

وربة: see **ورب**.

ورب *Corrupt*. (K.) — **عرق ورب** A corrupt root, origin, or stock. (S, K.) Al-hudhalee says,

• **إِنْ تَتَّبِعْتَ نَسَبَ إِيَّايَ عِرْقِي وَرَبِّ** •

[If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) — **ورب** *A corrupt man*. (TA.) — **ورب** A cloud that is loose (K) and much broken. (TA.)

مورب [i. q. **مورب**] A member, or limb, cut off entire. (TA.)

ورث

1. **ورث**, aor. **يَرِثُ**, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure **فَعَلَ** which have the aorists of the measure **يَفْعَلُ** only, namely, **وَلَّى**, **وَقَعَ**, **وَرَى**, **وَرِمَ**, **وَرِعَ**, **وَرِثَ**, and **وَرِثَ**, (Ibn-Malik and others,) and **وَصَبَ**: (TA, art. **وصب**:) the **و** falls out in **يَرِثُ** [&c.] because it occurs between **ي** and **كسر**; and in those persons of the aor. which begin with **ل** and **ن** because these letters are changed from **ي**, which is the original: (S:) inf. n. **وَرِثٌ** and **أَرِثٌ**, (S, K,) in which the **و** is changed into **أ**, (S,) and **رِثَةٌ**, (S, K,) in which the **ة** is a substitute for the [elided] **و**, (S,) and **وَرِثَةٌ**, (S, K,) [the most common form] and **إِرِثَةٌ**, (TA,) and accord. to some **مِيرِثٌ**, but this is an error, for **مَفْعَالٌ** is not one of the measures of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and **تَرِثٌ**: (Msh [but see **ورث** below]:) *He inherited*. (S, K, &c.) You say **وَرِثَ أَبَاهُ** *He inherited [the property of] his father*: (S, K:) but the original phrase is **وَرِثَ مَالَ أَبِيهِ** *He inherited the property of his father*. (Msh.) Also **وَرِثَ مِنْ أَبِيهِ** (and **عَنْهُ**, A,) *He inherited of his father*: (K:) or *he inherited part of the property of his father*.

(Msh.) And **وَرِثَ الشَّيْءَ مِنْ أَبِيهِ** *He inherited the thing of, or from, his father*. (S.) When you say **وَرِثَ زَيْدٌ أَبَاهُ مَالًا** [*Zeyd inherited of his father property*], the word **مَالًا** is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (**بَدَلُ أَشْتِمَالٍ**) for **زَيْدٍ**. (MF.) You say **وَرِثْتُهُ**, and **مَجْدَهُ**, *I inherited his property, and, his glory*: and **وَرِثْتُهُ عَنْهُ** *I inherited it from him*. (TA.)

2. **ورثته**, inf. n. **تَوَرِثٌ**, *He included him among the heirs of his property*: (S:) or *made him to be one of his heirs*: (TA:) [see also 4:] or **ورثته مَالًا** *he included him among his heirs, he not being one of them, and assigned him a portion*: (AZ, Msh:) [in like manner,] **وَرِثَ فِي مَالِهِ** *he included among his heirs of his property one or more not of them*. (TA.) — **وَرِثْتُ فَلَانًا مِنْ** *I made such a one to be the heir of such a one*. (TA.) See 4. — **ورث** *He stirred a fire, in order that it might burn up, or blaze*: (K:) a dial. form of **أَرِثَ**, q. v. (TA.)

4. **اورثه الشيء** *He (his father) made him to inherit the thing*. (S.) — **اورثه إِبْرَآئِيًا حَسَنًا** *He made him to have a goodly inheritance*. (TA.) — **اورثه إِيَّاهُ**, and **الْمِيرَاثَ**, and **إِرِثَ** *He made him to inherit the heritage*. (A.) — **اورثه** and **اورثه** *He (his father) made him to be one of his heirs*. (K.) [See also 2.] — **اورث وَلَدَهُ** *He made his son sole heir*. (AZ.) — **اورثه شَيْئًا** *It occasioned him, as its result, a thing*. Ex. **اورثه** *The disease occasioned him, as its result, weakness*. (TA.)

6. **تَوَارَثُوهُ كَأَبْرًا عَنْ كَأَبْرٍ** [They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art. **كبر**.] — **تَوَارَثَنِي الْحَوَادِثُ** (Bedr Ibn-'Amir El-Hudhalee) *Misfortune took me by turns, as though they inherited me, one from another*. (TA.)

ورث † *What is fresh, juicy, or moist, of things*. (K.)

ورث and † **أرث** [see 1] and **تَرِثٌ** (in which the **ت** is originally **و**, S,) and **مِيرِثٌ** (originally **مَوْرِثٌ**, the **و** being changed to **ي** because of the **كسر** immediately preceding it, S,) *What is inherited; an inheritance, or a heritage*: or, accord. to some, **ورث** and **ميراث** are used with reference to property, or wealth; and **ارث** with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, **حَسَبٌ**: (M:) [the pl. of **ميراث** is **مَوَارِثٌ**.] [See also art. **أرث**.] **أَثْبَتُوا عَلَى مَشَارِقِكُمْ هَذِهِ فَإِنَّكُمْ عَلَى** — **أرث** *Remain ye steadfast in the observance of these your rites, or ceremonies*;

for ye act [therein] according to usage inherited from Abraham. (TA, [app. from A'Obeid].) [See also **أرث** in art. **أرث**.] — **لَهُمْ إِرْثٌ مَجْدٌ** — **أرث** *They have an inheritance of glory*. (TA.)

ورثة *Fire*. (L.)

ورثة and **وراث** *An heir*: pl. **ورثة** and **وراث**. (Msh.) — It is said in a prayer (of Mohammad, TA) **اللَّهُمَّ أَمْتِعْنِي بِسَمْعِي وَبَبْصَرِي وَاجْعَلْهُ الْوَارِثَ** [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) survive me: or,] *make it to continue with me until I die*. (K.) Or, accord. to another relation, which substitutes **وَاجْعَلْهُمَا** for **وَاجْعَلْهُ**, *make them both to continue with me, sound, until I die*. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by **سَمْعٌ** is meant the remembering of what is heard, and the acting according thereto; and by **بَصَرٌ**, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — **الوارث** (as an epithet applied to God, TA.) *He who remains after the creatures have perished*. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.)

إرث:
ميراث:
تراث:
} see **ورث**, and 1.

موروث *Property inherited*. (Msh.)

المجد متوارث بينهم *Glory is inherited among them*. (A.)

ورخ

1. **ورخ**, aor. **يُورِخُ**, (S, L, K,) inf. n. **وَرِخٌ**; (S, L;) and **تورخ**; (L;) *It (dough) was, or became, thin, or flaccid, (S, L, K,) by reason of the abundance of water in it*. (S, L.)

2. **ورخ الكتاب بيوم كذا** *He inscribed the writing, or letter, with the date of such a day*; i. q. **أَرخه**; (S, K*:) of which it is a dial. form. (Yaqoob.)

4. **اورخ** *He made dough thin, or flaccid, (S, L, K,) by putting much water to it*. (L.)

5: see 1: — and 10.

10. **تورخت الأرض**, and **تورخت** *The land, or ground, became wet, or moist*. (K.)

ورخ *A kind of tree resembling the مرخ in its*

growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of the *طَرْخُون*, or larger. (L.)

أَرْضٌ وَرْدَةٌ Land having tangled and luxuriant herbage. (K.)

دَوْحَةٌ وَرْدَةٌ Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) — Wet, or moist, land, or ground. (K.)

تَوَارِيخُ, pl. of تَوَارِيخُ : see تَوَارِيخُ.

ورد

1. وَرَدَ (S, M, L, Mgh, K,) aor. يَرُدُّ (S, L, Mgh, K,) inf. n. وَرُودٌ (M, L, Mgh, K,) and مَوْرَدٌ (L) and وَرْدٌ (M, L, K,) or the last is a simple subet., (L, Mgh, K,) He (a man, and a camel, &c., Mgh, K,) came to it, or arrived at it, (M, Mgh, L, Mgh, K,) [and repaired to it,] namely a water (S, M, L, Mgh, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Mgh, K;) as also وَرَدَ عَلَيْهِ (M, L,) and تَوْرَدَ (M, L, K,) and استَوْرَدَ (M, A, Mgh, L, K;) he came to it (namely a water) to drink: (L:) † he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وَرَدَتِ الْإِبِلُ, the objective complement مَاءٌ وَرَدَتْ الْإِبِلُ being understood, The camels came to water.] — وَرَدَ, inf. n. وَرُودٌ, He came; he was, or became, present. (S, L.) — وَرَدَ عَلَيْنَا, inf. n. وَرُودٌ † He (a man) came to us. (Mgh.) — وَرَدَ الْكِتَابُ (A, Mgh, K,) inf. n. [وَرُودٌ and مَوْرَدٌ] (A,) † The letter came, (A, Mgh, K,) عَلَيَّ to me: you say, وَرَدَ عَلَيَّ الْكِتَابُ (A.) — وَرَدَ هُوَ يَتَوَرَّدُ الْهَيْكَلُ (A.) — وَرَدَ upon, or goes into, places of destruction. (A.) — وَرَدَ, and استَوْرَدَ, † [He ran into error]. (A.) — وَرَدَ عَلَيْهِ أَمْرٌ لَمْ يَطْفُقْهُ (A.) — وَرَدَ [A thing befell him which he was unable to master]. (A.) — وَرَدَ It contravened it; presented itself as an objection to it; opposed it. — وَرَدَ, said of a word or phrase or the like, It occurred. — وَرَدَتْهُ الْحُمَى (aor. تَرَدُّ, Mgh, K,) inf. n. وَرُودٌ (A) † The fever attacked him periodically. (S, A, L, Mgh, K.) — وَرَدَ † He suffered a periodical attack of fever. (A, L, Mgh, K.) — وَرَدَ, aor. ٢, (S, Mgh, K,) inf. n. وَرُودَةٌ (S, L, Mgh, K;) and وَارَدٌ, originally اَوْرَدَ, the و becoming ي because of the kesreh before it; (S, L, K;) † He (a horse) was, or became, [of a bright, or yellowish bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ: (S, L, K:) or, of a red colour inclining to yellow. (M, L, Mgh, K.) — وَرَدَتْهُ الْأَرْبَابَةُ see شَمَرٌ and وَرُودٌ الْأَرْبَابَةُ.

2. وَرَدَ ثَوْبُهُ † [He dyed his garment, or piece of cloth, red, or of a rose-colour]. (A.) — وَرَدَتْ الشَّجَرَةُ (AHn, L, K,) inf. n. تَوْرِدٌ (K;) and وَرَدَتْ, aor. تَرَدُّ (Mgh, K;) The tree flowered,

or blossomed. (AHn, L, Mgh, K.) — وَرَدَتْ † She (a woman) reddened her cheek with the dye of dyed cotton. (L.)

3. وَارَدَهُ (inf. n. مَوَارَدَةٌ, A,) He came to water with him. (L, K.) — بَيْنَ الشَّاعِرَيْنِ مَوَارَدَةٌ, and تَوَارَدٌ, † [Between the two poets is an agreement, or a coincidence, in ideas and expressions: as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارَدَ الْخَاطِرُ † [Agreement, or coincidence, of thought, or idea]. (TA.)

4. اَوْرَدَهُ, and استَوْرَدَهُ (K,) and تَوْرَدَهُ (Isd,) He brought him to the watering-place. (K.) — Also, the first and second of these verbs, He brought him; made him to come, or to be present. (S, L.) — [And the first, He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — He set it forth, or expressed it; namely, a meaning.] — اَوْرَدَهُ (inf. n. اِيْرَادٌ, A.) He made him to come to the water. (L, Mgh, K.) [See an ex. voce حَمَضَ.] — اَوْرَدَهُ الضَّلَالَةَ † [He made him to run into error. (A.) — اَوْرَدَ عَلَيْهِ خَيْرًا † He brought to him wealth, property, or what was good. (Mgh, in art. حَطَب.) — اَوْرَدَ عَلَيْهِ الْخَبَرَ † He related to him the news. (L.) — اَوْرَدَ الشَّيْءَ † He mentioned the thing. (TA.) — اَوْرَدَ وَأَصْدَرَ † He began and compelled (TA, art. صَدَرَ.) — اَوْرَدَهُ وَاَصْدَرَهُ He brought it and he took it away. (Har. p. 361.)

5: see 1, and 4, and 10. — تَوَرَّدَتِ الْخَيْلُ الْبَلْدَةَ (S, L, K,*) = تَوَرَّدَ † [It became red, roseate, or rose-coloured]: said of a woman's cheek. (A.)

6. تَوَارَدْنَا We came to water together. (A.)

10. اَسْتَوْرَدَ (Isd) and تَوَرَّدَ (K) He desired to come to water. (Isd, K.) [See an ex. of the part. n. voce حَمَضَ.] — See 1 and 4.

11: see 1.

وَرْدٌ [coll. gen. n.] The flower, or blossom, of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the rose حَوْجَرٌ, (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ة. (S, L.) Said to be an arabicized word. (Mgh.) — وَرْدٌ † A horse [of a bright, or yellowish, bay colour;] of a colour between that called كُمَيْتٌ and أَشْقَرٌ: (S, L, K:) a horse, (M, L, Mgh, K,) or other thing, (M, L,) of a red colour inclining to yellow, (M, L, Mgh, K,) beautiful in everything: (M, L:) fem. with ة: (S, L, Mgh, K:) applied in the above sense to the sky, in the Kur, iv. 37: (L:) or it there means roseates, or of a rose-colour: (Zj, L:) pl. وَرْدٌ (S, L, K,) like as جَوْنٌ

is pl. of جَوْنٌ (S,) and وَرَادٌ (S, L, Mgh, K) and اَوْرَادٌ (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — وَرْدٌ † A lion of the colour termed وَرْدٌ: (S, A, L:) or a lion; as also مَوْرَدٌ. (K.) — عَشِيَّةٌ وَرْدَةٌ † An evening when the horizon is red (L, K) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — لَيْلَةٌ وَرْدَةٌ † A night of which the beginning and end are red: which is the case in a time of drought. (A.) — وَرْدٌ Bold, or daring: (K;) an epithet applied to a man; (TA;) as also وَارِدٌ. (K.) — وَرْدٌ Saffron. (K.) — اَبُو الْوَرْدِ: see عِيَالٌ. — الْوَرْدُ الْجَمِيلُ † The penis: (K:) so called because of its redness. (TA.)

وَرْدٌ A coming to, or arriving at, water &c., whether one enters it or does not enter it; (S, L, Mgh, K;) contr. of صَدَرَ. (S, L, Mgh, K.) See also 1. — وَرْدٌ Water to which one comes to drink. (L.) — وَرْدٌ The time of the day of coming to water, between the two periods of abstaining from water: (L:) a time, or turn, of coming to water. (TA in art. حَزَب.) — وَرْدٌ The arrival of the day of coming to water. (L.) — اَوْرَدَ, and وَرَدَتْ الْإِبِلُ الْمَاءَ وَرْدًا — and in like manner, الطَّيْرُ, The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks. (L.) — وَرْدٌ A company of men, (S, L, Mgh, K,) and a number of camels, and of birds, &c., (L,) coming to, or arriving at, water; (S, L, Mgh, K;) as also وَارِدَةٌ (L, Mgh, K:) the former originally an inf. n.: (Mgh, K:) its pl. is اَوْرَادٌ. (L.) See also وَارِدٌ. — وَرْدٌ A herd of camels. (L.) — A flock of birds. (L, K.) — † An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — A portion, or share, of water. (L, K.) — ثِيْرَاتُ (L.) — نَسَوُكُ الْمُجْرِمِينَ (L.) — وَرْدٌ إِلَى جَهَنَّمَ وَرْدًا [Kur, xix. 89,] + We will drive the sinners to hell like beasts that come to water: or, thirsty: (Beyd:) or, walking and thirsty. (Zj, L.) — وَرْدٌ † The day of a fever, when it attacks the patient periodically: (A, S, L, Mgh, K,*) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — وَرْدٌ + A portion of the night when a man has to pray. (L.) — وَرْدٌ † A section, or division, (S, L, K,) of the Kur-án: (L, K:) a set portion of recitation or the like: (Mgh, K:) a certain portion of the Kur-án, as a seventh, or half a seventh, or the like, (Mgh, L,) which a person recites at a particular time: (L:) a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time; i. q. حَزَبٌ q. v. (Mgh, L:) pl. اَوْرَادٌ. (L, Mgh, K.) Ex. قَرَأْتُ وَرْدِي [I recited my set portion of the Kur-án, &c.]: (S, L:) and وَرْدٌ كَلْبٌ نَهْلَةٌ وَرْدٌ (S, L:) and وَرْدٌ

مِنْ الْقُرْآنِ يَقْرَاهُ *Such a one has every night a set portion of the Kur-ân which he recites.* (L.)

وُرْدَةٌ [A bright, or yellowish, bay colour;] a colour between that of a horse that is termed كُمَيْتٌ and that of one termed أَشْقَرُ: (S, L:) or a red colour inclining to yellow. (L.)

بَنَاتٌ وَرْدَانٌ, (Msb,) pl. بَنَاتٌ وَرْدَانٌ, (K,) A certain insect, (Msb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.)

وَرِيدٌ, and حَبْلُ الْوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the two تَبِين [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وَرِيد is a certain vein, said to be the وُدَج [or external jugular vein]: or, by the side of the وُدَج: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عُلْبَاوَان always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, النَّفْسُ [i. e., النَّفْسُ, not النَّفْسُ; for, accord. to the Arabs, the animal soul (الْأَنفُسُ الْحَيَوَانِيَّةُ), as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وَدَج: (Msb:) or the وَرِيدَانِ are two veins in the neck, (AZ, L, K,) between the أَوْدَاج [or external jugular veins] and [the two parts of the neck called] the لَبَتَانِ: in the camel, the وَدَجَانِ [or two external jugular veins]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وَرِيد is a vein in which the soul [see above] flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وَرِيد is the vein in each side of the neck which smells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وَرِيدَانِ in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the فُلَيْقُ [or cephalic]: and, in the fore arm, the أَضْحَلُ [or median]: and, among those which separate in the outer side of the hand, the أَشَاجِعُ: and, in the belly of the fore arm, the رَوَاهِشُ: (T:) pl. أَوْرَدَةٌ [a pl. of pauc.] (M, Msb, K) and وَرْدٌ, (M, Msb,) like as بَرْدٌ is pl. of بَرِيدٌ, (Msb,) [and وَتْنٌ of وَتِينٌ, &c.,] or وَرُودٌ, (K,) [but this I think a mistake]. — رَجُلٌ مُنْتَفِخُ الْوَرِيدِ [A man whose external jugular vein smells out:] a man of bad disposition or temper, prone to anger. (TA.)

وَارِدٌ: see وَرَدٌ.

وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K;) as also وَرَادٌ: (L, CK:) pl. of the former, وَرَادٌ (S, L, Msb, K) and وَارِدُونَ: (L:) and of the latter, وَرَادُونَ. (L.) See also وَرَدٌ. — إِنَّ مِنْكُمْ إِلَّا وَارِدُهَا [Kur, xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — طَرِيقُ وَارِدٌ † A road, or way, by which people come to water: opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ: see art. صدر. — وَارِدٌ A preceder. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — وَارِدٌ Courageous; (K;) bold; forward in affairs. (TA.) See also وَرْدٌ. — شَعْرُ وَارِدٌ † Long and lank hair: (L, K;) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — وَارِدٌ † Anything long. (L.) — أَرْنَبَةٌ وَارِدَةٌ † The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — فَلَانٌ وَارِدٌ † Such a one has a long end, or tip, to his nose. (S, L, K.) — شَجَرَةٌ وَارِدَةٌ الْأَغْصَانِ † A tree having pendulous branches. (L.) — See وَرْدٌ.

مَوْرِدٌ: see وَارِدٌ, وَرْدٌ, and مَوْرِدٌ.

إِبْرَادَاتٌ † Income; revenue: pl. إِبْرَادَاتٌ.

مَوْرِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and مَوْرِدَةٌ a road, or way, by which one comes to water; (L, K;) as also وَارِدَةٌ: (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدُ: (L, TA;) and of the third, وَارِدَاتٌ. (TA.) — Hence, (A, TA,) مَوْرِدٌ and وَارِدٌ † A road, or way: (S, L;) as also وَارِدَةٌ: (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road: syn. جَادَةٌ; (K;) as also مَوْرِدَةٌ: (L, K:) pls. as above. (A, TA.) — مَوَارِدُ أَمْرٍ † [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رَحَب.) [See an ex., voce تَرَاخَبَ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water: pl. مَوَارِدُ: see the last signification of ثَلَاثَةٌ in this lexicon: see also وَرْدٌ. — مَوْرِدٌ مَثَلٌ † [The primary idea, or thing, signified by a parable or proverb: correlative of مَقْرَبٌ مَثَلٌ: pl. مَوَارِدُ. (TA, &c., passim.)

مَوْرِدٌ: see مَوْرِدٌ.

مَوْرِدٌ † Attached by a fever periodically: (S,

L:) or suffering a periodical attack of fever. (Msb.) — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ الْمَوْرِدِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرِّحْضَاءُ [The sweat which follows it; or copious sweat]. (S.)

مَوْرِدٌ † A shirt dyed of a rose-colour; of a less deep dye than that which is termed مُضْرِبٌ: (S, L;) or dyed with saffron. (TA.) — خَدُّ مَوْرِدٌ † A reddened cheek. (TA.) — رَجَعَ مَوْرِدُ الْقَذَالِ † He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.)

وَرْدٌ: see مَوْرِدٌ.

ورس

1. وَرَسٌ, inf. n. وَرُوسٌ, It (a plant) became green. (AA, A, Hn, M.) — See also 4. — وَرَسٌ, (M, K,) aor. يَوْرُسُ, (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] طُحْلُبُ, so that it became green and smooth. (IDrd, M, K.) — See also 4.

2. وَرَسٌ, inf. n. تَوْرِسٌ, He dyed it (a garment, or piece of cloth,) with وَرَسٌ, q. v. (S, K.)

4. اُورِسَ الْمَكَانُ The place produced the plant called وَرَسٌ. (S.) — اُورِسَ الرِّمْتُ The [trees called] رِمْتُ produced وَرَسٌ, a thing yellow like the [garments termed] مَلَاءٌ; as also وَرَسٌ: so it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow مَلَاءٌ; (S, K;) and in like manner one says of a place, اُورِسَ الْمَكَانُ, (TA:) or became yellow in its fruit: (A:) — اُورِسَ الشَّجَرُ The trees put forth leaves; (K;) as also وَرَسٌ. (IKtt.)

وَرسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] غُمْرَةٌ for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Msb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps (خَرَانِطُ) burst, and it is shaken, and the وَرَسُ shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] كَلَفٌ, used as a liniment; and for the [leprous-like discolouration of the skin termed] بَهَقٌ, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the ثَلَاثُونَ [of Iba-Seena, or Avicenna,]

a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of *قُرْغَم*, q. v.: or, as some say, resembling *قُرْغَم*: (Mgh:) or a certain thing, yellow, like the [garments of the kind called] *مَلَاة*, that comes forth upon the [trees called] *رُمْت*, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] *عَرَعَر* and *رُمْت*, and to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the *عَرَعَر*, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but *ورس* [properly so called] is adulterated with it: and as to that of the *رُمْت*, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn. (TA:) *ورس* is called in Persian *اسپرك* [اسپرك]; and in Turkish, *الاجهره*. (TK.) [Freytag adds to what he has given on this word from the K, S, TK, as follows: "Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi *ورس* scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 110."]

ورس: see *وريس*.

ورسي A yellow bowl: (A:) or a bowl made of *نُضَار*, (M,) which is a yellow wood: (TA:) or of the best kind of those made of *نُضَار*. (Lth, K.) — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — See also *وريس*.

A garment dyed with *ورس*; as also *ورس* and *وارس* (M) and *مورس*. (M, A.) You say, *مُلْحَفَةٌ ورسية*, (so in some copies of the S and K) or *ورسية*, (as in other copies of the S and K, and thus in a copy of the Mgh,) [An outer wrapping garment] dyed with *ورس*; (S, Mgh, K;) i. q. *مورسة*; (K;) which latter epithet is sometimes used. (Mgh.) — See also *وارس*.

Applied to a place [Producing the plant called *ورس*]. (TA.) — Applied to a tree of the kind called *رُمْت*, Producing *ورس*, a thing yellow like the [garments termed] *مَلَاة*: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow *مَلَاة*: (S, K:) or becoming yellow in its fruit: (A:) or, app., having *ورس*, like as

تَامِر signifies "possessing dates;" (AHn;) and *وريس* likewise has the last of these significations: (TA:) *مورس* also signifies the same as *وارس*, applied to a tree of the kind above-mentioned; (A, K,) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say *مورس*; (S, M;) but it occurs in a poem of Ibn-Hurmeh. (M.) — Applied to a tree [of any other kind], Putting forth leaves. (TA.) — Applied to a plant, Becoming green. (M.) You say also, *صخرة وارسة بالطحلب*, A rock overspread with the green substance called *طحلب*, so that it is green and smooth: see 1. (A.) — It also denotes intenseness of colour, in the phrase *أصفر وارس* Yellow intensely bright. (M.) And [in like manner] you say, *جمل وارس* A camel intensely red. (Sgh.) And *زعفران وارس* [app., Bright-coloured saffron]. (A.) See also *وريس*.

وارس: see *مورس*.

مورس: see *وريس*, in two places.

ورط

1. *وروش*, (S, A, K,) aor. *يرش*, inf. n. *وروش* (K) and *ورش*, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — Also, (K,) inf. n. *ورش* and *وروش*, (TA,) He ate vehemently and greedily: (Ibn-'Abbād, A, K,) but accord. to IAgar, *روش*, with the *rā* first, signifies the "eating much," and *ورش*, with the *wāw* first, the eating little. (TA.) — Also, (K,) inf. n. *ورش*, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire, obtain, or attain. (Ibn-'Abbād, K.) You say, *ورش إليه* He coveted it; &c. (TK.) — *ورش* (A, K,) inf. n. *ورش*, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, *ورش عليهم*; but see *وارش*. (TA.) — *ورش فلاناً بفلان* He incited such a one against such a one: (Ibn-'Abbād, TA:) in the K, erroneously, *ورش فلان بفلان*. (TA.) See also 2.

2. *توريش*, (S,) inf. n. *وريش*, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. *حرش*. (S, K;) as also *ارش* (S) [and *هرش*]. See also 1, last signification.

ورشان A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHāt, Mgh, Mgh,) or resembling the pigeon, (TA,) also called *حمر*, (S, Mgh,

K,) which is the male of the *قماري* [or kind of collared turtle-doves of which a single female is called *قمرية* (see *قمرية*)], (Mgh,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with *ة*: (K:) pl. *وراشين*. (S, Mgh, Mgh, K) and *ورشان*, (S, Mgh, K,) like as *حزوان* is a pl. of *حزوان*, contr. to rule. (S.) It is said in a proverb, *بعللة الورشان تأكل رطب المشان* [With the pretext of the warashan, thou eatest the fresh ripe dates of the excellent kind called *مشان*]: (S, A, K.) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashan; wherefore this was said to him. (Sgh.)

وارش One who comes in to a people uninvited, when they are eating; like *واغل* in the case of beverage: (S:) and, accord. to some, i. q. *واغل* but others say, that *وارش* has the first signification only, relating to food: and that of a *sponger desiring food*. (TA.) See *راش* and *طغيلي*.

ورط

1. *ورطها* He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is *ورطها*, and that the pronoun relates to camels; (see 2;) as also *اورطها*: (L, TA:) from IAgar. (TA.)

2. *ورطه*, (S, Mgh, K,) inf. n. *توريط*, (S, Mgh,) He made him to fall into what is termed *ورطة* [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also *اورطه*, (S, Mgh, K,) inf. n. *ايراط*: (Mgh:) both signify + he made him to fall into that from which he could not extricate himself: (TA:) or into that from which he could not easily extricate himself. (Mgh.) — *ورط ابله* He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also *اورط*. (K.) [See also 1, and 3.]

3. *وراط* (S, Mgh, TA) and *موراطة* (TA) [The act of mutually making to fall into what is termed *ورطة*. — And hence,] + The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Mgh;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Mgh, TA;) and *ورط* and *وراطة*, the latter on the authority of J, [accord. to some

3. **وَزَرُهُ** *He bore a burden with him.* — [Hence,] **وَزَرَ الْمَلِكُ أَعْبَاءَ الْمُلْكِ** *He bore with the king (حَامَلَهُ) the burden of the regal office.* (A.) See also 1, last signification. — **وَزَرُهُ عَلَى** (TA,) inf. n. **مُؤَاوَزُهُ** (A, TA,) *He aided, assisted, or helped, him, and strengthened him, to do the thing:* originally **أَزَرَهُ** (A, TA) the former of these, **وَزَرُهُ**, is the more chaste. (TA.)

4. **وَزَرَهُ** *He appointed him a وَزَرَ* (K, TA,) i. e., a place of refuge to which to betake himself. (TA.)

5: see 1, last signification.

8. **أَفْتَزَرَ** of the measure **أَفْتَعَلَ** (S, Mṣb,) [originally **وَزَرَ**], *He committed a وَزَرَ* (S, K,) i. e., a sin. (Mṣb, TA.)

10. **أَسْتَوَزَرَهُ** *He took him, or chose him, as a وَزِير [or viceroy].* (K.) You say, **أَسْتَوَزَرَ فُلَانٌ** *Such a one was taken, or chosen, as a وَزِير.* (S, A.)

وَزْرٌ *A heavy load or burden,* (A, Mgh, K,) *a bundle,* (S,) or *great bundle,* (K,) *that is carried on the back:* (S, K:) *a weight;* syn. **ثَقْلٌ** (S, [in which the syn. is written **ثَقْلٌ**: so in two copies; and so app. accord. to A'Obeyd, who makes its pl. **أَثْقَالٌ**:] and Mṣb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written **ثَقْلٌ**]) pl. **أَوْزَارٌ**. (Mṣb, K.) — **وَزْرٌ** *A weapon; an instrument of war: or weapons; arms:* syn. **سِلَاحٌ** (S, Mgh, Mṣb, K:) because heavy upon the wearer: (Mgh, Mṣb:) or **أَوْزَارٌ** signifies the *burdens and instruments of war, &c.*; and the sing. is **وَزْرٌ**; (A'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashū, (Mgh, TA.)

* **وَأَعْدَدْتُ لِنَحْرِبِ أَوْزَارَهَا**

* **رِمَاحًا طَوَالًا وَخَيْلًا دُكُورًا**

[*And I prepared for the war its weapons and other apparatus; long lances and male horses.*] (S, Mgh, TA.) And it is said in the Kur, [xlvi. 5,] **حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا**, meaning, **‡ Until the war terminates:** (Mgh, Mṣb:) because then the people thereof lay down their arms: (Mgh:) properly, *until the people of the war lay down their burdens:* (Mṣb:) *their weapons and burdens:* or, as some say, *their sins.* (Bḍ.) — **‡ A sin:** (S, Bḍ, ubi supra, and Mṣb, K:) and [especially] *polytheism:* (Fr, Bḍ, TA:) pl. as above. (Bḍ, Mṣb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.)

وَزْرٌ *A mountain:* this is the primary signification: (S:) or *a mountain difficult of access, or*

strong: (K, TK:) or *a mountain to which one betakes himself for refuge:* this is the primary signification. (Aboo-Is-hāk.) — *A place of refuge:* (S, Mṣb, K:) *any such place.* (Aboo-Is-hāk, K.) So in the Kur, lxxv. 11. (TA.) — See also **وَزِيرٌ**.

وَزِيرٌ *One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:* (S, A, K:) like as **مُؤَاكِلٌ** signifies i. q. **مُؤَاكِلٌ** (S,) and **مُجَالِسٌ** i. q. **مُجَالِسٌ**. (A.) — **‡ [A viceroy of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel:** (K:) or the **وَزِير** of the king is the person who bears with him (**يُؤَاوِزُهُ**, i. e. **يُحَامِلُهُ**), *the burdens of the regal office:* not from **مُؤَاوِزَةٌ**, signifying the “act of aiding or the like,” because the **و** in this latter word is substituted for **ي**, and the derivative from it of the measure **فَعِيلٌ** is **أَزِيرٌ**: (A:) ISd says, some hold that the **و** in **وَزِيرٌ** is substituted for **ي**; but Abu-l-Abbās says, that this is not agreeable with analogy; for the substitution of **ي** for **و** in a word of this measure is rare, and that of **و** for **ي** is more strange: (TA:) the **وَزِير** is so called because he bears for the king the burden of administration: (S, Mṣb:) or it is from **وَزْرٌ**, signifying “a mountain to which one has recourse to save himself from destruction:” so the **وَزِير** of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hāk, TA:) pl. **وَزَرَاءُ** (A, Mṣb, K) and **أَوْزَارٌ**; (A, K:) the latter like **أَشْرَافٌ** and **يَتِيمٌ**. (TA.)

وَزَارَةٌ and **وَزَارَةٌ** *The condition, or office, of a وَزِير:* (S, Mṣb, K:) the former word is the more approved. (ISK, Mṣb.)

وَزْرٌ *Bearing, or carrying, a heavy load, or burden.* (A.) — [Hence,] also, (A,) and **مُؤَزَّرٌ** (S, A, Mṣb, K,) **‡ Sinning:** (S, A, K:) or *bearing [a burden of] sin.* (Mṣb.) **مُؤَزَّرَاتٌ** occurs in a trad., for **مُؤَزَّرَاتٍ**, the regular form, because it is there coupled with **مُأْجُورَاتٍ**, to which it is opposed. (S, Mgh, Mṣb, K.)

وَزْرٌ: see **مُؤَزَّرٌ**.

[&c. وزع]

See Supplement.]

وس

R. Q. 1. **وَسْوَاسٌ** and **وَسْوَسَةٌ**, [inf. n. **وَسْوَسَ**], and simple subst. **وَسْوَاسٌ**, but see **طَائِفًا**,] *He*

spoke, or talked, indistinctly: (TA:) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turāb is related to have said, that he heard Khaleefeh say, **وَسْوَسَ** signifies the *speaking in a low, faint, gentle, or soft, manner, with confusedness:* or, accord. to one relation, it is [**وَسْوَسَ**] with **ش**. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] **وَسْوَسَ الرَّجُلُ** *He spoke to the man with low, faint, gentle, or soft, speech.* (M.) — [Hence,] **وَسْوَسَتْ إِلَيْهِ نَفْسُهُ**, (S, M, A, Mṣb, K,) and **وَسْوَسَ إِلَيْهِ الشَّيْطَانُ**, (S, A, Mṣb, K,) and **تَوَسَّسَ**, (S, Mṣb, K,) and **فِيهِ**, (TA,) or **فِي صَدْرِهِ**, (M,) inf. n. **وَسْوَسَ** (S, M, A, Mṣb, K) and **وَسْوَسَ**, with **kear**, (S, A, Mṣb, K,) and **وَسْوَسَ**, with **fet-h**, is also allowable in the case of this and similar reduplicative verbs, (MF, voce **طَائِفًا**), or this last is a simple subst., (S, Mṣb, K,) *His mind, or soul,* (S, M, A, &c.), and *the devil,* (S, A, Mṣb, K,) *prompted, or suggested to him [something], or talked to him,* (S, M, Mṣb,) and [in him, or] in his bosom: (M:) or *suggested to him, or talked to him of,* (A, K,) and *suggested in him, or talked in him of,* (TA,) *what was vain, or unprofitable, and destitute of good:* (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. **لِ** by which it is made trans. in the Kur, in vii. 19, is meant **إِلَى**. (S, Mṣb.) You say also, **وَسْوَسَ بِهِ** [as though signifying properly *He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and his speech became confused, and he became stupified, or deprived of his reason.* (TA.) — [Hence also,] **وَسْوَسَ الْحَلْيُ**, (M, A, Bḍ, in vii. 19,) inf. n. **وَسْوَسَ** and **وَسْوَسَ**, (M,) **‡ The woman's ornament sounded, or made a sound or sounds:** (M:) or *made a low, or gentle, sound; or a chinking.* (Bḍ, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And **وَسْوَسَ الْقَصَبُ** **‡ [The reeds made a low sound; or rustling].** (A.) And **سَمِعْتُ وَسْوَاسَةً** **‡ I heard its low sounding, or its chinking; or its rustling].** (A.) See also **وَسْوَسَ**.

وَسْوَسَ: see 1; and **وَسْوَسَ**, in two places.

وَسْوَاسٌ a subst. from **وَسْوَسَ** (S, Mṣb, K;) signifying, [*Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused:* see 1. — And hence,] *The soul's, or mind's,* (S, M, Mṣb, K,) and *the devil's,* (K,) *prompting, or suggestion, or talk,* (S, M, Mṣb, K,) *of what is vain, or unprofitable, and destitute of good;* (K;) as also **وَسْوَسَةٌ** [used as subst., in which case its pl. is **وَسْوَاسٌ**, occurring below]. (S, K.) — [And hence,] **‡ An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind.** (Mṣb.) — And

[by a metonymy,] † A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) — [And from the primary signification seem to be derived those which here follow.] † The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — † A low or faint sound [or rustling] of wind; as also † وَسْوَسَةٌ. (M.) — † The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] — Also, الْوَسْوَاسُ The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the Qur; and is said to mean there ذُو الْوَسْوَاسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.)]

مَرَضٌ وَسْوَاسِيٌّ [A disease of the nature of melancholia]. (K in art. عَشَق.)

مُوسِسٌ see مُوسِسٌ.

وَسْوَاسٌ, with kesr, A man subject to مَوْسِسٌ [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مَوْسِسٌ إِلَيْهِ, [or مَوْسِسٌ عَلَيْهِ], like الْغَضُوبُ عَلَيْهِ: (Msb.) or, accord. to I Aqr, one should not say مَوْسِسٌ. (TA.)

وسب

1. وَسَبَ, aor. وَسَبْتُ, (inf. n. وَسَبٌ, TA;) and † اوسبت; The land became abundant in fresh herbage, such as is called عُسْبٌ, (S, K,) and in dry herbage. (TA.) — وَسَبَ, aor. وَسَبْتُ, inf. n. وَسَبٌ, He, or it, was dirty: (I Aqr, K:) syn. with وَكِبَ and حَسَنَ. (TA.)

4: see 1.

وَسْبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خَنْزِيرَةٌ, and only of the wood of the sycamore fig-tree: (TA:) [the خَنْزِيرَةٌ is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وَسَبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)]

وَسْبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اسب.)

مُوسِبٌ A ram abounding with wool: (K:) likened to a land abounding with herbage. (TA.)

مُجَزَّعٌ Dates such as are termed مِيسَابٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رُطْبٌ, vile, or bad. (TA.)

وسج

1. وَسَجَ, aor. يَسْجُ, (K,) inf. n. وَسَجٌ, (S, K,) and وَسَجَانٌ and وَسَجٌ; (L:) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسَجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبٌ, and ذَمَلٌ:] the first pace, accord. to En-Nadr and As, is called الدَّيْبُ; the next, الْعَقُ, the next, الْعَسَجُ; the next, الدَّمِيلُ; the next, الْعَسَجُ; and the next, الْوَسَجُ: or he went quickly, or swiftly. (TA, L.)

4. اوسج He incited, urged, or made, a camel, to go at the pace called الْوَسَجُ. (S, K.)

جَمَلٌ وَسَجٌ عَسَجٌ A quick, or swift, camel. (K.)

إِبِلٌ وَسُوحٌ عَسُوحٌ Quick, or swift, camels. (K.)

وسخ

1. وَسَخَ, aor. يُوْسَخُ, (S, K,) and يَسَخُ and يَمْسَخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L:) and † اِسْخَ and † اِسْخَ (S, K,) and † اِسْخَ (S, K,) and † اِسْخَ (S, K,) and the skin, L, or some other thing, (Msb.) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.)

2: see 4.

4. اوسخ (S, L, K,) and † وسخ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K.)

5: }
8: } see 1.
10: }

وَسَخٌ Dirt, filth, or soil; (S, L:) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb.) pl. أَوْسَاخٌ. (Msb.) — لَا تَأْكُلْ أَوْسَاخَ النَّاسِ [Live not thou upon the alms of men]. (A.)

وَسَخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.)

وسد

2. وَسَدَ, or وَسَدَهُ, (L, K,) and وَسَدًا, (S,) He put a pillow, (L, K,) and a thing, (S,) beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.]

beneath his (another's) head. (S, L, K.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.]

4. اوسد في السير He hastened, or was quick, in his pace. (L, K.) — اوسده (S, L, K,) or اوسده بالصيد (Msb,) He incited him (a dog) to the chase: as also اوسده. (S, L, Msb, K.)

5. توسد (L, K,) and توسد وسادًا, or وسادة (L,) and شيئا (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head: (S, L,) he rested his head upon a pillow. (L.) — توسد ذراعهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.)

وساد (S, L, Msb, K,) and وسادة (S, A, L, Msb, K,) and وسادة (K,) but some disallow the last two forms, (TA,) and وسادة (L,) and وسادة (K, art. اوسد,) A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K,) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c.: (Msb:) pl. of the first, وسادات (S, L, Msb, K,) and وسادات (Msb.) — اِنَّ وَسَادَكَ لَعَرِيضٌ [lit., Verily thy pillow is wide:] said by Moḥammad (L, K,) to 'Adee Ibn-Hatim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضٌ, meaning, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art. عرض.)

وسادٌ: see وسادة.

وسط

1. وَسَطَ, aor. يَسِطُ, inf. n. وَسِطٌ, (S, Msb, K,) [and وَسُوطٌ (as shown below)] and وَسِطَةٌ, (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them; (TA;) i. q. † تَوَسَّطَهُمْ; (S, K;) or تَوَسَّطَ بَيْنَهُمْ; (Msb:) and in like manner, وَسَطَ الْهَكَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and تَوَسَّطَهُ, and وَسَطَهُ, and وَسَطَ الشَّيْءَ, he was, or became, in the middle, or midst, of the thing: and [in like manner] تَوَسَّطَ الشَّمْسُ signifies [The sun's being, or becoming, in the middle, or midst, of the sky]. (M.) — وَسَطَ الشَّيْءِ also signifies He, or it, was, or

became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَاطَةُ فِي قَوْمِهِ, and وَسَطَ الرَّجُلُ قَوْمَهُ, The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity. (Msb.) And وَسَطَ قَوْمَهُ فِي الْحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسَطَ فِي وَسَطِ قَوْمِهِ, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;] (M, TA;) and وَسَطَ signifies the same; (M;) and so does وَسَطٌ, (M, TA,) inf. n. تَوَسَّطَ. (TA.) [See وَسَطٌ, below.]

2. وَسَطَهُ, (K,) inf. n. تَوَسَّطَ, (S, K,) He put it in the middle, or midst. (S, K.) — And [so in the S, but in the K “or,”] He cut it [in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] — [In the Kur, c. 5,] some read, فَوَسَّطَنَ بِهِ جَمْعًا [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy] (S, TA.) others read فَوَسَّطَنَ. (TA.) See 1, first sentence. — وَسَطَ فِي حَسَبِهِ: see 1, last sentence.

3. see 1, first sentence, in four places. — تَوَسَّطَ بَيْنَ النَّاسِ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِي وَسَاطَةِ قَوْمِهِ, explained above; (Msb;) or from وَسَاطَةُ عَمِلَ he made mediation, or intercession, (S;) between them. (K.) — تَوَسَّطَ also signifies He took what was of a middle sort, between the good and the bad. (K.)

وَسَطٌ, with the ي quiescent, is an adv. n.; [as such written وَسَطٌ, meaning In the middle of; in the midst of; or among;] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IATH, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from وَسَطٌ. (S, IB, K.) You say, جَلَسْتُ فِي وَسَطِ الْقَوْمِ (S, IB, Msb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Msb;) not being one of them. (IB.) And وَسَطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الْجَالِسُ فِي وَسَطِ الْحَلْقَةِ مُنْعَوْنٌ [The sitter in the

midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IATH.) — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from وَسَطٌ, unless it have the adverbial particle [فِي] prefixed to it; in which case it has the sense of وَسَطٌ, and you say, فِي وَسَطِ رَأْسِهِ دُهْنٌ and جَلَسْتُ فِي وَسَطِ الْقَوْمِ [like as you say جَلَسْتُ فِي وَسَطِ الْقَوْمِ and وَسَطَ رَأْسِهِ, explained above] and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst., though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] لَقَدْ تَقَطَّعَ وَصْلَكُمْ بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصْلَكُمْ بَيْنَكُمْ] (IB) or وَسَطٌ is sometimes used for وَسَطٌ, improperly, (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other, and this seems the most likely. (IATH) or one says وَسَطٌ, with sukoon, only, of that whereof the component parts are separate, or distinct, (IATH, K*) such as a number of men, and beasts of carriage, &c.; (IATH;) and وَسَطٌ, (IATH,) or both, (K,) of that whereof the component parts are united, (IATH, K*) such as a house, and the head, (IATH,) or such as a ring (K:) it is related, as on the authority of Th, that وَسَطٌ وَ وَسَطُهُ [both meaning The middle, or midst, of the thing] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسَطٌ, with sukoon, exclusively. (M.)

وَسَطٌ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Msb;) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle. (Mgh;) as also وَسَطٌ, (M, K,) which is [likewise] a subst., like أَفْئَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is ظَرْفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسَطٌ: (S, IB, K:) [respecting the similar and dissimilar usages of وَسَطٌ and

وَسَطٌ, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. وَاسِطٌ is أَوَاسِطٌ, or this may be a pl. of وَاسِطٌ, and originally وَوَاسِطٌ. (M) You say, جَلَسْتُ فِي وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Msb;) because وَسَطٌ is a subst. (S.) And اِثْنَعِ وَسَطَهُ [The middle, or middle part, thereof, became wide]. (Mgh, Msb.) And صَرَبْتُ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh, Msb.) And كَسَرْتُ وَسَطَ الرَّمْجِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Msb.) And خَيْرُ الْأُمُورِ أَوْسَاطُهَا The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حَقٌّ.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ فِي وَسَطِ الدَّارِ; but this is an instance of departure from the original usage, and [the meaning is explained above, so that] it is not here syn. with بَيْنَ, like as وَسَطٌ is. (IB.) — It is also used as an epithet: (IB, Mgh;) [as such signifying Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position; but in this sense superseded in usage by وَسَطٌ and وَسَاطُ and وَسَاطُ and وَسَاطُ; and in time; but in this sense also superseded in usage by وَسَطٌ:] middling; of middle sort, kind, or rate: (Msb;) as also وَسَطٌ (S, M, Mgh, Msb, K) and وَسَاطُ (M, Mgh, Msb) and وَسَاطُ (M, TA) [and وَسَاطُ]; between good and bad; (Msb, TA;) as also وَسَاطُ (Msb.) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good: (Zj, M, Msb, K;) as also وَسَاطُ (M.) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K:) as also وَسَاطُ (M:) best; (Msb;) as also وَسَاطُ (S, Msb, K*) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst. (Mgh) the fem. of وَسَاطُ is وَسَاطِي, (Mgh, Msb;) and the pl. masc. وَسَاطُ; and pl. fem. وَسَاطُ. (Msb.) Hence, (Msb,) الإِصْبَعُ الْوَسْطِيُّ (S, Msb, K) The middle finger. (Msb.) And الْيَوْمُ الْوَسْطِيُّ [The middle day]. (Msb.) And اللَّيْلَةُ الْوَسْطِيُّ [The middle night]. (Msb.) And الْعَشْرَةُ الْوَسْطِيُّ, meaning The [ten middle] days. (Msb.) And الْعَشْرُ الْوَسْطِيُّ, meaning The [ten middle nights: not

العَشْرُ الْأَوْسَطُ; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And الصَّلَاةُ الْوُسْطَى (M, Mgh, &c.) mentioned in the Kur, [ii. 239,] (M, K,) meaning *The middle prayer* (Bd, TA) *between the other prayers*, (Bd,) or *between the prayers of the night and the day*; (TA;) or *the most excellent of them in particular*: (Bd:) i. e. *the prayer of the afternoon*; ('Alec Ibn-Abu-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from الصَّلَاةُ الْوُسْطَى, the prayer of the afternoon:" (Bd:) or *the prayer of daybreak*; (also said to be on the authority of 'Alec, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) *the prayer of Friday*; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or *the prayer of noon*; (Mgh, Bd, Msh, K;) because it is in the middle of the day: (Bd:) or *the prayer of Friday on the day thereof*; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alec:) or *the prayer of sunset*: (Mgh, Bd, K;) or *the prayer of nightfall*: (Bd, K;) or [the night-prayer called] الوُتْرُ: (K;) or *the prayer of the breaking of the fast*: (K;) or *the prayer of sacrifices*: (K;) or *the prayer of the period called the ضَحَى*: (K;) or *the prayer of the congregation*: (K;) or *the prayer of fear*: (K;) or *the prayers of nightfall and daybreak together*: (K, and said to be on the authority of 'Omar and 'Othmán:) or *the prayers of daybreak and the afternoon together*: (K;) or *any of the five prayers*; because before it are two prayers and after it are two prayers: (K;) or *all the divinely-appointed prayers*: (K;) or *certain prayers not particularized*: (K;) or *prayer of middling length, between long and short*. (K.) Hence also, شَيْءٌ وَسْطٌ *A middling thing; a thing of middle sort or kind*; (Msh;) *between good and bad*; (S, Msh;) as also أَوْسَطٌ: (Msh;) and in like manner it is applied to a male slave, and a female slave, (Msh,) and two male slaves, and two sheep or goats. (Mgh.) And مِنْ أَوْسَطٍ مَا تَطْعَمُونَ, in the Kur, [v. 91,] *Of the middle sort of that which ye give for food to your families*, (Mgh, Msh,) *between what is prodigal and what is niggardly*. (Mgh.) And التَّمَطُّ الْأَوْسَطُ *The middle class of men*: occurring in a saying of 'Alec, cited in full in art. غَط. (M.) And عَلِّمْنِي وَسْطًا *Teach thou to me a religion of the*

middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَطَ. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [*We have made you to be a nation*] *conforming, or conformable, to the just mean; just; equitable*: (Zj, S, IB, Bd, K;) or *good*. (Zj, Bd, Msb, K.) And مَرْعَى وَسْطٌ *Choice pasturage*. (M.) And رَجُلٌ وَسْطٌ *A good man*; as also وَسِيطٌ: (M:) or *a man having good grounds of pretension to respect*. (TA.) And فَلَانٌ وَسِيطٌ فِي قَوْمِهِ (S, K*) or بَيْنَهُمْ, (as in some copies of the K,) *Such a one is the best of his people (أَوْسَطُهُمْ) in race, and the highest of them in station*. (S, K.) And فَلَانٌ وَسِيطٌ الدَّارِ وَالْحَسَبِ [*Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour*]. (Lth.) And هُوَ مِنْ وَسْطِ قَوْمِهِ, and مَنْ أَوْسَطُهُمْ, *He is of the best of his people*. (Msb.) And in like manner, هُوَ مِنْ وَسْطِ الشَّيْءِ, and مَنْ أَوْسَطُهُ, *It is of the best of the thing*. (Msb.) And قَالَ أَوْسَطُهُمْ in the Kur, lxviii. 28, *The best of them said*: (Jel:) or *the most rightly directed, of them, to the truth*: (Msb:) or it means أَوْسَطُهُمْ رَأْيًا [*the most remote, of them, from either extreme, in judgment*]; or سِنًا [*in age*]. (Bd.)

وَسْطٌ: see وَسْطٌ, as an epithet, in two places.

وَسِيطٌ: see وَسْطٌ, as an epithet, in five places. — *A mediator, or an intercessor, for the purpose of accommodation*, (O, K,) *between people*, (O,) or *between two persons engaged in mutual altercation or litigation*. (K.)

وَسَاطَةٌ [originally an inf. n.: (see 1:) — and hence, as a subst., *Mediation, or intercession*]. (S, K: see 5.) — وَسَاطَةُ الدَّانِيَةِ *The best of deenars*. (TA.)

وَسَائِلٌ *A mean, or means*: pl. وَسَائِلٌ.

وَأَسْطٌ: see وَسْطٌ, as a subst., and also as an epithet. — وَأَسْطُ الْكُورِ, (Lth, S, K,) or الرَّحْلُ, (ISH, Az, M,) and وَأَسْطَتُهُ, (Lth, M, K,) and مُوسِطَتُهُ, (Lh, M, [or perhaps مُوسِطَتُهُ, corresponding to مُؤَخَّرَتُهُ]) *The fore-part of the camel's saddle*: (S, K:) accord. to Lth, (Az, TA,) *the part, of the camel's saddle, which is between the قَادِمَةٌ and the آخِرَةٌ*; (Az, M, L;) but this is a mistake; (Az, L;) for the وَاسِطُ of the camel's saddle is one of the شُرْخَانِ, (ISH, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرَبَوَانِ of the horse's saddle, (Az, L,) *between which the rider sits*; (ISH, Az, L;) *it is the extremity which is next to the head of the camel*; (Az, L;) *the tall fore-part next to the breast of the rider*, (ISH, Az, L,) *against which the breast of the rider sometimes*

strikes; (TA, in art. نَحْز.) the آخِرَةُ being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تَحَادِي) the head of the rider: (ISH, Az, L:) the former of these is not called وَاسِطٌ as being a middle part between the آخِرَةُ and the قَادِمَةُ, as Lth says; nor has the camel's saddle any [part called] قَادِمَةُ. (Az, L.) — الْوَأَسْطُ also signifies *The piece of wood that is in the middle, between the two pieces called the عِضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like*. (L in art. عِضْد.)

وَأَسِطَةٌ *The jewel that is in the middle of a قِلَادَةٌ [or necklace], which is the best thereof*; (S;) the large pearl (دُرَّةٌ) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — [In modern Arabic, *A means of doing a thing*. You say, بِوَأَسِطَةٍ كَذَا *By means of such a thing*. — Also, *An intermediary, interposer, or agent between parties; a go-between*.] — See also وَاسِطٌ. — هُوَ فِي وَاسِطَةٍ مِنَ الْعَيْشِ + *He is in a good condition of life*. (Er-Rághib, TA, in art. حَف.)

أَوْسَطٌ: fem. وَسْطَى; pl. masc. أَوَاسِطٌ; pl. fem. وَسْطٌ: see وَسْطٌ, as a subst., in two places; and as an epithet, throughout.

مُوسِطٌ *What is in the middle of a بَيْتٍ [i. e. house, or tent, &c.], particularly*. (Ibn-'Abbád, K.)

وَأَسِطَةٌ, or مُوسِطَةٌ: see وَأَسِطٌ.

قَتَلَ فَلَانًا مُوسِطًا *He slew such a one cut [in the middle, or midst,] in two halves*. (TA.) [This mode of slaughter, termed تَوَسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by El-Makreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.]

مُتَوَسِّطٌ: see وَسْطٌ, as an epithet, in two places.

&c. [وسع]

See Supplement.]

وش

R. Q. 1. وَشَوْشٌ, inf. n. وَشَوْشَةٌ, *He spoke in a low, faint, gentle, or soft, manner, with confusedness*; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَشَوْشَةٌ, with س: (see وَشَوْشٌ:) or *he spoke confusedly, so as to be hardly intelligible*: or *he spoke in a low, faint, gentle, or soft, manner*: (see وَشَوْشَةٌ below: and see R. Q. 2:) in the present day it signifies *he whispered*: and وَشَوْشَهُ, *he whispered to him*. — وَشَوْشَتُهُ, [or rather, app., وَشَوْشَتُهُ إِيَّاهُ,] *I gave or handed, it to him in a small quantity*. (K.)

R. Q. 8. **تَوَشَّوْشُوا** *They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner.* (IDrd, K.)

وَشَّوْشَ: see **وَشَّوْشَ**.

وَشَّوْشَ *Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.)* See R. Q. 1. — *Lightness, activity, or agility. (K.)*

وَشَّوْشَى: see **وَشَّوْشَ**.

وَشَّوْشَ *Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so وَشَّوْشَ applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so وَشَّوْشَ applied to a he-camel; and وَشَّوْشَ applied to a he-camel and to a man. (TA.)* You say also, **رَجُلٌ وَشَّوْشَى**, meaning, **نَشَّوْشَى**, (K,) i. e., *A man slender in the [fore] arm, and light, or active, in work. (AO, TA.)*

وشب

وَشَبَ [app. meaning *Fleshy*] is from the expression **ثَمَرَةٌ وَشْبَةٌ**, (in one copy of the K, **وَشْبَةٌ**, TA,) *A date having a thick [i. e. pulp, or flesh]. (K.)* Of the dial. of El-Yemen. (TA.)

وَشَبَ sing. of **أَوْشَابٌ**, (K,) which is the same as **أَوْشَابٌ** (S, K) and **أَشْوَابٌ**, (TA,) [but see this last word, in art. **شوب**,] and signifies, *A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort. (TA.)* A term of dispraise only. (Marg. note in a copy of the S.)

وشج

1. **وَشَجَتِ الْعُرُوقُ وَالْأَغْصَانُ** *The roots and branches became entangled together. (S.)* — **وَشَجَ**, aor. **يَشَجُ**, inf. n. **وَشَجَ** and **وَشَجَ**, *It (anything) became entangled, intermixed, confused, or intricate. (TA.)* — **وَشَجَتْ فِي قَلْبِهِ أُمُورٌ وَهَمُورٌ** *† Affairs, and griefs, or solitudes, became perplexing in his heart. (TA.)* — **قَدْ وَشَجَتْ** *† The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate. (TA.)*

2. **وَشَجَ الْقَرَابَةَ**, inf. n. **تَوَشَّجَ**, *† He (God) made the relationship intricate. (S, K.)* — **وَشَجَ** *† God joined and mixed them together. (TA.)* — **وَشَجَ** *He laced together a مَحْبِلٌ [or basket in which grapes are carried to the drying-place] with a leather thong, or the like, (such as a شَرِيْطٌ, TA,) lest anything should fall from it. (K.)*

وَشَجَ *Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., † spears; n. un. with ة: (TA:) [See also عَجَنَةٌ:] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.)* — **تَطَاعَنُوا بِالْوَشِجِ** *† They thrust one another with the spears. (A.)* — **أَفْنَتِ الشَّنَةُ** *Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.)* — **وَشِجٌ** *The roots of the sinews. (TA.)* — **وَشِجٌ** *† Intricacy of relationship: (S, K:) pl. وَشَائِجٌ. (TA.)* Ex. **بَيْنَهُمُ وَشَائِجُ النَّسَبِ** *There is an intricacy of relationship between them. (TA.)*

وَشِجَةٌ *The root (عُرْق) of a tree. (S, K.)* — See **وَأَشَجَةٌ**. — **وَشِجَةٌ** *[An implement made of] fibres of the palm tree (لِيف) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.)*

وَأَشَجَ *Anything entangled, intermixed, confused, or intricate. (TA.)*

وَأَشَجَ (S, K) and **وَشِجَةٌ** (TA) *† Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.)* Ex. **بَيْنَهُمُ وَأَشَجَةٌ** *Between them is an intricate and close relationship. (TA.)*

أَمْرٌ مُوَشَّجٌ *An intricate, or a confused, affair. (TA.)*

وشح

2. **تَوَشَّجَ**, inf. n. **وَشَّجَ**, *He put on the woman a وَشَحٌ, q. v. (S, K.)* — See 5. — **وَشَّحَهُ** *† He struck him a blow upon the place of the وَشَحٌ. (TA.)*

5. **أَتَشَّحَتْ**, (S, K,) and **تَوَشَّحَتْ**, (K,) *She (a woman) put on, or decked herself with, a وَشَحٌ, q. v. (S, K.)* — **تَوَشَّحَ بِثَوْبِهِ**, (S, K, &c.) *† He put on his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the مُحَرَّمُ does; (T, Msh;) like أَطْبَعَ and تَأَبَّعَ: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.)* Also, *He wrapped himself up in his gar-*

ment. (L.) — **وَشَّحَهُ الثَّوْبَ**, as also **أَتَشَّحَهُ** *† He put on him the garment in the manner described in the explanation of the phrase تَوَشَّحَ بِثَوْبِهِ. (M, L.)* — **تَوَشَّحَ بِسَيْفِهِ**, (S, K, &c.) *† i. q. تَقَلَّدَهُ* (K:) [or i. q.] *He put the suspensories of his sword over his left shoulder, leaving the right bare: (T:) and تَوَشَّحَ بِبِنْدَاهِ [signifies the same]. (A.)* — **تَوَشَّحَ بِبِلْجَامِهِ** (L) *† He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a وَشَحٌ. (Expos. of the Mo'allakāt printed at Calcutta, p. 171.)* [See the verse of Lebeed quoted below.] — **تَوَشَّحَ** *† Inuit feminam: (A, TA:) or he embraced a woman round the neck, and turned her over. (TA.)*

8: see 5, in two places.

وَشَّحَ: see **وَشَّحَ**.

وَشَّحَ (S, K,) also written **وَشَّحَ** and **وَشَّحَ**, (S,) *† An ornament worn by women, (L,) [consisting of] two series of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrarimise, (يُخَالَفُ بَيْنَهُمَا) one of them being turned (مَعْطُوف) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a قِلَادَةٌ, worn by a woman: (Msh:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَشْدُو) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a قِلَادَةٌ of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, “a woman bearing a وَشَحٌ, and وَشَاحِينَ,” to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشَّحَ:] pl. **وَشَّحٌ** and **وَشَّاحٌ** (S, K) and **وَشَّاحٌ** (M, K:) the last thought by ISd to be formed as though from **وَشَّاحَةٌ**. (L.) — Lebeed says:*

• وَقَدْ حَمَيْتُ الْحَى تَحْبِلَ شَكْتِي •
• قُرْتُ وَشَاحِي إِذْ غَدَوْتُ بِجَامِي •

[And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my **وشاح** when I went away, bearing my arms: see **توتش** بلجامه] he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a **وشاح**, so that he might bit the horse if he perceived the enemy. (L.) — **وشاح** + A bow: (L.) [so called because of the manner in which it is worn]. — **وشاح** (M) and **وشاحة** (M, K) + A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — **عطشى الوشاح**, [and غرنى الوشاح], or **جائعة الوشاح**, and **عطشة الوشاح**, [She is slender in the belly and flanks. (K)] [See also art غرث.]

وشاح: see **وشاحة**.

وشحار A she-goat (S, K) that is black, (L.) with a white mark, or with two white marks, like **وشاح**; expl. by **موشحة بياض**. (S, L, K)

موشح A garment, and a cock, having two marks like a **وشاح**. (L.) — **موشحة** A guzelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See **صلل**.]

وشر

1. **وشر** (S, K) inf. n. **وشر** (TA,) He sawed a piece of wood with a **ميشار**; a dial. form of **أشر**; (S, K) i. q. **نشر**. (K.) — **وشرت**, aor. **تشر**, (Msb,) inf. n. **وشر** (S, K,) She (a woman) sharpened (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S, Msb, K,) meaning their edges: (TA) [as also **أشرت**.] See **أشرة**.

10. **استوشرت** She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Msb.)

أشر a dial. form of **أش** [A serration and a sharpness of the extremities of the teeth] (Sgh, K.)

وأشرة A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., **لَعَنَ اللَّهُ الْوَأْشِرَةَ وَالْمُؤَشِّرَةَ**, [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.)

موشر العُضْدَيْنِ, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without . (K.)

ميشار, without ., A saw; a dial. form of **مشار**. (S, * K.)

موشرة A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also **مستوشرة**: (K:) if with ., it is from **أشر**, not **وشر**; and if without ., accord. to the regular way it should be **مُتَشِّرَة**. (K.)

مستوشرة: see **موشرة**.

[وشط] &c.

See Supplement]

وص

2. **وَصَصْتُ**, (AZ, TA,) or **وَصَّصْتُ** (M,) **نقاب** [a kind of face-veil], (AZ, TA,) or **قناع** [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) **تَرَصَّصْتُ** and **تَوَصَّصْتُ** signify the same: (AZ, S, CK:) the former is of the dial. of Temcem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her **نقاب** (K, TA) so that it shewed nothing but her eyes: (TA:) or **نقاب** signifies she (a woman) put her eyes near to her eyes. (Fr. TA.)

B. Q. 1. **وَصَّصْتُ**: see 2, throughout. — **وَصَّصَ** He looked through a hole such as is termed **وَصَّص**. (K.) — He (a whelp) opened his eyes. (K.) — **وَصَّصَ عَيْنَهُ** He (a man) contracted his eye in order to obtain a sure view. (11Drd, M.)

وَصَّصَ: see **وَصَّصَ**.

وَصَّصَ (S,) or **وَصَّصَ** (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And **وَصَّصَ**, [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a **بُرْقُع** [a kind of woman's face-veil]; (M, TA:) as also **وَصَّصَ**. (TA.)

وَصَّصَ: see **وَصَّصَ**. — A small **بُرْقُع** [a kind of face-veil]: (S, M:) pl **وَصَّصَ** (S,) signifying small **بُرْقُع** worn by a girl. (K.) — **وَصَّصَ** **بُرْقُع** that is contracted [so as to show nothing but the eyes]. (M, TA.)

وصأ

1. **وَصَّيَ**, as also **وَصَّيَ**, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.)

وصب

1. **وَصَبَ**, aor. **يَصِبُ**, inf. n. **وَصُوبٌ**; (S, K;) and **وَصَبَ** (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — **وَصَبَ تَبَنُ النَّاقَةِ** + The milk of the camel continued, or was constant. (A.) — **وَصَبَ**, aor.

يُوصِبُ, inf. n. **وَصَبٌ**; (S, K, Msb;) and **وَصَبَ** and **وَصَبَ** and **وَصَبَ**; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or meariness, and languor: see **وَصَبَ**]; **تَوَصَّيْتُ** is also explained as signifying the being languid: (TA:) and **تَوَصَّيْتُ**, as signifying he felt, or experienced, pain in his body. (A.) — **وَصَبَ الشَّحْمُ** The fat [in an animal] continued. (TA.) — **وَصَبَ عَلَى الْأَمْرِ** (S, K,) aor. **يَصِبُ**, [inf. n. **وَصُوبٌ**]; and **وَصَبَ**, aor. **يَصِبُ**; the latter aor. extr. [with respect to analogy]; (K;) like **يَتَّقِي**, aor. **يَتَّقِي**, and **وَمَقَى**, aor. **يَمَقِي**, &c.; but not mentioned by the lexicographers with these verbs; (TA;) and **وَصَبَ**; see below;] and **وَصَبَ**; (TA;) i. q. **وَأَطَبَ**; He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — **وَصَبَ فِي مَالِهِ**, and **وَصَبَ عَلَى مَالِهِ**, aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.,] and managed it well. (K.) — **وَصَبَ الْقَوْمُ عَلَى الشَّيْءِ** The people kept, attended, or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.)

2. **وَصَبَهُ** He took care of him, tended him, or nursed him, in his sickness: like **مَرَضَهُ**. (TA, from a trad.) — See 1.

3: see 1, and 4.

4. **اَوْصَبَهُ** It (a disease) rendered him ill, or sick. (TA.) See **وَصَبَ**. — **اَوْصَبَهُ** He (God) afflicted him with a disease, sickness, or malady. (S, K.) See **وَصَبَ**. — **اَوْصَبَ** He (a man) had diseased children born to him. (K.) Accord. to **اَوْصَبَ الْقَوْمُ** The people had their children wearied by disease. (TA.) — **اَوْصَبَتِ النَّاقَةُ** The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by **تَبَتَّ**; which is probably a mistake for **تَبَّتْ**; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, **اَوْصَبَتِ النَّاقَةُ الشَّحْمَ**; i. e., the she-camel was constantly fat]. — **اَوْصَبَتِ النَّاقَةُ**, and **وَصَّصَتِ** + The she-camel yielded milk continually, or constantly. (A.) — See 1.

5: see 1, in two places.

وَصَبٌ The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.)

وَصَبٌ A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of

fatigue or disease : (IDrd :) or *excessive fatigue* : (Zj :) and, sometimes, *fatigue*, or *weariness*, and *languor* : (TA :) pl. **أَوْصَابٌ**. (K.)

وَصِبٌ (S, K) and **وَاصِبٌ** (TA) *Diseased; ill; sick* : (S, K :) or *in pain* : (Msh :) [or in *violent pain* : or in *continual*, or *constant pain* : &c. : see **وَصَبٌ** : pl. of the former **وَصَابِي** and **وَصَابٌ**. (K.)

وَاصِبٌ : see **وَصِبٌ**. — **عَذَابٌ وَاصِبٌ** [Kur. xxxvii. 9,] *A continual, perpetual, constant, or fixed, punishment*. (Fr, TA.) — **لَهُ الدِّينُ وَاصِبًا**, [Kur. xvi. 54,] as Zj observes, is said to mean *To Him shall be rendered obedience perpetually, or constantly* : (Fr, S :) or it may mean *To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not : to Him shall be rendered obedience, even if it be attended by excessive fatigue*. (TA.) — **مَفَازَةٌ وَاصِبَةٌ** *A desert far-extending, [as though] without end* : (S :) *that extends so far as scarcely to have an end* : (A :) *very far-extending*. (K.)

مُوصَبٌ *Afflicted by God with a disease, sickness, or malady*. (S.)

نَاقَةٌ مُوصِبَةٌ, and **مُوصِبَةٌ** [perhaps a mistake for **مُؤَاصِبَةٌ** : see 4 :] † *A she-camel that yields milk continually, or constantly*. (A.)

مُوصَبٌ *Having many pains [or diseases]*. (S, K.)

نَاقَةٌ مُوصِبَةٌ : see **مُوصِبَةٌ**.

وصد

4. **اُوصِدَ** *He closed, a door, or an entrance*; syn. **أُغْلِقَ** : (S, M, A, L, K :) and **أُطْبِقَ** : (Msh, K :) as also **أَصَدَ**. (S, L, K.) — See 10. — **اُوصِدَ** *It (a door, or entrance) became closed*. (S.) — **اُوصِدَ** *He covered, or covered over, a cooking-pot*. (M, A, L.) — **وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأُوصِدَهُ** *The mountain fell upon the entrance of the cavern, and stopped it up*. (L, from a trad.) See also **أُوطِدَ**. — **اُوصِدُوا عَلَيْهِ** † *They straitened him, and imposed on him a difficulty which he was unable to bear*. (A.)

10. **اُوصِدَ** (S, A, L, K) and **اُوصِدَ** (A, K) *He made a fold, such as is called وَصِيدَةٌ*, (S, L,) or **وَصِيدٌ**, (K,) or a **حَظِيرَةٌ**, for his sheep or goats, (A,) in a mountain. (S, L.)

وَصَادٌ (M, L,) as also **إِصَادٌ**, (L,) and **وَصِيدٌ** [see the Kur. xviii. 17,] (K,) i. q. **مَطْبِقٌ** : (M, L, K :) [in a copy of the M written **مَطْبِقٌ** : in the L, without any syll. signs : in the CK, **مَطْبِقٌ** : and in my MS. copy of the K, **مَطْبِقٌ** : see the remarks on these words in art. **أَصَدَ** :] or **وَصَادٌ** and **إِصَادٌ** are like **طَبَاقٌ**. (O.)

وَصِيدٌ *A court, or an open or a wide space in front of a house or dwelling, or extending from its sides* : (S, M, A, L, Msh, K :) as also **أَصِيدٌ**; q. v. : (L :) pl. **وَصَائِدٌ** and **وَصْدٌ**. (TA.) — *A threshold (Msh, K) of a door or entrance*. (Msh.) — *A door, or entrance*. (A.) See **وَصَادٌ**. — It has the first of these meanings in the Kur. xviii. 17; (A, L, TA :) or the second : (TA :) or the third : (A, TA :) or it there means *The cavern of the Ashāb el-Kahf*. (K*, TA.) — Also, **وَصِيدٌ**, (K,) or **وَصِيدَةٌ**, (S, A, L,) [as also **أَصِيدَةٌ**,] *A fold (حَظِيرَةٌ) for sheep or goats* : (A :) or *a house like a حَظِيرَةٌ, of stones, made in the mountains, for flocks or herds*; (L, K :) i. e., for sheep or goats &c. : (TA :) *an enclosure like a حَظِيرَةٌ, made for flocks or herds, excepting that it is of stones, and a حَظِيرَةٌ [is] of branches of trees* : (S, L :) F, misunderstanding this explanation, has erroneously said in the K, that **وَصِيدٌ** also signifies a **حَظِيرَةٌ** of branches of trees : (TA :) pl. **وَصَائِدٌ**. (A.) — [Snarcs, or traps, for catching beasts of prey : see **رَصَائِدٌ** in art. **رَصَدَ**.] — **وَصِيدٌ** *Herbage having the roots near together*. (S, L, K.) — **وَصِيدٌ** † *Strait; straitened*; (K, TA :) as also **مُوصَدٌ عَلَيْهِ**. (A, TA.)

وَصِيدَةٌ : see **وَصِيدٌ**.

مُوصَدٌ *A door, or entrance, closed* : (L :) or *become closed*. (S.) — In the Kur. civ. 8, [and xc. 20,] **مُوصَدَةٌ** (as some read instead of **مُؤَصَدَةٌ**, L) signifies *Closed over*. (S, L.) — See **وَصِيدٌ**.

وصر

وَصَرَ *A covenant, compact, or contract* : (S, K :) a dial. form of **إِصَرَ**; like as they said **إِرَتْ** and **وِرَتْ**, and **إِسَادَةٌ** and **وِسَادَةٌ**. (S.) — Also, (S, A, K,) and **وَصِرَةٌ** (Lth, A, K) and **وَصِيرَةٌ** (K) and **وَصَرٌ**, (Lth, TS, L,) *A written statement of a purchase or sale, transfer, bargain, or contract* : (S, A, K, TA :) the first is from **إِصَرَ**, and is generally used in this sense: pl. of the first, **أَوْصَارٌ**; and of the second, **وَصَرَاتٌ**: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, **أَقْطَعَهُ الْوَصَرَ**, and **الْوَصَرَةَ**, [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., **هَذَا أَشْتَرَى مِنِّي أَرْضًا، وَقَبَضَ مِنِّي وَصَرَهَا فَلَا هُوَ يَرُدُّ عَلَيَّ الْوَصَرَ وَلَا يُعْطِينِي الثَّمَنَ** [This man purchased of me some land (or دارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.)

وَصَرَةٌ : }
وَصِيرَةٌ : } see **وَصَرٌ**.
أَوْصَرٌ : }

[&c. وصف]

See Supplement.]

وصا

1. **وَضُوَ** (S, K) aor. **يُوضُو**, inf. n. **وَضَاءَةٌ**; (TA :) and **وَضِيٌّ**, aor. **يُوضِي**; (IO, &c. :) *He was, or became, fair, beautiful, neat, or clean*. (S, K.) — **يَضَا فَوْضَاهُ**, (S, K,) aor. of the latter **يَضَا**, (S,) dev. from rule, by which, as a verb of the class called **افعال المغالبة**, it should be like **يَنْصُرُ**, (TA,) *He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein*. (S, K.)

2. **وَضَا** [He made him, or assisted him, to perform the ablution termed **وَضُو**, or **وَضُو**. (M, TA.) [See an ex. voce **قَسَطَ**.]

3 : see 1.

5. **تَوَضَّأَ**, (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. **تَوَضُّؤُ**, or **وَضُو**, or both, [see these two nouns below,] from **وَضَاءَةٌ**, (lit., *He made himself fair, beautiful, neat, or clean* : TA :) *He performed ablution, for, or preparatory to, prayer*. (S, K.) — It sometimes signifies *He washed some one or more of his members : he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food : he washed his hand*. — Some say **تَوَضَّأَتْ** [for **تَوَضَّأَتْ**]; but this should not be said : (S :) it is of weak authority, or is viciously so pronounced : (K :) it is said to be of the dial. of Hudheyl. (TA.) — **تَوَضَّأَ**, and **تَوَضَّأَتْ**, *He (a youth), and she (a girl), arrived at the age of puberty*. (K.)

إِصَا : see **وَضِيٌّ**.

وَضُو : see **وَضُو**.

وَضُو signifies *The act of ablution, &c.* (S, K) (see 5) ; and **وَضُو**, the *water with which that act is performed, or the water that is prepared for that act*, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the *act itself*] : (S, K :) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the *act*, (though inf. ns. of the measure **فَعُولٌ** deviate from constant rule, TA,) and each sometimes as signifying the *water*. (S, K, TA.) AA says, that **وَضُو** signifies “the water with which one performs the ablution above mentioned;” and he knew not **وَضُو** [though it occurs in many traditions] : and A’Obeyd disallows **وَضُو**, and allows only **وَضُو**. (TA.)

وَضِيٌّ, (S, K,) pl. **أَوْضِيَاءٌ** and **وَضِيٌّ**; (K :) and **وَضِيٌّ**, (S, K ; in the CK, erroneously, **وَضِيٌّ** ;

pl. **وَضَائِرُ** and **وَضَائِي**; (K;) and **وَاضِي**, (K,) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] **مَا هُوَ** being used in the present sense; (TA;) *Fair, beautiful, neat, or clean.* (S, K.) — In the following of En-Nābighah,

* **فَهِنَّ إِضَاءٌ صَافِيَاتُ الْغَلَائِلِ** *
[And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], **وَاضِي** may be put for **وَاضَاءٌ**. (TA.)

وَاضَاءٌ *Fairness, beauty, neatness, or cleanness.* (S, K.)

وَاضِي and **وَاضِي**: see **وَاضِي**.

أَوْضَاءٌ *Fuier, neater, or cleaner.* (TA, from a trad.)

مِيضَاءٌ, and, sometimes, **مِيضَاءَةٌ**, *A place in which, and from which, one performs the ablution termed وضوء.* (K;) [as also **مُتَوَضِّأٌ**] *a مطهرة* (K; in the CK, *مُطَهَّرَةٌ*), meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage].

مِيضَاءَةٌ: see what precedes.

مُتَوَضِّأٌ: see **مِيضَاءَةٌ**. *A privy; or place where one performs ablution.* (K, TA, voce **مَذْهَبٌ**, &c.)

وضع

1. **وَضَعَ**, aor. **يَضَعُ**, inf. n. **وَضَوْعٌ** (S, Msh, L, K) and **ضَعَةٌ** and **ضَعَةٌ**, (L, K,) the last with fet-ḥah because the guttural letter; (TA;) and **تَوَضَّعَ** (S, Msh, K,) and **وَاضَعَ**, and **تَوَضَّعَ**; (L, K;) *It (an affair, أمر, S, K, and a thing, شَيْءٌ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered.* (Msh.) — † *It (language) was perspicuous.* (The Lexicons, passim.) — **تَوَضَّعَ** *The middle of the road became plainly apparent, obvious, or conspicuous.* (S.) — **مِنْ أَيْنَ وَضَعَ الرَّكْبُ**, as AZ says, or, as others say, **مِنْ أَيْنَ وَضَعَ**, *Whence did the rider make his appearance?* (L.) Or **وَضَعَ الرَّكْبُ** signifies *the rider came forth*: (ISd:) and **مِنْ أَيْنَ أَوْضَعْتَ** *whence hast thou come forth?* (IAqr, S,) and [in like manner one says] **مِنْ أَيْنَ بَدَأَ وَضَعَكَ**. (S.) — **وَضَعَ**, aor. -, inf. n. **وَضَعٌ**, [a verb of which the inf. n. is explained in the Msh by the word **دَرَنَ**: if this be not a

mistake of a copyist, it app. signifies *He, or it, was dirty; or was dirtied, soiled, or besmeared*].

2: see 4.

4. **أَوْضَحَ** (S, Msh, K,) and **أَوْضَحَ عَنْهُ** (L,) inf. n. **إِيضَاحٌ**: (TA,) and **وَضَحَهُ** (K,) inf. **تَوَضُّيْحٌ**; (TA;) *He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it.* (Msh.) — *He rendered language perspicuous.* (The lexicons, passim.) — **أَوْضَحْتُ** *The wound upon the head laid bare the bone.* (Msh.) [See **مَوْضِعٌ**.] — **أَوْضَحَ** *He made the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — See 1. — **أَوْضَحَ قَوْمًا** *He saw a people.* (L.) — **أَوْضَحَ** *He (a man) had white children born to him: (S, L:) and in like manner one says [أَوْضَحْتُ] of a woman.* (L.)

5. See 1. — **تَوَضَّعَ** [app., *He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face*]. (L.)

8: see 1.

10. **اسْتَوْضَعَ** *He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also اسْتَكْفَى, and اسْتَشْرَفَهُ.* (L.) One says **يَا فُلَانُ اسْتَوْضَعْ** [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — **اسْتَوْضَعَ** *He sought or endeavoured to see plainly or clearly the way: syn. اسْتَبَانَهُ* (Beyd, vi. 55.) — **اسْتَوْضَعَ الشَّمْسُ** *He blinked at the sun; syn. تَحَاوَصَ إِلَيْهَا.* (A.) — **اسْتَوْضَعَهُ الْأَمْرُ**, (S, K,) and **الْكَلَامُ**, (S,) *He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him.* (S, K.) — **اسْتَوْضَعَ عَنِ الْأَمْرِ** *He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it.* (L.)

وَضَعَ *Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light.* (TA.) — **فَاسْتَوْضَعُوا مِنَ الْوَضْعِ إِلَى الْوَضْعِ** *Fast ye from new moon to new moon.* (IAth, from a trad.) — **وَضَعَ** *Leprosy; syn. بَرَصٌ.* (S, K.) It is sometimes used in this sense, metonymically. (S.) — **وَضَعَ** *A mark in a horse differing in colour from the generality of his coat. You say بِالْقَرَبِ* *In the horse is such a mark.* (S.)

— **وَضَعَ** *A blaze, or white mark on a horse's forehead or face.* (K.) — *What is termed تَحْجِيلٌ in the legs of a horse.* (L, K.) And also applied to other varieties of colour. (L.) — **وَضَعَ** *A horse having a blaze and what is termed تَحْجِيلٌ.* (A.) — **وَضَعَ** *Whiteness of the hair, or hoariness; or white, or hoary, hair.* (K.) — † *Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn.* (TA, art. زَهْر.) Abou-Dhu-eyh says,

* **عَقَوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ** *
* **ثُمَّ اسْتَفَاؤُوا وَقَالُوا خَبَدًا الْوَضْعُ** *

[They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. عَقَى.] — **وَضَعَ** *A sound, whole or perfect, [silver coin, of the kind called] دِرْهَمٌ.* (S, K.) **دِرْهَمٌ وَضَعَ** *A clean, white dirhem: pl. أَوْضَاحٌ.* (TA.) — **وَضَعَ** *The middle, or main part and middle, of a road; the part of a road along which one travels.* (S, K.) — **وَضَعَ** *A woman's ornament (حُلِّيٌّ) of silver: (A'Obeyd, K:) or, of stones; (El-Meshārik;) i. e. of silver-stones: (Towshooḥ:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ (K:) or أَوْضَاحٌ (حُلِّيٌّ) signifies a kind of woman's ornament (حُلِّيٌّ) made of whole [silver coins such as are called] دِرَاهِمٌ: (S:) and (according to some, TA,) **وَضَعَ** signifies an anklet; syn. خُلْخَالٌ (K) — **وَضَعَ** (K) or **وَضَعَ الطَّرِيفَةَ**, (L, but the latter word is there written طَرِيفَةً,) *Small portions, or parts, of herbage; (L, K:) what has become white thereof: (AHu:) pl. أَوْضَاحٌ (L:) or أَوْضَاحٌ مِنْ كَلَاٍ signifies somewhat of herbage that has become white: (As:) Az says, I have mostly heard the term **وَضَعَ**, with respect to herbage, applied to the **وَضَعَ** *which is not a year old and has not become black: and on another occasion he says, that it is the remains of the وَضَعَ only. (L.) — Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. أَوْضَاحٌ (L:) or, in the breast and back and face: (T:) you say also تَوَضُّيْحٌ (L.) — **وَضَعَ الْقَدَمِ** — see 1. *Whiteness of the hollow of the sole of the foot.* (L.)***

وَضَعَ *A she-ass.* (K.)

وَضِيحَةٌ *Camels, or camels and sheep; syn.*
وَضَائِحُ. (L, K.)

وَضَّاحٌ: see وَاضِحٌ.

وَاضِحٌ and وَضَّاحٌ [but the latter has an intensive signification] *Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident; (L, K;) clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered. (So accord. to the explanation of the verb in the Msh.) — Perspicuous language. (The Lexicous passim.) — Also the latter, A man of white, or fair, and beautiful, complexion: (S, L, K;) of beautiful and smiling countenance. (L.) — See مُتَوَضِّعٌ. — Also the latter, † Leprous. Hence Jedheemeh El-Abrash was called الْوَضَّاحُ. (S.) — † الْوَضَّاحُ The day. (L, K.) The night is called دَهْمَانٌ. (L.) — † الْوَضَّاحُ The prayer of morning, or daybreak. The prayer of nightfall is called دَهْمَانٌ. (L, K [but in the CK and a MS. copy of the K, for دَهْمَانٌ we find دَهْمَانٌ].) — † عَظْمٌ وَضَّاحٌ (L, K,) and عَظِيمٌ وَضَّاحٌ (L,) A certain game (of the children of the Arabs of the desert, L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it: (L, K;) he who finds it wins. (L.) [See more in art. عَظْمٌ.] — † هُوَ مِنْكَ أَدْنَى وَاضِحَةٍ † He is plainly apparent to thee, as though he had become white. (Th.) — رَجُلٌ وَاضِحُ الْحَسَبِ, and † وَضَّاحُهُ † A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like. (L.) — In like manner one says, † السَّبُّ الْوَضَّاحُ † He is of conspicuous and pure race, or lineage. (TA.) — † وَاضِحٌ † An illustrious man. (Fas-Sagdee.) — [And so] مِنَ النَّاسِ وَأَوْبَاشٌ [Illustrious people, and mixed people of the baser sort;] companies of people of various tribes. No sing. of اَوْضَاحٌ in this sense has been heard. (L.) — الْكَوَاكِبُ الْوَضَّاحُ [pl. of وَاضِحٌ] The stars called الْوَضَّاحُ [namely, Saturn, Jupiter, Mars, Venus, and Mercury,] when in conjunction with the bright stars of the Mansions of the Moon. (L.)*

وَأَضَحَ: see وَاضِحٌ. — صِيَامُ الْأَوَاضِحِ, originally صِيَامٌ (Hr, K,) pl. of وَأَضَحَ, (TA,) or صِيَامٌ (IATH,) The fasting during the days of the white nights: (K*, TA:) which was commanded by Moḥammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — الْوَأَضِحَةُ The teeth that appear when one laughs: (S, K;) an epithet in which the quality of

subst. predominates: pl. ضَوَاحِكُ. (TA.) — See مَوْضِحَةٌ.

وَاضِحٌ and وَضَّحَ: see أَوْضَاحٌ.

وَضَّحَ inf. n. of 2, q. ١٠. — And see وَضَّحَ at the end.

مَوْضِحَةٌ (S, K) and وَأَضَحَ (TA) A wound by which the head or face is broken, that shows the whiteness of the bone: (S, K, TA:) or, that removes the skin which is between the flesh and the bone: the only kind of شَجَّةٌ for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mulet, consisting of five camels: but a مَوْضِحَةٌ may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. مَوَاضِحُ. (TA.) [See شَجَّةٌ.] — مَوَاضِحُ الْحَقِّ q. ١٠. (TA, in art.) — مَوْضِحَةٌ A woman who brings forth white children. (O, in TA, art. بَيْضُ.)

وَضَّحَ and وَاضِحٌ A camel that is white, but not intensely so; (En-Nadr, L, K;) more white than such as is termed أَعْيَسُ [app. a mistake for أَعْيَسُ] and أَصْهَبُ: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) of such a colour in the أَقْرَابُ [or flanks]. (L, K.) — مُتَوَضِّعٌ One who is apparent, or plainly apparent. (K.) — One who shows himself openly in the road, (S,) or who goes along the middle, or main part and middle of the road, (K,) and does not enter a woody place or the like where he would be concealed. (S, K.)

وضع

1. وَضَّحَ الدُّو, and اَوْضَحَهَا, He nearly half-filled the bucket, so that it resembled one half-full. (L, K.) [See also 4.]

2. وَضَّحَ, inf. n. مَوَاضِحُهُ (S, K) and وَضَّحَ, (K,) He emulated, or imitated, him (that is his companion) in drawing water, doing as he did. (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — † He emulated him, or imitated him, in running; (L, K;) and exerted himself excessively, or exceeded the usual bounds or degree, therein: (L:) or [so in the L; in the K, and] went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching; (S, L, K;) not a vehement rate; (S, L;) as also وَاضَحَ السَّيْرُ. (L.) Az says, that مَوَاضِحُهُ, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.]

4. اَوْضَحَ بِالْدُّو He drew water with the bucket and shook it about vehemently [app. so that it did not become, or remain full]: or he drew with it little water. (L.) [See also 1.] — اَوْضَحَ لَهُ He drew for him little, or a little, water. (S, L, K.) — Also, اَوْضَحَتِ الْبَيْتُ The well contained little water; its water became little; (K;) water having been taken from it for irrigation. (TA.)

6. تَوَاضَعَا They (two men standing together over a well, L) emulated each other [in drawing water and] in watering, or irrigating. (L, K.) — † They (two horses) emulated each other [in running]: (L:) and تَوَاضَعَتِ الْإِبِلُ the camels emulated one another in going, journeying, or marching. (L, K*) [See also 3.]

وَضُوحٌ Water in a bucket resembling half [of the quantity that would fill it]: (S, L, K:) or what is less than the quantity that would fill it. (L.)

وضر

1. وَضَرَ (M, Msh, K,) said of a vessel, (TA,) and وَضَرَتْ, said of a bowl, (قَصْعَةٌ, S,) aor. يَوْضِرُ (Msh) and تَوْضِرُ (S,) inf. n. وَضْرٌ (S, Msh,) It was, or became, dirty, or filthy, (S, M, Msh, K,) with grease or gravy, or the dripping that exudes from flesh-meat, (S, M, K,) or otherwise, with what is termed وَضْرٌ. (M, K.)

2. وَضَرَهُ [He made it (a vessel) dirty, or filthy, with grease, i. e., grease, or the like]. — كَانَ نَقِيًّا [He was unsullied in honour, and he sullied it by baseness]. (A.)

وَضْرٌ Dirt, or filth: (S, Msh): and grease, gravy, or dripping that exudes from flesh-meat or from fat: (S:) or the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk: (M, A, K:) and (so in the M; but in the K, or) the washings of a skin that is used for milk or for water, and of a bowl and the like: (M, K:) [see غَضْرَاءُ الْوَضْرِ voce عَشْبٌ] and remains of هَنَاءَ [or tar] (AO, S, K) &c.: (AO, S:) [and feculence of clarified butter, adhering to the interior of a skin: see عَبَقَةٌ and عَبَقَةٌ:] and the soil, or stain, of saffron and the like; (K;) or of [the perfume called] خُلُوق, or of [other] perfume having a colour: and a mark that remains from what is not perfume: (TA:) pl. أَوْضَارٌ. (K.) — Also, The odour, (A,) or what a man smells of the odour, (AA, S, K,) of food in a corrupt state. (AA, S, A, K.) — You say also of a man, † فِي أَخْلَاقِهِ وَضْرٌ † In his dispositions is foulness. And هُوَ ذُو أَوْضَارٍ † He possesses foul qualities. (A.)

وَضِرٌ Dirty, or filthy, (M, A, Msh, K,) with grease, or gravy, or what exudes from flesh-meat,

contention, or dispute. (TA.) — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, *they made (others) to tread, or trample, upon them*: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — اوطأه العسوة (K,) and عسوة (S, K,) *He made him to pursue a course without being rightly directed*. (K*, TA.) See art. عشو. اوطأ في الشعر (S, K,) inf. n. اِيطَأَ: (TA;) and اوطأ فيه, and اوطأ الشعر, and اوطأه, and آطأه (K,) in which last the و is changed into ا; (TA;) *He repeated a rhyme in a poem*, (S, K,) *using the same word in the same sense*: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ايطأ [but اِيطَأَ]. (TA.) This repetition (ايطأ) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.)

5. See 1, 2, 3. — تَوَطَّيْتُ for تَوَطَّيْتُ is incorrect. (S.) — تَوَطَّأَ *He, or it, was, or became, prepared*. (K.) [See also 8.]

6. تَوَاطَوْا + *They agreed together*. (S.) — تَوَاطَوْا عَلَيْهِ + *They agreed together, or concurred, respecting it*. (TA.) [See 3.]

8. اِيطَأَ *It was prepared, and became plain, smooth, or soft*. (K.) [See also 5.] — اِيطَأَ الْعِشَاءُ (in a trad.) *The evening became completely dark: [or the period of nightfall fully came:]* also read اِيطَعَى, accord. to the dial. of the tribe of Keys, and explained as signifying *the period of nightfall came*. The latter verb also signifies “concurrency, or concord, and agreement, with another.” (TA.) — اِيطَعَا الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — اِيطَعَا (as in the CK,) or اِيطَعَا (as in a MS. copy of the K,) measure اِفْتَعَلَ [in the TA written اِسْتَعَلَ, which is doubtless a mistake,] *It was right, and attained its full period; was perfect, or complete*. (K.)

10. اسْتَوَطَأَ *He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon*. (K, TA.) — *He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon*. (S.)

مِيطَأَ and مِيطَأَ and مِيطَأَ (measure مِغْل, as shown in the TA; but in the CK, مِيطَأَ;) *Depressed land, or low ground, between eminences* [in the CK نَشَار] and أَشْرَاف [in the CK

إِشْرَاف]]: (K:) نَشَار, is pl. of نَشْر, and اشرف is pl. of شَرَف; and both signify “eminences.” (TA.)

طِنَّة: see طِنَّة.

طِنَّة and طِنَّة (in both of which the final ة is a substitute for the incipient و, S) and طِنَّة (S, K) and طِنَّة (K) *Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon*. (S, K, TA.)

وَطَأَ [A tread, or a treading. — And hence,] *A pressure; oppression; affliction; violence*: (S, K:) or *a vehement assault, or punishment*: syn. أَخَذَ شَدِيدَةً: (K:) also, *a hostile expedition or engagement; battle, fight, or slaughter*. (TA.) — اللَّهُمَّ أَشْدُدْ وَطْأَكَ عَلَيَّ مُضَرَّ. (TA.) *O God, make thy punishment of Mudar severe*. (S, TA.) — وَطِئْنَا الْعَدُوَّ وَطَأَةً شَدِيدَةً [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) — أَخْرَجَ وَطْأَةً وَطِئْنَا. (TA.) *The last assault, or conflict, which God caused to befall (the unbelievers man) in Wejj [a valley of El-Tūf]*. (TA.) — وَطَأَ and مَوَطَأَ (K) and مَوَطِئَ (S, K) *A place on which the sole of the foot is placed; a footstep, or footprint*. (S, K.)

وَطَأَ: see وَطَأَ, and وَطَأَ.

وَطَأَ (S, K) and وَطَأَ (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غَطَأَ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اَوْطِئَةُ. (TA, in art. خور.)

وَطِئَ *Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon*. (S, K, TA.) — دَابَّةٌ وَطِئَةٌ (IAqr) *A beast easy to ride upon*. (TA.) — عَيْشٌ وَطِئٌ [An easy life]. (TA.) — وَطِئٌ الْخَلْقُ *Easy in nature, or disposition*. (TA.)

وَطَأَ: }
وَطِئَ: } see طِنَّة.

حَبْسَةٌ *A certain kind of food*, (S,) i. q. حَبْسَةٌ (IAqr:) or *dates of which the stones are taken out, and which are kneaded with milk: or what is called اَلْقَطْ, with sugar*: (K:) or *a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اَلْقَطْ is mixed up with them;) and then it is drunk, like حَبْسَةٌ*: (T:) or it is like حَبْسٌ; *dates and اَلْقَطْ kneaded together with clarified butter*: (ISH:) or *a certain kind of food, also called وَطِئٌ; a thin عَصِيدَةٌ*: when it is thickened, it is called نَفِئَةٌ; when a little more thick, نَفِئَةٌ

when a little thicker, نَفِئَةٌ; and when so thick that it may be chewed, عَصِيدَةٌ. (El-Muffaddal.) — Also, (as some say, TA,) *A thing like [the kind of sack called] a غَرَارَةٌ (S:) or a غَرَارَةٌ containing dried meat (قَدِيد) and كَعْلَك (K) and other things*: (TA:) — أَخْرَجَ إِلَيْنَا ثَلَاثَ أَكْبَلٍ *Take forth and give us three cakes of bread from a غَرَارَةٌ*. (S, TA, from a trad.) — [See also مَوَطَأَ and مَوَطِئَ.]

وَاطِئَةٌ *Fallen dates*. (K.) An act. part. n. in the sense of a طَامَسٌ: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطِئًا, pl. of وَطِئَ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (وَدَلَّهَا,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — وَطَأَ (K) [pl. of وَاطِئَ] and وَاطِئَةٌ (S, K) *Travellers; wayfarers*: (S, K:) so called from their treading the road. (S.)

وَضَوْ لَا يَتَوَضَّأُ مِنْ مَوَطَأٍ *One is not to perform وضوء (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth*. (TA, from a trad.) — See وَطَأَ.

وَطِئَ: see مَوَطِئَ.

وَطِئَ: see مِيطَأَ.

آثَارُ مَوَطِئَةٍ (in a trad. respecting destiny) *Tracks trodden [as it were] by past predestined events, good and evil*. (TA, from a trad.)

وَطِئٌ، الْإِكْنَفُ (K,) and الْإِكْنَفُ (TA,) *A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated*. (K.) — اللَّهُمَّ اجْعَلْهُ مَوَطَأً *O God, make him to be (a Sultan, followed by many dependants, and) one whose heels shall be trod upon*: (K*, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.)

وطب

وَطَبٌ *A skin (بَقْلًا) in which milk is put*, (S, K,) *specially used for that purpose*: (S:) or *a skin in which are put clarified butter and milk*: (Mejma' el-Bihar, &c.) *it is made of the skin of an animal such as is termed جَذَعُ, [meaning a goat in its second year,] or what is above that [in age]*: (ISK, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that

of one that is weaned, *بَدْرَة*; and the like of a *شَكْوَة*, in which clarified butter is put, *عَكَّة*; and the like of a *بَدْرَة*, *مِسَاد*: (ISk, §:) see also *بَدْرَة*: pl. of *اَوْطَب*, and of mult. *وَطَاب* (§) and *اَوْطَاب*, (dev. with respect to analogy, (TA,)) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is *و*;] and pl. pl. (i. e. pl. of *اَوْطَب*, (TA,)) *اَوْطَاب*. (K.) — *وَطَب* † *A hard, rough, rude, or coarse, man*: syn. *رَجُلٌ جَافٌ*. (S, K.) — *وَطَب* † *A large breast*: (K:) likened to the skin so called. (TA.) — *وَطَبَهُ* † *He died: or he was slain*: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is *his blood issued forth from his body*: or, as some say, *his skins became empty of their milk*; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce *رَفَدَ*; and see Ham., p. 34.]

طَبَة, without *tashdeed*, [but whether *طَبَة* or *طَبَة* is meant is not said.] *A piece of skin, or hide*: thought by ISd to be perhaps from *الْوَطْب*: but the word commonly known is *طَبَة*, with *tashdeed*, mentioned in art. *طَب*. (TA.)

وَطَبَة, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying *The kind of food called خَمْسٌ, made of dates and clarified butter*: but said to be erroneous: accord. to another relation, *رَطَبَة*, which is erroneous: accord. to another, *وَطَبَة* [q. v., app. the right reading]. (TA.) See *خَمْسٌ*.

وَطَبَاءُ † *A woman having large breasts*: (S, K:) as though having a *وَطَب*; (S;) i. e., carrying a *وَطَب* of milk. (TA.)

وطث

1. *وَطَثَ*, (aor. *يَطِثُ*, K,) inf. n. *وَطِثٌ*, *He struck the ground vehemently with his foot*: (S, K:) or *he (a camel) struck vehemently with his foot*: (TA:) a dial. form of *وَطَسَ*, or viciously pronounced for the latter word: (S:) or the *ث* of *وطث* is a substitute for the *س* of *وطس*; and the meaning is *he broke*: (Yaqkoob:) or *وَطِثَهُ*, aor. *يَطِثُهُ*, inf. n. *وَطِثٌ*, signifies *he trod, or trampled, upon it so that he broke it*. (T.)

وطح

1. *وَطَحَهُ*, aor. *يَطِخُ*, (inf. n. *طِخَة*, TA,) *He pushed him, or thrust him, with his hands, ungently, harshly, or violently*. (K.)

6. *تَوَاطَحَ الْقَوْمُ* *The people did evil, or mischief, one to another, by turns: or fought together*. (El-Umawee, S, K.) — *تَوَاطَحَتِ*

تَوَاطَحَتِ الْحَوَاضُ عَلَى الْإِبِلِ, (TA,) or *تَوَاطَحَتِ الْحَوَاضُ*, (K,) *The camels crowded, or pressed together, to the tank or cistern*. (K.)

وَطَحَ [so in the §] and so written by Aboo-Sahl, but in the copies of the K *وَطَحَ*, (TA,) *Dung (عَرَّة) or mud that adheres to cloven hoofs, and to the claws, or talons of birds*: (S, K:) n. un. with *ة*. (TA.)

وطد

1. *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (S, L, K) and *وَطْدَة*; (L, K;) and *وَطَدَ*, (K,) inf. n. *تَوَطِدٌ*; (S, L;) *He made a thing constant, firm, steady, steadfast, fast, or established*. (S, L, K.) — *وَطَدَ*, aor. *يَطِدُ*, inf. n. *وَطْدٌ* (S, L, K) and *وَطْدَة*; (L, K;) and *وَطَدَ*, (K,) inf. n. *تَوَطِدٌ*; (S, L;) *He, or it, pressed upon a thing heavily*; syn. *ثَقَلَ*. (S, L, K.) — *وَطَدَهُ إِلَيْهِ* *He drew and pressed him to him; hugged him*. (L, K*) — *وَطَدَ*, inf. n. *وَطْدٌ*, *He pressed a thing to another thing, and made it fast*. (AA, L.) — *وَطَدَهُ إِلَى الْأَرْضِ* *He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving*: (IAth, L:) *he trod upon him vehemently*: (S, L:) occurring in a trad. (L.) — *وَطَدَ لَهُ مَنَزِلَةً* † *He prepared, or established, (مَنْزِلَةً) for him a station*; (L, K;) as also *وَطَدَ*. (TA.) — *وَطَدَ الْأَرْضَ* *He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard*. (K, TA.) — See 5. — *وَطَدَ* *He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطِئَ*. (K.) — *وَطَدْتُ عَلَى بَابِ الْغَارِ الصَّخَرَ* *I piled up the rocks at the entrance of the cave so as to stop it up with them*. (S, L.) See also 4.

2: see 1. — *وَوَدَّ اللَّهُ لِلْإِنْسَانِ مَلَكَةً*, as also *وَوَدَّ*, † *God established, or confirmed, to the Sultán his dominion*. (L.) — *وَوَدَّهُ* *He beat it with the implement called مِطْدَة*. (A.)

4. *وَقَعَ الْجَبَلُ عَلَى بَابِ الْكَهْفِ فَأَوْطَدَهُ* *The mountain fell upon the entrance of the cavern, and stopped it up with its ruins*. Occurring in a trad. IAth says, One should only say *وَوَدَّهُ*; or perhaps *وَوَدَهُ* is a dial. form. Another relation gives *أَوْصَدَهُ*. (L.) See also 1.

5. *تَوَطَّدَ*, (S, L, K,) and *أَتَطَّدَ*; (L;) and *وَوَدَّ*, (L, K,) inf. n. *وَوْدٌ*; (L;) *It became constant, firm, steady, steadfast, fast, or established*. (S*, L, K.)

8: see 5.

وَوْدَة i. q. *وَوْدَة*: so in the following words [of a trad.]; *اللَّهُمَّ أَشَدُّ وَوَدَّتَكَ عَلَى مُصْرٍ* [O God, make thy punishment of Mudar severe!] (K*, TA.) [See also *وَوْدَة*.]

وَوْدٌ and *مَوُودٌ* *Rendered constant, firm, steady, steadfast, fast, or established*. (L, K.) See also *وَوْدٌ* and *مَوُودٌ* *Pressed upon heavily*; syn. *ثَقُلَ*. (L, K.)

وَوْدَةٌ † *An established station which a man holds*. (Yaqkoob, L.)

وَوْدَائِدُ † *The foundations, or bases, or the columns, (قَوَاعِدُ) of a building*: (S, L, K:) the columns (أَسَاطِينُ) of a mosque. (A.) — *وَوْدَائِدُ الْإِسْلَامِ* † [Such a person is one of the columns of el-Islám.] (A.) — *وَوْدَائِدُ* † *The supports called أَثَافِي of a cooking-pot*: (A, K:) app. pl. of *وَوْدَة*. (TA.)

وَوْدٌ *Constant, firm, steady, steadfast, fast, settled, or established*; as also, by transposition, *وَوْدٌ* [q. v. in art. *وَوْدُ*]. (S, L.) See also *وَوْدٌ*, and *مَوُودٌ*, and *مَوُودٌ*.

مَوُودٌ: see *وَوْدٌ*, and *مَوُودٌ*.

مِطْدَة *A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard*. (A, L, K.) — *A piece of wood with which a boring-instrument, or drill, is held*: [i. e., a wooden socket which fits upon the top]. (S, L.)

وَوْدٌ, and *مَوُودٌ*, and *وَوْدٌ* † *Established, or confirmed, might, or glory*. (A.)

مَوُودٌ *Continuous; or constant and uninterrupted*; (K;) as also *وَوْدٌ* and *وَوْدٌ*. (TA.) — † *Strong; vehement; hard*. (K, TA.)

وطر

وَوْرٌ *A want; an object of want or need*: (Zj, S, A, Mgb, K:) or *one which one purposes to accomplish*: (Lth:) or *for which one is anxious*, (A, K,) or *desirous*: (Mgb:) pl. *أَوَوَارٌ*. (S, A, Mgb, K.) It has no verb. (Kh, S, Mgb.) You say, *قَضَيْتُ وَوْرِي* *I accomplished, or obtained, my want, &c.* (A, Mgb, K.) And *قَضَيْتُ مِنْ كَذَا وَوْرِي* *I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places].* (Lth.)

[&c. وَوْرٌ]

See Supplement.]

وطب

1. *وَوَّبَ*, (aor. *يَوْبِبُ*, K,) inf. n. *وَوْبٌ*, (and *وَوْبٌ*, Mgb,) *He continued, to do a thing; persevered in it*: (Lth, Lh, S, K:) or, (as also *وَوْبَهُ*, aor. and inf. n. as above, TA,) i. q. *وَوَّبَ*, [which is the more common,] inf. n. *وَوْبَةٌ*, *he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a*

thing; he was, or became, intent upon it; (AZ, Lh, S, K;) † واطب is said to be sometimes trans. without a preposition, like لَزِمَ; but Es-Saad denies this. (TA.) — وَطِيتِ الرُّوْضَةَ The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. — فُلَانٌ يُوَطَّبُ عَلَيْهِ, and فُلَانٌ يُوَطَّبُ عَلَيْهِ, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for يُوَطَّبُ is there written يَطَّبُ.]) See the pass. part. n. — وَطَّبَ, inf. n. وَطَّبَ, He trod; trod upon; trod under foot; trampled upon. (K, TA.)

3: see 1. — وَاطِبُهُ عَلَى خِدْمَةِ فُلَانٍ He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.)

وُطْبَةُ The vulva (حِمَاء, L, or جَهَاز, K,) of a solid-hoofed animal. (L, K.)

وَاطِبٌ عَلَى كَذَا, and مُوَاطِبٌ عَلَيْهِ †, Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.)

مِطْطَبٌ i. q. ظُرٌّ (K,) which is a kind of stone. (TA.)

رَجُلٌ مَوْطُوبٌ A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes. (S, K.) — أَرْضٌ مَوْطُوبَةٌ A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, رَوْضَةٌ مَوْطُوبَةٌ or a meadow that has been incessantly pastured on. And وَادٌ مَوْطُوبٌ A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare. (TA.)

وَاطِبٌ: see مُوَاطِبٌ.

&c. وظف]

See Supplement.]

وعب

1. وَعَبَ, aor. يَعِبُ, (inf. n. وَعَبَ, Msh;) and † استوعبَ, (inf. n. إِيْعَابٌ; Msh;) and † استوعبَ; (and † تَعَبَبَ; TA, voce تَعَبَبَ;) He took it altogether; took the whole of it. (K, Msh.) See 4.

4: see 1. — اَوْعَبَ (TA) and † استوعبَ (S, TA) He extirpated it; eradicated it. (S, TA.) — اَوْعَبَ and † استوعبَ He went to, or attained, the utmost limit in anything. (TA.) — اَوْعَبَ اَوْعَبَ He extirpated the trunk of a palm-tree. (K.) But this is a mistake: the right reading is اَوْعَبَ الْجَذْعَ He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See مُوَعِبٌ. — اَوْعَبَ أَنْفَهُ He cut off the whole of his nose. (S, TA.) — اَوْعَبَ لِسَانَهُ He cut off the whole of his tongue. (TA.) — اِسْتَوْعَبَ

فَاَوْعَبَهَا He swallowed a banana-fruit, and left nothing of it. (Lh.) — اَوْعَبَ الشَّيْءَ فِي الشَّيْءِ, (K,) and † وَعَبَهُ (Az,) He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Msh.) — اَوْعَبَ فِي مَالِهِ He lent, or paid in advance, of his property, syn. اَسْلَفَ: (IM:) or he was prodigal of his property; syn. اَسْرَفَ: (IKt:) or, as some say, he expended his property in every way. (TA.) — اَوْعَبَ الْقَوْمُ † The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — اَوْعَبَ اَوْعَبَ He collected; gathered together; congregated. (K.) — اَوْعَبَ بَنُو فُلَانٍ † [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — اَوْعَبَ بَنُو فُلَانٍ لِبَنِي فُلَانٍ The sons of such a one collected together a company for the sons of such a one. (Lh.) — اَوْعَبَ الْقَوْمُ † The people went forth all together on a military expedition. (TA.) — اَوْعَبُوا النَّفَرَ They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.)

5: see 1.

10: see 1. — اِسْتَوْعَبَ الشَّيْءَ † It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — النِّعْمَةُ الْوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلٍ (TA.) — اِسْتَوْعَبَ † One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) — اِسْتَوْعَبَ [generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like اِسْتَفْرَقَ]. See 1: and 4, in two places. — اِذَا اسْتَوْعِبَ جَذْعُهُ †, said in a trad. respecting the nose, If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:) or, accord. to another relation, اَوْعَبَ كُلَّهُ [If] the whole of it be cut off. (TA.)

طَرِيقٌ وَعْبٌ A wide road. (K.) You say, وَعْبٌ وَعَابٌ and the pl. is وَعَابٌ. (TA.) — وَعَابٌ Wide places in a land. (K.) Correctly, it is pl. of وَعَبٌ; but in the Mojam [el-Buldán] it is made a proper name of certain places. (TA.)

وَعِيبٌ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — جَاءَ الْفَرَسَ بِرَكْعَتَيْنِ وَعِيبَ The horse came at his utmost rate. (S, K.) — وَعِيبٌ Pudendum mulieris amplum. (TA.)

هَذَا اَوْعَبٌ لَكَذَا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. اُخْرَى لِاسْتِيفَائِهِ. (K.) This is taken from the following words of a trad. — نَوْمَةٌ

بَعْدَ الْجَمَاعِ اَوْعَبٌ لِلْمَاءِ A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.)

جَذْعٌ مُوَعِبٌ, (also written مُوَعِبٌ, TA,) A mutilation of the nose, ear, hand, or lip, by which it is extirpated. One says, in reviling, جَذَعَهُ May God mutilate him by an utter mutilation of the nose, &c.! (S.)

جَاؤُوا مُوَعِبِينَ † They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Msh.)

وعث

1. وَعَثَ, aor. ع, (inf. n. وَعَثَ, TA,) and وَعَثَ, aor. ع, (inf. n. وَعُوثٌ and وَعَاثٌ, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — وَعَثَ, aor. ع, inf. n. وَعَثَ and وَعُوثٌ; and وَعَثَ, aor. ع, inf. n. وَعُوثٌ; It (a road) was soft, and like what is termed وَعَثٌ. (ISd.) — وَعَثٌ It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — وَعَثَتْ يَدُهُ His hand broke. (K.)

2. وَعَثَ, inf. n. تَوَعَيْثٌ, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) — وَعَثَهُ عَنْ كَذَا He turned him, or diverted him, from such a thing; as also وَعُوثَهُ. (Az.)

4. اَوْعَثَ He came upon a tract such as is called وَعَثٌ: (S, K:) he came upon an even and soft tract: (A:) he walked along a tract such as is called وَعَثٌ. (Msh.) — اَوْعَثَ فِي مَالِهِ He was prodigal of his wealth, (ISk, S, K.) — اَوْعَثَ, inf. n. اِيْعَاثٌ, He confounded, or confused. (TA.)

وَعَثٌ A place that is even and soft, (S, K,) such as is termed دَهَسٌ (K,) or كَثِيرُ الدَّهَسِ, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] † وَعَثَاءٌ signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed دَهَاسٌ, of small pebbles: (Az, from Khālid Ibn-Kulthoom:) or وَعَثٌ signifies whatever is soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. وَعَثٌ and وَعُوثٌ: and [in like manner] † نَقَا مَوْعَثٌ an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — Also وَعَثٌ and وَعُوثٌ A difficult road. (K.) — فِي الْوُعُوثِ, and هُوَ يَمْشِي فِي الْوُعُوثِ, (and along tracts of that kind,) in which walking is laborious.

(TA.) — وَعَثٌ † A bone broken, (S, K,) and chipped, or notched. (S.) — وَعَثٌ Leanness: (K:) soft leanness. (TA.) — وَعَثٌ A corrupt and confused state of an affair: pl. وُعُوثٌ. (L.) — وَعَثٌ † Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — اِمْرَأَةٌ وَعْثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) اِمْرَأَةٌ وَعْثَةٌ اِمْرَأَةٌ † A woman having soft buttocks. (ISd.) Ru-beh says,

تَمِيلُهَا اَعْجَازُهَا الْاَوَاعِثُ

[Her soft buttocks make her to bend]. Here اِوَاعِثُ may be pl. of وَعَثٌ, contr. to analogy; or it may be pl. of اَوْعِثٌ, which may be pl. of وَعَثٌ. (ISd.) † وَعْثٌ also signifies the same as وَعَثٌ. (ISd.) — [For the prov.]

عَلَى مَا خَلَيْتُ وَعْثُ الْقَصِيرِ

(TA.) [see 2, in art. خيل.]

وَعْثٌ: see وَعْثٌ.

وُعُوثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — See وَعْثٌ.

وَعْثٌ † Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeid.) — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الْوَعْثَاءُ meaning † He committed a crime, sin, fault, or act of disobedience. (A'Obeid.) — See وَعْثٌ.

مَوْعُوثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَبٌ. (S, K.)

مَوْعُوثٌ: see وَعْثٌ.

وعد

1. وَعَدٌ, aor. يَعِدُ, inf. n. وَعِدٌ and وَعْدَةٌ, (S, L, Msb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with اَوْعَدُ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا [He threatened him with evil]: (Fr, S, L, Msb, K, &c.) and, [accord. to some,] وَعَدَهُ بِخَيْرٍ

and بِشَرٍّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, † اَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. اِيعَادٌ, with which وَعِدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasi-inf. n.,] (Msb,) [He threatened,] or threatened with, evil; and † اَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also † تَوَعَّدَهُ, (L, Msb,) inf. n. تَوَعَّدٌ; (S, L, K;) and † اَتَعَّدَهُ. (L.) You also say اَوْعَدَ † [He promised good]; (IAar, T, ISd, Msb, K;) but this is extr.: (L:) and اَوْعَدَ † [He threatened, or threatened with, evil]: (S, L, Msb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fr, Msb:) but you also say † شَرًّا اَوْعَدَهُ. (Msb.) — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says,

وَإِنِّي وَإِنْ اَوْعَدْتُهُ أَوْ وَعَدْتُهُ

لَمْ أَخْلِفْ اِبْعَادِي وَمَنْجَزُ مَوْعِدِي

[And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خَلْفٌ to the failure of performing a threat. (TA.) — اَوْعَدْنَا يَوْمَنَا يَعِدُ يَوْمًا † Our day promises cold. (L.) — وَعَدَتِ الْاَرْضُ † The land promised good produce. (A.) — وَاعْدَهُ قَوْعَدَهُ: see 3.

3. وَاَعْدَهُ, inf. n. مَوْاعِدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'adh, L.) — وَاعْدَهُ قَوْعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K.) — وَاعْدَهُ الْوَقْتُ, and الْمَوْضِعُ, [He appointed with him the time, and the place]. (L, K.) اَوْعَدَنِي مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.)

4: see 1 throughout. — اَوْعَدَ, (A, L,) inf. n. اِيعَادٌ, (L,) in the sense of which وَعِدٌ is also used [as a quasi-inf. n.], (S, A, L, K.) † He (a stallion-camel) brayed, (S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.)

5: see 1.

6. اتَّعَدُوا and تَوَاعَدُوا signify the same, [They promised one another]: (K*, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — تَوَاعَدْنَا الْمَوْضِعَ, [and الْوَقْتُ, We appointed mutually the place, and the time]. (Msb.)

8. اَتَّعَدَ, (A,) [aor. يَتَّعِدُ,] inf. n. اِيتَّعَادٌ, (S, L,

K,) He accepted a promise: (S, A, L, K:) originally اَوْتَعَدَ; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say اَتَّعَدَ, aor. يَتَّعِدُ, (inf. n. اِيتَّعَادٌ, TA) and pronounce the act. part. n. مَوْتَعِدٌ, with ة; (S, L, K;) like as they say يَتَّسِرُ: (S, L:) but [if they do not change the و into ت] they should say اِيتَّعَدَ, and يَتَّعِدُ, and مَوْتَعِدٌ, without ة. (IB, L.) — Also, He confided in the promise of another. (L.) — See also 1: — and 6.

وَعْدٌ and وَعْدَةٌ (in which latter the ة is a substitute for the [elided] و, S, L) and مَوْعِدٌ and مَوْعِدَةٌ (A) and مَوْعُودٌ (A) and مَوْعُودَةٌ (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c.) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عِدَاتٌ; (T, S, L, Msb:) (and of the † third, مَوَاعِدُ:] and of † مَوَاعِدُ, مَوْعِدٌ. (L.) When وَعْدَةٌ is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ي is substituted for it: (Fr, L:) a poet says,

وَأَخْلَفُوا عِدَى الْأَمْرِ الَّذِي وَعَدُوا

[And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — اَلْعِدَّةُ † عَطِيَّةٌ [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — اَلْعِدَّةُ † اَلْثَرِيَّا [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read اَلْعِدَّةُ اَلْثَرِيَّا الْقَمَرُ: see مَدَاد, in art. عد.] — اِخْلَافُ الْوَعْدِ مِنْ اَخْلَاقِ الْوَعْدِ [The breaking of a promise is one of the natural habits of the mean and base]. A saying of the Arabs. (MF.) — وَعْدٌ also signifies The fulfilment of a promise. Ex. مَتَى هَذَا الْوَعْدُ, in the Kur, [x. 40, &c.] means, When shall be the fulfilment of this promise? (L.) — Also, a thing promised. (TK, art. نجز.)

وَعْدٌ: see وَعْدٌ, and 1.

عِدِي Of, or relating or belonging to, a promise: rel. n. of وَعْدَةٌ, like زِنَى زَنِى, formed without restoring the و like as it is restored in [the rel. n. of] شَيْئَةٍ: [see art. شيو.] but Fr says شَيْئِي and زَيْنِي, like شَيْئِي. (S, L.)

وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وَعِيدٌ. (TA.) See also 4.

الْوَعْدِيَّةُ *A certain sect of the خوارج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever.* (TA.)

وَأَعِدُّ *† A horse that promises run after run.* (L, K.) — *† A beast that promises to be productive of good, and fortunate.* (L.) *† See an ex. in a verse cited voce مَصْدَق.* — *† A tree, or herbage, promising good produce.* (A.) — *† A cloud, which, as it were, promises rain.* (L, K.) — *† A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold.* (S, L, K.) — *وَأَعِدُّ أَرْضِي* *† Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance.* (As, L.)

مَوْعِدٌ signifies *A covenant, or compact.* So, accord. to Mujāhid, in ch. xx. vv. 89 and 90, of the Qur-ūn. (L.) — *مَوْعِدٌ* and *مَوْعِدَةٌ*: see 1, and وَعَدٌ. — See also مِيعَادٌ.

مِيعَادٌ (S, A, L, Mṣb, K) and مَوْعِدٌ (S, A, L, Mṣb) *A time, and a place, of promise: (S, A, L, Mṣb, K:) [and, of appointment; an appointed time, and place]. — مِيعَادٌ A mutual promising, or promise.* (S, K.)

الْيَوْمَ — وَعْدٌ and مَوْعِدَةٌ: see 1, and مَوْعِدٌ. *الموعود [The promised day; meaning] the day of resurrection.* (TA.) — *مَعْبُودٌ وَمَشْبُودٌ وَمَوْعِدٌ* *Past and present and future: the tenses of a verb.* (Kh, in L, art. عهد.) — *مَوْعِدٌ* is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِدٌ.

Ex. مَوَاعِدَ عُرْقُوبٍ أَخَاهُ بَيْتْرَبَ

[As 'Orkoob's promissings of his brother in Yethrib.] (IJ, ISd.) See عُرْقُوبٌ.

وعر

1. وَعَرَّ (S, A, Mṣb, K,) aor. يُوْعَرُّ (TA;) and وَعَرَّ, aor. يَعْرُ (Mṣb, K;) and وَعَرَّ (Lh, A, K,) aor. يُوْعَرُّ (K, TA) and يَعْرُ (Lh, TA;) inf. n. وَعْرَةٌ (S, Mṣb, K) and وَعَارَةٌ (Mṣb, K,) of the first (Mṣb, TA) and second; (TA;) and وَعَرَّ (Mṣb, K,) of the first (TA) and second; (Mṣb, TA;) and وَعُورٌ (K,) of the second only; (TA;) and وَعَرَّ (K,) of the third; (TA;) *It (a place, A, K, and a mountain, S, Mṣb,) was, or became, rugged; (A, K;) as also † توَعَّرَ (S,* A, K:) or difficult.* (Mṣb.) — [Hence,] *† توَعَّرَ † It (an affair), and he, (a man,) was, or became difficult, or hard.* (K,* TA.) You say, سَأَلْنَا فَلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا *† We asked of such a one a thing wanted, and he was hard, or difficult, to us.* (Sgh, TA.) — [Hence also,] *وَعَرَّ*, inf. n. وَعَارَةٌ and وَعُورَةٌ, *† It (a thing) was, or became, little, or scanty.* (K, TA.)

2. وَقَرَّ, inf. n. تَوَعَّرَ, *He made it (a place, K, and a mountain, S,) rugged: (S,* K:) [or difficult.]*

4. اَوَعَرَ بِهِ الطَّرِيقَ *The road became rugged to him: or brought him to a rugged land.* (K,* TA.) — *اَوَعَرَ* *He came, or lighted, upon a rugged place.* (A, K.) — See also 10. — *† His (a man's) property became little, or scanty.* (K,* TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — *اَوَعَرَهُ* *† He made it (a thing, A, K,) little, or scanty.* (S, A, K.)

5: see 1, in two places.

10. اسْتَوْعَرَهُ *He found it, (S, Mṣb,) or deemed it, (K,) namely a place, (Mṣb,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S,* K,) or difficult; (Mṣb;) as also † اَوَعَرَهُ.* (Sgh, K.)

وَعَرَّ *Rugged; contr. of سَهْل: (A, K:) or difficult: (Mṣb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Mṣb:) as also † وَعَرَّ, (A, K, or, accord. to As, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and † وَعَرَّ and † اَوَعَرَّ (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. اَوَعَرَّ (K,) a pl. [of pauc.] of وَعَرَّ, (TA,) and اَوَعُورَ (A, K,) a pl. of mult. [of the same], (TA,) and اَوَعُورَةٌ (A,) [of the same,] and اَوَعَارَ (A, K,) a pl. [of pauc.] of وَعَرَّ and وَعَرَّ. (TA.) — Applied to a place where a thing is sought, (مَطْلَب, S, and Mṣb) + *Difficult [of access].* (Mṣb.) — Also, applied to a thing, *† Little, or scanty.* (A, TA.) And you say, فَلَانٌ وَعَرُّ الْمَعْرُوفِ, meaning, *† Such a one has little goodness, beneficence, or kindness.* (S, A, K.) — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to وَتَحَّ: (S:) and so is وَعَرَّ to مَعَرَّ, in the phrase شَعْرٌ مَعَرَّوَعَرٌ (K,) meaning, *† Little, scanty, hair.* (TA.)*

وَعَرَّ: see وَعَرَّ, in two places.

وَعَرَّ: }
وَعَرَّ: } see وَعَرَّ.
وَعَرَّ: }

وعز

1. وَعَزَّ: see 4.

2: see 4.

4. اَوَعَزَّ اِلَيْهِ فِي هَذَا (S, K,) or بِهَذَا (Mgh,) inf. n. اِبْعَازٌ (Mgh, TA,) *He commanded, or-*

dered, or enjoined, him, respecting such a thing, syn. تَقَدَّمَ (S, Mgh, K,) and أَمَرَ (Mgh, K,) that he should do [it] or not do [it]; (K;) as also † اَوَعَزَّ (S, K,), inf. n. تَوَعَّزَ (S;) and (sometimes, S) † اَوَعَزَّ (S, K,*), inf. n. وَعَزَّ (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَّ) is not allowable, accord. to him, nor is it, as related by AHat, accord. to As. (TA.)*

[وعس]

See Supplement.]

وعظ

1. وَعَظَهُ (S, Mṣb, K, &c.) aor. يَعْظُ (Mṣb, K,) inf. n. وَعَظٌ and عِظَةٌ (S, Mṣb, K,) in which the ة is a substitute for the elided و, (TA,) and عِظَةٌ (TA,) and مَوْعِظَةٌ (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Mṣb,) *He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Mṣb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said in the Qur, [xxxiv. 45,] إِنَّمَا أَعْطِمْكُمْ بِوَأَحِدَةٍ *I only exhort you, or command you, to do one thing.* (Mṣb.) And you say, وَعَظٌ بِغَيْرِهِ *[He was exhorted, admonished, or warned, by the example of another: see 8].* (S.) [And وَعَظٌ, alone, *He preached a sermon or sermons.*]

8. اِنْعَظْ *[He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Mṣb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment.* (K.) It is said, السَّعِيدُ مَنْ وَعَظَ بِغَيْرِهِ وَالشَّقِيُّ مَنْ اِنْعَظَ بِهِ غَيْرُهُ *[The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned].* (S, L.)

عِظَةٌ: see 1. — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., رَجَعْتَنِيكَ عِظَةً *I will assuredly make thee a warning, or an example, to others.* (TA.) And in the Qur, [ii. 276,] فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ

exhortation, or an admonition, or warning, from his Lord]. (TA.) And **الْقَتْلُ بِالْمَوْعِظَةِ** [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.)

وَاعَظَ : see **وَاعَظَ**.

وَاعَظَ [One who exhorts, admonishes, warns, or puts in fear :] one who exhorts to obedience ; who commands to obey : (Msb.) one who gives good advice, or counsel ; [who reminds of the results of affairs ; &c. : and a preacher of a sermon or sermons : see 1 :] and in like manner **وَاعَظَ** [one who exhorts, &c., much, or frequently] : (TA.) pl. of the former **وَاعَظَ**. (Msb, TA.)

مَوْعِظَةٌ : see 1 : — and **عِظَةٌ**, in three places.

&c. **وعظ**.

See Supplement.]

وغب

1. **وُغِبَ**, aor. **يُؤْغِبُ**, inf. n. **وُغْبَةٌ** (und **وُغَابَةٌ**, IM and others), *He (a camel) was, or became, large, big, or bulky.* (S, K.)

وُغِبَ *What is of a mean sort, of the utensils and furniture of a house, or tent :* (S, K.) pl. **وُغَابٌ** and **أَوْغَابٌ** : (K.) the former, of pauc. ; the latter, of mult. (TA.) The **وُغَاب** of a house, or tent, are the wooden bowl and the stone cooking-pot and the like : (S.) [as also **أَوْقَابٌ**].

— *A sack, such as is called غَرَارَةٌ* : (K.) but this is included among the meaner sort of the utensils of a house, or tent ; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — **وُغِبَ** (A, S, K) and **وُغِبَ** (Th, K) *Stupid ; foolish ; of little sense :* (S, K.) i. q. **لُغِبَ**, a weak, stupid, man : (TA, voce **لُغِبَ**) pl. as above. (K, TA.) See also **وُغِبَ**. — **وُغِبَ** *Weak in body :* (as also **وُغِبَ** : TA.) pl. as above. (K.) — **وُغِبَ** *Base ; mean ; vile :* (as also **وُغِبَ** : TA.) pl. as above. (K.) — **وُغِبَ** *A large, big, or bulky, camel :* (S, K.) pl. as above : fem. with **ة**. (K.)

وغد

1. **وُغِدَ**, aor. **يُؤْغِدُ**, (S, K, &c.) inf. n. **وُغَادَةٌ**, (L, Msb, K,) *He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly :* (S, L, Msb.) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid ; (L, K ;) or weak in body : (L, K ;) or light in intellect : or weak as is a slave. (Msb.) — **وُغِدَ** *He served the people : acted as a servant to them.* (S, L.)

3. **وُغِدَ**, (L,) inf. n. **مَوْاعِدَةٌ**, (S, L, K,) *He (a man) did like as he (another man) did :* (L, K ;) accord. to some, specially in pace, or in going, or marching ; (L ;) *he went like him ; or kept pace with him :* (S*, L ;) and *he ran with him ; or vied with him in running :* (K ;) you say **وُغِدَتِ النَّاقَةُ الْأُخْرَى** *the she-camel went like, or kept pace with, the other :* (L ;) and sometimes the term **مَوْاعِدَةٌ** is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (**تَوَاعِدُ**) the other. (A, S, L, K.)

وُغِدَ *A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb ;) who serves for the food of his belly :* (S, A, L, Msb ;) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid : (L, K ;) or weak in body : (L, K ;) or light in intellect : (Msb ;) or weak ; as is a slave : (Umm-El-Heythem, Msb ;) or who eats and carries away. (Expos. of the Lamecyeh of Et-Tughrac.) — *A servant of a people.* (L, K.) — *A slave.* (L, K.) — *A boy.* (L, K.) — Pl. **أَوْغَادٌ** (A, L, Msb, K) and **وُغْدَانٌ**. (L, K.) — *A certain arron, (S, A, L, K,) of those used in the game called البَيْسَر, (S, L,) to which no portion, or share, pertains.* (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — *The fruit of the بَادَنْجَان.* (L, K.) — *A certain game (K) of the Arabs, in which one player does like as the other does.* (TA.) — See also 3.

وغر

1. **وُغِرَتْ** *The sun fell vehemently upon him.* (A.) — **وُغِرَتْ** *اَلْهَاجِرَةُ*, (K,) aor. **يُؤْغِرُ**, (K,* TA,) inf. n. **وُغْرٌ**, (TA,) *The summer-midday was, or became, intensely, or vehemently, hot.* (K,* TA.) — [Hence, (see **وُغْرٌ**),] **وُغِرَ صَدْرُهُ**, (S, Msb, K,) aor. **يُؤْغِرُ** (S, Msb,* K,*), and **يُؤْغِرُ**, with kear to the first letter, (Fr, K,) [an irreg. form,] like **يُؤْجِلُ** ; (TA ;) and **وُغِرَ**, aor. **يُؤْغِرُ** ; (K, TA ;) but **يُؤْغِرُ** is more common than **يُؤْغِرُ** ; (Az, TA ;) inf. n. **وُغْرٌ**, (S, Msb, K,) of the former, (S, Msb,) and **وُغْرٌ**, (K,) [of the latter,] or **وُغْرٌ** is a simple subst., and the inf. n. is **وُغْرٌ** ; (S,* Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb ;] *His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity ; and burned with wrath, or rage ;* (S, A, Msb, K ;) *أَغْرَتْ عَلَى فُلَانٍ* *against such a one :* (S, A ;*) or *became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite :* (TA ;) or *burned by reason of intense, or violent, wrath, or rage :* (TA ;) and **تَوُغِرُ** *he (a man, TA,) burned, and was, or became, hot, with wrath, or rage.* (K, TA.) You say also, **وُغِرَ عَلَى فُلَانٍ**, [see above,

Such a one became affected with rancour, &c. ; or burned with wrath, or rage ; against me]. (Fr, TA.)

2 : see 4, in two places.

4. **أَوْغَرُوا** *They entered upon the summer-midday when the heat was intense, or vehement.* (K, TA.) — **أَوْغَرَ الْهَاءَ** *He heated the water, (K, TA,) by putting into it heated stones :* (TA ;) or i. q. **أَحْرَقَهُ** : (TA ;) — *He made the water to boil.* (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered : (S, K ;) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say **أَوْغَرَ النَّصَارَى الْخَنَازِيرَ** *The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it.* (A.) — **أَوْغَرَ اللَّبَنَ** *He made the milk what is termed وَغِيرٌ and وَغِيرَةٌ ;* as also, **وُغِرَهُ**, (S, K,) inf. n. **تَوُغِيرٌ**. (S.) — **أَوْغِرَ** *He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath, or rage :* (K ;) or *he made him to be affected with wrath, or rage :* (A ;) [in like maner,] **وُغِرَهُ** *وُغِرَ عَلَيْهِ*, (TK,) inf. n. **تَوُغِيرٌ**, (K,) *he incited him to rancour, malevolence, malice, or spite, against him.* (K,* TK.) You say also, **أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ** *I made his bosom hot with wrath, or rage, against such a one.* (S.)

5 : see 1.

وُغِرَ *Rancour, malevolence, malice, or spite, and enmity ; and a burning with wrath, or rage :* (S, A, K ;) as also **وُغِرَ** ; (A, K ;) or the latter is an inf. n., (S, TA,) but the former is a simple subst. : (TA ;) or the state of being filled with wrath, or rage : (Msb ;) from **وُغِرَ**, explained below. (S.) You say, **وُغِرَ فِي صَدْرِهِ عَلَى فُلَانٍ** *In his bosom is rancour, &c., against me.* (S.) And **وُغِرَ فِي صَدْرِهِ** *The rancour, &c., of his bosom departed.* And **وُغِرَ فِي صَدْرِهِ** *The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom.* (TA.)

وُغِرَ : see **وُغِرَ**.

وُغِرَ, (S, K,) and **وُغِرَ حَرٌّ**, (Msb,) *Intenseness, or vehemence, of heat :* (Msb, K ;) or *of the burning thereof,* (S, TA,) *when the sun is in the meridian.* (TA.) You say, **وُغِرَ فِي وَغْرَةِ الْقَيْظِ** *We alighted during the intense midday heat at such a water.* (TA.)

وُغِرَ *Milk into which heated stones are thrown, and which is then drunk :* (K ;) or (so accord. to the TA ; but in the K, and) *milk boiled and cooked :* (K ;) or *milk made hot with heated stones ;* as also **وُغِرَ** : (S ;) or the latter, or *pure milk alone, heated until it is thoroughly cooked ;* and sometimes clarified butter is put into

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(K;) and **وَافِرٌ**, inf. n. **وَافَرٌ**; and **وَاسْتَوْفَرَهُ** (S, TA:) or, as also **وَفَرَهُ** (T, M, A, K,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K;) not deficient. (Lth, T.) You say, **وَفَرَهُ مَالَهُ** He made his property much, abundant, ample, or copious. (K, TA.) And it is said in a trad., **الْحَمْدُ لِلَّهِ الَّذِي لَا يَفْرُهُ الْمَنَعُ** Praise be to God, whom withholding doth not make to abound. (TA.) You say also, **وَفَرَهُ الثَّوبَ** He cut out the garment whole. (M, K.) And **وَفَرَهُ السَّيَّءَ** He made the skin whole, without cutting off any redundancy. (M.) And **وَفَرْتُهُ**, inf. n. **تَوْفِيرٌ**, I made his food full, or complete, in quantity; not deficient. (Mgh.) And **وَفَرْتُهُ عَلَيْهِ حَقَّهُ فَاسْتَوْفَرَهُ** I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep., **وَقَبْتُهُ**, (A, Mgh,) or **أَعْطَيْتُهُ الْجَمِيعَ**; (Mgh;) and of the latter verb with its objective complement, **وَاسْتَوْفَاهُ**: (A, Mgh, K;) or both these verbs, thus used, signify the same, i. e., **استوفاه**, (S, K) [in the former of which we read, **وَفَرَهُ عَلَيْهِ**; and in the latter, **حَقَّهُ تَوْفِيرًا وَاسْتَوْفَرَهُ أَيَّ اسْتَوْفَاهُ**.] You also say, **وَاسْتَوْفَرَهُ عَلَيْهِ حَقَّهُ** **إِسْتَوْفَاهُ كَوَفَرَهُ**, (M, K,) inf. n. **وَفَرَهُ**, (TA,) He restored, or returned to him his gift, being content with it, (M, K,) or deeming it little. (M, TA.) And **وَفَرَهُ اللَّهُ حَقَّهُ مِنْ كَذَا** God made his lot, or share, of such a thing, full, or complete. (T.) And **وَفَرَهُ شَعْرَهُ** He left his hair to become abundant and long. (A, TA.) And **وَفَرْتُهُ الْعَرَضَ**, aor. **أَفَرَهُ**, (Mgh,) inf. n. **وَفَرَهُ** (Mgh, TA) and **فَرَهُ**; (TA [in my copy of the Mgh, **أَفَرَهُ**, which is probably a mistranscription;]) and **وَفَرْتُهُ**, in an intensive sense; (Mgh;) He preserved, or guarded, honour, dignity, or estimation. (Mgh.) And **وَفَرَهُ عَرَضَهُ**; (S, M, A, K;) and **وَفَرَهُ عَرَضَهُ**; (A;) and **وَفَرَهُ لَهُ**; (M;) or **وَفَرَهُ لَهُ**; (K,) inf. n. **تَوْفِيرٌ**; (TA;) [He preserved his honour, &c., unimpaired;] he spoke well of him, and did not find fault with him; (A;) he did not revile him; (M, K;) as though he preserved it [namely his honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, **تَوْفَرُ وَتَحْمَدُ عَلَى كَذَا** (S, TA.) Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing: (A:) from **عَرَضَهُ**; and **مَالَهُ**: (S;) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.)

3: see **وَفَرَهُ**, and what follows it in the same paragraph.

4: see **وَفَرَهُ**.

5: see **وَفَرَهُ**. — **تَوْفَرُ عَلَيْهِ** † He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour; (S, A, K;) and held loving communion, commerce, or intercourse, with him. (TA.) — **تَوْفَرُ عَلَى كَذَا** † He turned his purpose, or intention, or strong determination or resolution, (هَمَّتُهُ) toward such a thing. (A, Mgh, Mghb.)

8: see **وَفَرَهُ**.

10: see **وَفَرَهُ** and see **وَفَرَهُ**, in two places.

وَفَرَهُ: see **وَفَرَهُ**. — Also, [an inf. n. used as an epithet in which the quality of a subst. predominates] Much, or abundant, property, (Lth, T, S,) of which nothing is deficient: (Lth, T:) what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils; (M, A, K;) whereof nothing is deficient: (TA:) or what is generally, or universally, comprehensive, (عَامٌّ) of anything: (M, A, K;) pl. **وَفُورٌ**. (M, K.) See also **وَافِرٌ**.

وَفَرَهُ: see **وَفَرَهُ**.

وَفَرَهُ: see **وَفَرَهُ**. — Also, **Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear: (M, K:) or hair extending to the lobe of the ear: (S:) or hair (T, Mgh, Mghb) such as is termed جَمَّةُ**, (T, A, Mgh,) extending to the ears: (T, A, Mgh, Mghb:) it is said to be larger than what is termed **جَمَّةُ**; but this is a mistake: (M:) the order is this: first, the **وَفَرَهُ**; then, the **جَمَّةُ**; then, the **لَبَّةُ**: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. **وَفَارٌ**. (M, K.)

فَرَهُ and **وَفَرَهُ** and **وَفَرَهُ** [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) **Fulness, completeness, perfectness, wholeness, or entireness: (S:) or muchness, abundance, ampleness, or copiousness: (TA:) and the second also, richness; or competence.** (A, K.) You say, **هَذِهِ أَرْضٌ فِي نَبْتِهَا وَفَرٌ**, (S,) and **وَفَرَةٌ**, (S, A,) and **فَرَةٌ**, (S, A, K,) i. e., **وَفَرٌ**, (S, A, TA.) This is land in the herbage of which is fulness, &c., (S,) or abundance; (TA:) the herbage of which has not been pastured upon. (S, A, TA.) And **هُوَ فِي وَفَرَةٍ مِنَ الْمَالِ** [He is in possession of abundance of property]. (A.)

مُتَوَفِّرٌ and **مُتَوَفِّرٌ** and **مُتَوَفِّرٌ** and **وَافِرٌ** [and **وَافِرٌ** and **وَافِرٌ**] all signify the same: [i. e., **Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant,**

ample, or copious.] (A, TA.) You say, **مَالٌ وَافِرٌ**, and **نَبَاتٌ وَافِرٌ**, &c., [Full, or complete, &c., or] much, or abundant, property, and herbage, &c., (TA.) And **شَيْءٌ مُتَوَفِّرٌ** A thing that is full, complete, &c. (S.) And **جَزَاءٌ مُتَوَفِّرٌ** A recompense of which nothing is deficient. (TA.) And **فُلَانٌ مُتَوَفِّرٌ الشَّعْرَ** † Such a one has his hair left to become abundant and long. (TA.) And **سَقَاءٌ وَافِرٌ**, (T, S, A, K,) and **وَافِرٌ**, (Sgh, K,) A skin for milk, or water, made of hide of which nothing is deficient. (T, S, A, K.) And in like manner, **مَزَادَةٌ وَفَرَاءٌ** A leather water-bag made of a complete skin; (S, M, A, K;) nothing thereof being deficient: (S, TA:) also signifying a leather water-bag filled (M, K, TA) completely. (M, TA.) And **أَرْضٌ وَفَرَاءٌ** Land in the herbage of which is abundance: (M, K, TA:) and land of which the herbage has not been diminished. (S, K.) And **أُذُنٌ وَفَرَاءٌ** An ear having a large lobe: (M:) or a large ear, (K, TA,) large in the lobe. (TA.) You say also, **هُم مُتَوَافِرُونَ** They are numerous. (S, K.) — **الْوَافِرُ** The fourth metre (بَحْرُ) in prosody; (M, K;) the measure of which consists of **مُفَاعَلَتُنْ** six times [in its original state]: (Sgh, K;) or, [in practice,] **مُفَاعَلَتُنْ مُفَاعَلَتُنْ**, twice: or **مُفَاعَلَتُنْ**, twice: (M, L:) so called because its feet are made full like those of the **كَامِلُ**, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.)

وَافِرٌ, fem. **وَفَرَاءٌ**, [pl. **وَفَرٌ**:] see **وَافِرٌ**.

تَرَكْتُهُ عَلَى see **وَافِرٌ**, in three places. — **أَحْسَنَ مُوَفِّرٌ** † I left him in the best state, or condition. (TA.)

مُتَوَفِّرٌ:
مُتَوَفِّرٌ:
مُتَوَافِرٌ:
see **وَافِرٌ**.

وفر

3. **وَافَرَهُ** He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him; syn. **عَاجَلَهُ**. (A, TA.)

4. **وَافَرَهُ** He hastened him. (K.)

5. **تَوَفَّرَ** He prepared himself (A, K) **لِكَذَا** for such a thing, (A,) or **لِلْمُشْرِ** for evil, or mischief. (K.) — Also, **He turned over and over upon his bed.** (A.) See also 10.

10. **اسْتَوْفَرَ فِي قَعْدَتِهِ** He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease: (S, Mgh, K;) or he put down his knees [upon the ground] and raised his buttocks: (Aboc-Mo'adh, K;) or he raised himself upon his legs, or feet, without

having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed *اَقْعَا* [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.)

وَقَزَّ and *وَقَزَّ* Haste: pl. (of the latter, TA,) *اَوْقَازَ*. (S, K.) You say, *نَحْنُ عَلَى اَوْقَازٍ*, (S, K,) and *عَلَى وَقَزٍ*, (K,) We are in haste: (K:) or we are on a journey; [like *اَوْقَازَ*]; the time of our journeying has come. (S, TA.) And *اَوْقَازَ* *عَلَى وَقَزٍ*, and *اَوْقَازَ* *عَلَى وَقَزٍ*, I found him in a state of haste: (Az, TA:) or preparing [his apparatus for travel]. (M, TA.)

وَقَزَّ: see *وَقَزَّ*.

وَقَزَّةٌ An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10.

مُتَوَقِّزٌ Turning over and over upon the bed, scarcely sleeping: (K, TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-Abbād. (TA.)

مُسْتَوْقِزٌ act. part. n. of 10, q. v. One says, *اِطْمِئْنِ فَاِنِّي اَرَاكَ مُسْتَوْقِزًا* [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.)

وقض

1. *وَقَضَ*. (A, Mgh, K,) aor. *يَقْضِ*, (K,) inf. n. *وَقَضَ* (A, K) and *وَقَضَ* (IDrd, K;) and *اَوْقَضَ*, (S, Mgh, K,) and *اِسْتَوْقَضَ*, (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the Kur. [lx. 43,] *كَانَهمْ اِلَى نَصَبٍ يَوْفُضُونَ*, or *نَصَبٍ*, As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also *وَقَضَتِ الْاِبِلُ* The camels hastened, or went quickly: (M:) or went the pace termed *خَبَبٌ*. (Khaleefeh El-Hoseynee.) And *The camels became dispersed*: (AA:) and *اِسْتَوْقَضَتِ* they became dispersed (K, TA) in their pasturing. (TA.)

4. *اَوْقَضَ*: see 1, in two places. — Also, *He made a she-camel to go the pace termed خَبَبٌ*; as also *اَوْقَضَ*. (Khaleefeh El-Hoseynee.) And *He dispersed camels*. (The same, and K.) See also 10. — *اَوْقَضَ لَهُ* He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also *اَوْقَضَ*. (TA.)

10. *اِسْتَوْقَضَ*: see 1, in two places. — Also, *He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him*. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — *He drove away* (S, M, K) camels, or an ostrich; as also *اَوْقَضَ* (M:) he drove away, or expelled, another

from his country: (M:) he banished him. (Mgh, K.)

وَقَضَ (S, M, K,) and *وَقَضَ* (M, K) Haste: (S, M, K:) [like *وَقَزَّ* and *وَقَزَّ*:] pl. *اَوْقَاضَ*. (K.) You say, *جَاءَ عَلَى وَقَضٍ*, and *وَقَضٍ*, and *اَوْقَاضٍ*, *لَقِيتُهُ عَلَى اَوْقَاضٍ* (M.) And *اَوْقَاضٍ* *عَلَى اَوْقَاضٍ* I found him in a state of haste: (S, K:) like *اَوْقَازَ*. (S.)

وَقَضَ: see *وَقَضَ*, in two places.

خَرِيْطَةٌ A pastor's [bag of the kind called] *وَقَضَةٌ*, for his implements and provisions, (M, K,) which he carries therein. (M.) — And hence, as being likened thereto, (M,) A [quiver of the kind called] *جَعْبَةٌ*, (M, K,) or a thing like the *جَعْبَةُ*, (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the *جَعْبَةُ*, having its upper and lower parts of equal size: the *جَعْبَةُ* is round and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. *وَقَاضٍ* (S, M, A, K) and *وَقَاضَاتٍ*. (A, TA.) — Also, *A thing like a quiver* (*كِنَانَةٌ*), (Fr, M,) of small size, (Fr,) in which a man of the class called *اَوْقَاضٍ* puts his food. (Fr, M.) — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.)

اَوْقَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, M, K:) from *وَقَضَتِ* *اِبِلٌ* meaning "the camels became dispersed": (AA:) or poor, weak, defenceless people: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the *اَصْحَابُ الصُّفَّةِ*: (A'Obeyd, S, K:) or a company of whom every one has a *وَقَضَةٌ* for his food, (Fr, M, K,) i. e. a thing resembling a *كِنَانَةٌ*, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disproved by A'Obeyd (TA) [and by ISd]: or *اَهْلُ الْاَوْقَاضِ* applies to the persons called *اَهْلُ الصُّفَّةِ*, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See *صُفَّةٌ*.]

مِيقَاضٌ Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.)

مُسْتَوْقِضٌ Going quickly, or hastening, by reason of fright; (A;) or running away by reason of fright; as though desiring his *وَقَضَ*, or running: (Sgh:) or frightened. (TA.)

[وقض, &c.]

See Supplement.]

وقب

1. *وَقَبَ الظُّلَامُ* The darkness came in upon the people. (S, K*) — So in the verse of the Kur. [cxiii. 3,] *وَمِنْ شَرِّ غَاسِقِيْ اِذَا وَقَبَ* And from

the mischief of night when it cometh in upon men: (S;) [for other explanations see *غَاسِقِيْ* in art. *وَقَبَ*.] — *وَقَبَتِ الشَّمْسُ*, (inf. n. *وَقَبَ* and *وَقُوبَ*, K,) *The sun set*: (S, K:) entered its place [of setting.]. (S.) — *وَقَبَ الْقَمَرُ*, (inf. n. *وَقُوبَ*, TA,) *The moon entered upon a state of eclipse*; (K;) entered into the cone-shaped shade of the earth. (TA.) — *وَقَبَتْ عَيْنَاهُ* (and simply *وَقَبَ*, TA,) *His eyes became sunk, or depressed, in his head*. (S.) — *وَقَبَ*, aor. *يَقْبُ*, inf. n. *وَقَبَ* and *وَقُوبَ*, *He (a horse) made a sound with his prepuce*: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying "the sounding of a horse's prepuce:"] or *made a sound by the motion of his penis in its prepuce*. (TA.) — *وَقَبَ*, aor. *يَقْبُ*, inf. n. *وَقَبَ* *It (a thing) entered*: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly *وَقُوبَ*, because the verb is intrans.: accord. to some, it signifies *he, or it, entered into a وَقَبٌ*, q. v.; and in the K, *وَقَبَ* is given as the inf. n. of the verb in this sense. (TA.) [In the CK, *وَقَبَ* is put by mistake for *وَقَبَ*.] — *وَقَبَ*, [aor. *يَقْبُ*,] inf. n. *وَقَبَ* and *وَقُوبَ*, *He, or it, became absent, hidden, or concealed*. (K.) — *وَقَبَ* [aor. *يَقْبُ*,] inf. n. *وَقَبَ*, *He, or it, came; approached; advanced*. (K.)

4. *اَوْقَبَ الشَّجَلُ* The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) — *اَوْقَبَ* *He (K), or it, (a people, S,) hungered; suffered hunger*. (S, K.) — *اَوْقَبَ شَيْئًا*, (inf. n. *اِيقَابٌ*, TA,) *He put a thing into a وَقْبَةٌ*, q. v.: (Fr, S, K:) or, as in some Lexicons, into a *وَقَبٌ*. (TA.)

وَقْبٌ A small hollow, or cavity, (*نُقْرَةٌ*) in which water collects, in a mountain: (S:) or in a rock: as also *وَقْبَةٌ*: (K:) or, accord. to some, *وقب* is a coll. gen. n., of which *وقبة* is the n. un.: (MF:) pl. *اَوْقَابٌ*: (TA:) or *وَقْبٌ*, accord. to the K, (but accord. to the TA *وَقْبَةٌ*), signifies *what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates*. (TA.) — The cavity, or socket, of the eye: (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K:) pl. *وَقُوبٌ* and *وَقَابٌ*. (TA.) — The pit, or cavity, above the eye of a horse: (K:) pl. *وَقُوبٌ* and *وَقَابٌ*. (TA.) — The hole into which enters the axle of a pulley. (K.) — See also *وَقْبَةٌ*. — *Stupid; foolish; of little sense*: (S, K:) like *وَقْبٌ*: (S:) an epithet of a man: pl. *اَوْقَابٌ*: (K, TA:) fem. with *ة*. (TA.) — So in the following trad. of El-Ahnaf: *اِبْأَكْفَرُ وَجَمِيْعَةُ الْاَوْقَابِ* [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For *اَوْقَابٌ*, another relation substitutes *اِلَاوَقَابٌ*, meaning the same, or weak persons. (TA,

art. **وقب**, on the authority of AA.) — See **أَوْقَابٌ** — A despised, or contemptible, low, base, or ignoble, man. (Th, K.)

قَبَة The thing that is in the belly, resembling the **فَحْت** (TA:) the **إِنْفَحَة** [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a **شَاة**, [i.e., a sheep or goat or the like]: (K:) not in any animals but those termed **شَاة** (IAgr:) mentioned before, in art. **قب**, [q.v., where it is also written **قَبَة**]. (TA.)

وَقْبَة A large aperture, or hole, in a wall, in which is shade: (K:) pl. **أَوْقَابٌ**. — See **وَقْتُ**. — **وَقْبَة الثَّرِيد**, (S, K,) and **الدَّهْن**, (K,) but the latter is a mistake, and the correct word is **الْمُدْهَن**, [a vase for ointment], (TA,) i.e. **أَنْقَوْعَتُهُ**, [i.e., its cavity or hollow]. (S, K.) Lth says, that **وَقْبٌ** signifies any cavity, hollow, or pit: as that in a [stone of the kind called] **فَهْر**, and in a **مُدْهَن**, or **مُدْمَة**, q.v. (TA.)

وَقْبِيٌّ Fond of, or given to, the company of **أَوْقَابٌ**, i.e., stupid, or foolish, persons. (K.)

أَوْقَابٌ [pl. of **وَقْبٌ**?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also **أَوْغَابٌ**. (TA.)

ذَكَرُ أَوْقَبٌ *Multum penetrans in vulvum penis.* (K.) **رَكْبَةٌ وَقْبَاءُ** A well of which the water sinks into the earth. (TA.)

وَقْبَةٌ i.e. **وَدْعَةٌ** [The shell called cowry]. (K.)

مِيقَابٌ A man who drinks much of water: (K:) or of the beverage called **بَيْد**. (L.) — **مِيقَابٌ** A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. **مُحِبِّقَةٌ**. (K:) [so in the CK: in a MS. copy, **مُحِبِّقَةٌ**, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; **مِيقَابٌ** being an epithet similar to **مِثْنَاتٌ** &c.] — Also *Latam vulvum habens mulier*. (K.) — **بَنُو المِيقَابِ** a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — **سَبْرُ المِيقَابِ** A journeying continued during a day and a night together. (K.)

وقت

1. **وَقْتُ**, nor. **يَقْتُ**, inf. n. **وَقْتُ**; and **وَقْتُ**, inf. n. **تَوَقُّتُ**; He determined, defined, or limited, a thing as to time; (IAth, L, Mṣb;) and otherwise: (L, Mṣb:) he determined, or defined, times. (S, K.) **وَقَّتْهُ** He declared [or appointed] a time in which it should be done. (S.) **وَقَّتَ اللَّهُ الصَّلَاةَ**, nor. **يَقْتُ**; and **وَقَّتَهَا**, God hath determined, or defined, a time for prayer. (Mṣb.) **وَقْتُ**, as also **أَقْتُ**, He assigned, or appointed, for a thing, a particular

time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) **وَقَّتْهُ يَوْمَ كَذَا** [I appointed him, or it, for such a day]; like **أَجَلْتُهُ**. (S.) — In the following words of the Kur. [lxxvii. 11], **وَإِذَا الرُّسُلُ أَقْبَتْ**, is a dial. form of **وَقَّتْ**, like as **أَجَوْه** is of **وَجَوْه**; (S;) and the meaning is *And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.)* This is the general reading: but there are other readings; namely, **وَقَّتَتْ**, and **وَوَقَّتَتْ**, (S, TA,) and **وَوَقَّتَتْ**, which last is of the measure **المُوقَاتَة**. (K.) — **لَمْ يَقْتُ فِي الْخَمْرِ حَدًّا** He (Mohammad) did not determine, or define, for [drinking wine], a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) — **وَقَّتْ** sometimes signifies *He [i.e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men.* (TA.) — **وَقَّتْ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ** He appointed, for the people of El-Medcneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.)

2: see 1 throughout.

3. **مُوقَاتَةٌ**, inf. n. **وَقَاتَهُ**, [He made an appointment with him for a particular time]. (K.)

وَقْتُ (S, K) A time; or space, or measure, of time, (M, L, K, Mṣb,) appointed for any affair; a season: (Mṣb:) mostly used with respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also **مِيقَاتٌ**, (K, Mṣb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former **أَوْقَاتٌ**, and of the latter **مَوَاقِيتٌ**. (Mṣb.) [Hence, **وَقْتِيذٌ** Then; at that time.] — **وَقْتُ**: A space, or measure, of local extension; as a mile, &c. (Sb.)

الْوَقْتُ [of the measure] **مَفْعِلٌ** from **وَقَّتْ**: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjāj says,

وَالْجَامِعُ النَّاسَ يَوْمَ الْمَوْتِ

[And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i.e., for the day of resurrection]. (S.)

مِيقَاتٌ: see **وَقْتُ**. — Also, A place in which a certain action is appointed to be performed.

(S.) Ex. **مِيقَاتُ الْحَجِّ** The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, **هَذَا مِيقَاتُ أَهْلِ الشَّامِ** This is the place where the people of Syria enter upon the state of إِحْرَام. (S.) — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] **الْآخِرَةُ مِيقَاتُ الْخَلْقِ** [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — [Also, That which determines the commencement, or the like, of a period &c. Ex.] **الهِلَالُ مِيقَاتُ الشَّهْرِ** [The crescent is that which determines the commencement of the month]. (L.) — See also **مَوْقُتٌ**.

مَوْقُوتٌ and **مَوْقُتٌ** Determined, defined, definite, or limited, as to time. (L.) — **وَقْتُ مَوْقُوتٌ**, and **مَوْقُتٌ**, A determined, defined, definite, or limited, time. (K.) — **إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا** [Kur. iv. 104.] For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.) — Also **مَوْقُوتٌ** (see 1) and **مَوْقُتٌ** Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Mṣb.)

مَوْقُوتٌ: see **مَوْقُوتٌ**.

وقح

1. **وَقَحٌ**, (S, K,) nor. **يَوْقُحُ**; (S;) and **وَقَحٌ**, (K,) nor. **يَوْقُحُ**; (TA;) and **وَقَحٌ**, (S, K,) nor. **يَوْقُحُ**; (TA;) inf. n. **وَقَّحَ** and **وَقَّحَةً**; (TA;) inf. ns. of the first, (TA,) and **وَقَّحَ** and **وَقَّحٌ**, (S,) [also of the first,] and **وَقَّحَ**, so in [most of] the copies of the K, [but in the CK **وَقَّحٌ**,] inf. n. of the second, (TA,) and **قَحَّ** and **قَحَّةٌ**, (S, K,) in both of which the **ق** is a substitute for the [elided] **و**, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and **وَوَقَّحَ**, and **وَوَقَّحٌ**; (S, K;) It (a solid hoof, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — **وَقَّحَ**, and **وَقَّحَ**, and **وَقَّحَ**, (S, K,) inf. n. **وَقَّحَ** and **قَحَّ** and **قَحَّةٌ**; (S,) and **وَقَّحَ**; (Lh;) and **وَوَقَّحَ**; (A;) He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bq and Z. (TA.)

2. **وَقَّحَ**, inf. n. **تَوَقَّحَ**, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — **وَقَّحَ**, inf. n. **تَوَقَّحَ**, He rendered a solid hoof

1. وَقَدَّهُ, aor. يَقْدُ (S, L, &c.,) inf. n. وَقْدٌ, (S, L, K, &c.,) *He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death. (S, L, M, &b:) or he beat him so that he became at the point of death: (A:) he broke his skull, rounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L.) — وَقَدَّهُ بِالضَّرْبِ [He killed him with beating]. (ISK, L.) — وَقَدَّ الشَّاةَ He beat the ewe, or she-goat, to death with pieces of wood [S. c.: see وَقَيْدٌ]. (L.) — وَقَدَّهُ He prostrated him. (K.) — صَرَيْتُ الْحَيَّةَ حَتَّى وَقَدَّتْهَا I beat the serpent until I killed it. (A.) — وَقَدَّهُ † It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his*

committing an unlawful action. (L.) — وَقَدَهُ † It (drowsiness, S, L, Mṣb) overcame him : (S, L, K:) or made him to fall down. (Mṣb.) — وَقَدَهُ + He, or it, left him ill, or sick; as also وَقَدَهُ. (K.) — وَقَدَهُ الْمَرَضُ, and الْغَمُّ, † [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — وَقَدَتُهُ الْعِبَادَةُ † [Religious service rendered him infirm, or caused him to be at the point of death]. (A.) — وَقَدْتَنِي كَلِمَةً — [A word, or sentence, that I heard, distressed me.] (A.) — وَقَدَتْ † She (a camel) was milked against her wish, so that her milk became little. (A.) — فِي قَلْبِي وَقْدَةٌ مِنْ ذَلِكَ † In my heart is some distress remaining in consequence of that. (A.)

4: see 1.

وَقَيْدٌ Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [S. c.: see 1:] as also مَوْقُودٌ. (Mṣb.) — وَقَيْدٌ (ISk, L, K) and مَوْقُودَةٌ (Fr, ISk, S, L, Mṣb, K) A ewe, or she-goat, beaten to death; (Fr, ISk, L;) after which it is eaten: (ISk, L:) killed with pieces of wood (S, L, Mṣb, K) &c.; (Mṣb;) not legally slaughtered: (Fr, L, Mṣb:) beaten to death with a staff, or stick; (A, El-Baṣṣūr;) or with blunt stones: (El-Baṣṣūr:) the Arabs in the time of paganism killed beasts thus. (A.) — وَقَيْدٌ Prostrated. (K.) [In the TA, الصَّرِيع is erroneously put for الصَّرِيعُ.] — وَقَيْدٌ + A man in whom is no fat or strength; مَا بِهِ طَرَقٌ. (S, L.) — وَقَيْدٌ + A slow, heavy man: (L, K:) as though his heaviness and weakness overcame him, or prostrated him, وَقَدَهُ. (L.) — وَقَيْدٌ † Violently sick, and at the point of death; as also مَوْقُودٌ: (L, K:) heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L;) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISh, L.) — وَقَيْدٌ † Ill, sick; as also مَوْقُودٌ. (TA.) — وَقَانِدٌ Stones spread about: (L, K:) sing. وَقَيْدَةٌ. (L.) — وَقَيْدُ الْجَوَانِحِ — [Grieved in the heart; as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.)

وَقَيْدٌ: see مَوْقُودٌ.

مَوْقُودٌ An extremity of the person, (K,) or place upon which a blow is severe, (A,) as, (K,) or namely, (A,) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulder-joint, (A, L,) and knee, and ankle-bone: pl. مَوْاقِدُ. (A, L, K.)

وَقَيْدٌ: see مَوْقُودَةٌ and مَوْقُودٌ.

مَوْقُودَةٌ A she-camel suffering in her dugs

from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.)

وقر

1. وَقَرْتُ as syn. with أَوْقَرْتُ: and وَقَرْتُ الشَّخْلَةَ as syn. with أَوْقَرْتُ: see 4. — [Hence,] وَقَرَّ اللَّهُ أُذُنَهُ, aor. يَقْرُهَا, (S, Mṣb, K,) inf. n. وَقَرَّ, (S, Mṣb,) † God made his ear heavy, or dull of hearing: (Mṣb, K:*) or deaf. (S, K.) You say, اللَّهُمَّ اُقْرِ أُذُنِي † O God, make his ear heavy, or dull of hearing: (A:) or deaf. (S.) — [Hence also,] وَقَرْتُ أُذُنَهُ, (ISk, S, TA,) aor. تَوْقَرُ, inf. n. وَقَرَّ; (ISk, TA;) and وَقَرْتُ, aor. تَقَرُّ; (S, Mṣb, TA;) and وَقَرْتُ, aor. تَقَرُّ; (Mṣb, TA;) inf. n. وَقَرَّ, (S, Mṣb, TA,) which by rule should be وَقَرَّ, as inf. n. of وَقَرْتُ, (S, TA,) but which is regular as inf. n. of وَقَرْتُ; (TA;) † His ear was, or became, heavy, or dull of hearing: (Mṣb, TA:*) or deaf: (S, TA:) but in the K we find, less properly, وَقَرَّ and وَقَرَّ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقَرَّ, which by rule should be وَقَرَّ; and وَقَرَّ, like عَنِ. (TA.) You say also, وَقَرْتُ أُذُنِي عَنْهُ † [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وَقَرْتُ عَنْ أَسْتِمَاعِ كَلَامِهِ † [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقَرْتُ.) — [Hence also,] وَقَرَّ, aor. يَقَرُّ, inf. n. وَقَارَ, † He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَّ فِي الْقَلْبِ † It (a thing) rested in the heart, or mind: and وَقَرَّ فِي صَدْرِهِ † it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, وَقَرْتُ فِي أُذُنِي, وَقَرْتُ † I spoke to him a speech which rested in his ear. (Aṣ, A.) And وَقَرَّ فِي السَّمْعِ وَوَعَا الْقَلْبُ † [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَّ فِي قَلْبِهِ كَذَا † Such a thing came into his mind and left its impression remaining. (A.) — [And hence,] وَقَرَّ, aor. يَقَرُّ; (Mṣb, K, TA;) and وَقَرَّ, aor. يَقَرُّ; (TA;) inf. n. وَقَرَّ, (K, TA,) of the former; (TA,) and وَقَرَّ, (K, TA,) of the latter; (TA;) † He (a man, TA) sat: (K, TA:) or he sat with وَقَارَ [i. e. gravity, &c.]. (Mṣb.) — [Hence also,] وَقَرَّ, aor. يَقَرُّ; (S, K;) and وَقَرَّ, aor. يَقَرُّ; (Mṣb, K;) inf. n. وَقَارَ, (S, Mṣb, K,) of the former, (S,) or of the latter, (Mṣb, K,) and قَرَّةٌ,

of the former, (S, K,) and وَقَارَةٌ, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (S, Mṣb, K;) [see وَقَارَ, below;] as also اِتَّقَرَّ and تَوَقَّرَ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] وَقَرْنَ فِي بُيُوتِكُنَّ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقَرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from الْقَرَارُ, (S,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقَرُّ; (TA:) and is a contraction of اِقْرَرَنَّ [or اِقْرَرَنَّ]. (S.)

2. وَقَرَهُ, inf. n. تَوْقِيرٌ, † He made him (a beast of carriage) to be still, or quiet. (K, TA.) — † He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَرْزِينٌ. (S.) — † He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.)

4. وَقَرَهُ (inf. n. اِيقَارٌ and قَرَّةٌ, K, which latter is anomalous, TA,) He loaded him: (S, A, Mṣb, K:) or loaded him heavily: (A, K:) namely a camel, (S, Mṣb,) or a beast (K) or a mule, and an ass: (A:) [see وَقَرَّ, below: and وَقَرَهُ, aor. يَقَرُّ, signifies the same; and its inf. n. seems to be وَقَرَى, q. v., as also, probably, وَقَرَّ, aor. يَقَرُّ, is explained by Golius, as on the authority of Ibn-Maṣrūf, as signifying "gravavit, aggravavit." You say, اَوْقَرَّ الدَّابَّةَ قَرَّةً شَدِيدَةً [He loaded the beast of carriage severely]. (TA.) And اَوْقَرَّ رَاحِلَتَهُ ذَهَبًا He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — اَوْقَرَهُ الدَّيْنُ † Debt burdened him, or burdened him heavily. (S, A:*) — اَوْقَرْتُ الشَّخْلَةَ, (S, A, Mṣb,) and وَقَرْتُ, (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Mṣb.) — And اَوْقَرَّ, or اَوْقَرَّ, (accord. to different copies of the S, in art. دَمَر,) [or بِالشَّحِيرِ or اَوْقَرَّ شَحْبًا, &c., i. q. دَمَرًا بِالشَّحِيرِ [He was, or became, loaded, or overspread, with fat: see دَمَرًا]. (S, in that art.)

5: } see 1, last signification.
8: }

10. اِسْتَوْقَرَ وَقَرَهُ طَعَامًا He took, or received, his load, or heavy load, of wheat or other food. (K.) — اِسْتَوْقَرْتُ الْإِبِلَ, (K, TA,) or اِسْتَوْقَرْتُ الْإِبِلَ شَحْبًا (A) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.)

وَقَرَّ A heaviness in the ear; (S, A, K;) a

heaviness, or dullness, of hearing: (Mṣb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1.

وقر *A load*, (S, A, Mṣb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Mṣb;) or mostly of a mule and of an ass; that of a camel being mostly termed وسقى: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أوقار. (A, K.) You say, جاء يحيل وقرة He came carrying his load [&c.]. (S.)

وقر, or وقير: see وقير.

موقرة: see موقرة.

موقر: see موقر.

وقار *Gravity, staidness, steadiness, calmness*; syn. رزانة, (S, Mṣb, K,) and جلمر, (S, Mṣb,) and سكبنة, and وداعة; (L, TA;) and تيقور is syn. with وقار [in this sense], (S, K,) of the measure تفعول, like تذنوب, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — See also وقور.

* فَإِنْ يَكُنْ أَمْسَى الْبَلَى تَيْقُورِي *

i. e. امسى وقارى. [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with توقيري, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تفعول, like تذنوب, &c. (TA.) — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — See also وقور.

وقر, (S, A, K,) and وقار, and وقير, (K,) or وقير, (L,) and موقرة, (TA,) Grave; staid; sedate; calm: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وقير, (A, TA,) applied to men, (A,) and to women. (TA.)

وقير: Heavily burdened with debt. (TA.) — موقرة: see موقرة.

وقر: A heart which fright does not make to flutter. (A.)

وقار: see تيقور.

موقر [Laden;] having a load: or [heavily laden;] having a heavy load: [as also موقرة:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet موقرة, meaning, bearing a heavy burden. (Fr, S, TA.) You say also دابة وقري, meaning موقرة [A beast of carriage laden: or heavily laden]: (K:) but 18d holds that وقري is used ellipti-

cally, for ذات وقري, and is an inf. n., of the measure فعلى, like خلقى and عقرى. (TA.) [موقرة, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — نخلة موقرة, (S, A, K,) and موقرة, (S, K,) and موقرة, (S, A, K,) like as one says, امرأة حاميل, (S,) and موقرة, which is anomalous, (S, K,) and موقرة, (K,) and موقرة, (A,) and موقرة, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) abounding in fruit: (S:) pl. موقير, [of the first, second, third, and fourth,] موقير, (S, K,) and [موقرة and موقرة,] موقير. (A.) — See also وقير.

موقر, and with ة: see موقر.

نخلة موقرة: موقرة pass. part. n. of 2, q. v. — موقرة: see موقرة.

موقر, and with ة: see موقر. — † A man [dull of hearing: or deaf. (S.) And أذن موقرة † An ear dull of hearing: or deaf: (ISk, A, TA:) as also وقرة, (A,) or وقيرة. (TA.)

موقر: see موقر.

موقرة: see موقرة.

وقص

1. وقص عنته, (Ks, S, K,) and الشىء, (A'Obeyd, TA,) aor. يقص, (Ks, S, K,) inf. n. وقص, (Ks, S, Mgh,) He broke his neck, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, وقصت به راحلته [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, خذ بالخطام والخطام: (S:) and وقصت الناقة براكبها The she-camel threw her rider and broke his neck. (Mṣb.) And وقص He had his neck broken; (S, K;) said of a man: (S:) [and also] said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khulid Ibn-Jembeh.) And وقصت رأسه I pressed, or squeezed, his head; sometimes meaning, so as to break the neck. (TA.) — [Hence,] الفرس وقص Debt [oppressed him as though it] broke his neck. (TA.) — [Hence also,] الفرس وقص The horse bruises the hills, or rising grounds: (S, K:) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. (TA.) — You say also, وقصت بدنيها فتقص The beast of carriage beats off from her with her tail, and kills, the flies. (TA.) — The neck broke: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وقصت, using the pass. form. (TA.) — وقص, (S, K,) aor. يوقص, (S,)

inf. n. وقص, (S, A, Mgh, K,) He (a man, S) was short in the neck. (S, A, Mgh, K.)

2. وقص على ناره, (S, A,) inf. n. توقص, (TA,) He threw fragments, or broken pieces, of sticks upon his fire: (S, A:) or he broke in pieces sticks upon his fire. (TA.)

4. اوقصه He (God) made him to be short in the neck. (S, K.)

5. توقص † He went a pace between that called العنق and that called الخشب; (K;) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخشب, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or he trod vehemently in going, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA:) or he (a horse) bounded (A, S, A) in his running, (A,) making short steps, (A, S, A,) as though breaking his steps. (A.) You say, مر فلان يتوقص به فرسه Such a one passed along, his horse bounding, and making short steps, with him. (S.)

6. تواقص He made himself like, or imitated, him who is short in the neck: (K:) said of a man. (TA.) Hence, وقص على برذته كى لا تسقط He bent and shortened himself to hold on his برذة with his neck, that it might not fall. (TA, from a trad.)

وقص: see what next follows.

وقص † Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire: (S, K:) or small pieces of fire-wood with which a fire is made to burn more vehemently; (A, TA;) as also وقص: so, says Abou-Turab, I heard Mubtekir say. (TA.) — Also, sing. of أوقاص, as used in relation to the [tax called فريضة; signifying † What is between one فريضة and the next فريضة: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وقص: (S:) sometimes pronounced وقص: (Mṣb:) and in like manner, شق: (S:) or (accord. to some of the learned, S) relates to bulls and cows particularly, (S, Mgh, Mṣb,) or to these and to sheep and goats, (Mṣb,) and شق [q.v.] to camels: (S, Mgh, Mṣb:) both signifying what is between one فريضة and the next: (S, Mgh, Mṣb:) or, accord. to Abou-Amr, (Mgh, L,) i. e. Esh-Sheyhānee, (L,) وقص signifies camels for which it is incumbent to give sheep or goats in payment of the صدقة, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to

IB, it signifies *sheep or goats taken in payment of the صدقة* for camels. (L.) — You also say, *صَارُوا أَوقَاصًا* + They became scattered, or dispersed: and *أَتَانَا أَوْقَاصٌ مِنْ بَنِي فُلَانٍ* + There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbād, K:*) *أوقاص* in these cases being a pl., [namely of وَقَصَ] like سَبَبٌ, pl. of سَبَبٌ. (TA.)

وَقِصَّةٌ :
وَأَقِصَّةٌ : } see مَوْقُوصٌ.

أَوْقَصَ A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeid, TA:) fem. *وَقِصَّةٌ*. (A, TA.) — *خَذُ أَوْقَصَ الطَّرِيقَيْنِ* (A, TA.) — Take thou the nearer of the two ways: (Ibn-'Abbād, K:*) or shorter thereof. (A, TA.)

مَوْقُوصٌ A man (S) having his neck broken: (S, K:) and so *مَوْقُوصُ الْعُنُقِ* (A:) the fem. is with ة: and *وَأَقِصَّةٌ* occurs in the sense of *مَوْقُوصَةٌ* in a trad. of 'Alee, in which he is said to have given judgment in the case of the *قَارِصَةِ* and the *قَامِصَةِ* and the *وَأَقِصَّةِ*, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. *قرص*, and Mgh,) here, [accord. to those who hold that *وَقَصَ* is trans. only,] *وَأَقِصَّةٌ* is like *رَاضِيَةٌ*, in the phrase *عَيْشَةُ رَاضِيَةٍ*; (TA, in art. *قرص* and in the present art.) and is used in the place of *مَوْقُوصَةٌ* for the sake of agreement in form with the two other epithets: (Mgh, in art. *قرص*, and Mgh:) *وَقِصَّةٌ*, also, signifies *having her neck broken*; and its pl. is *وَقَاصٌ*. (Meyd, as in Freytag's Lex., excepting that the pl. is there written *وَقَائِصٌ*.) You say also *عُنُقٌ مَوْقُوصَةٌ* A broken neck. (Mgh.) And *مَوْقُوصٌ* is also applied to a camel, signifying, *Become diseased in his back, and without motion*. (Khālid Ibn-Jembeh.)

[وقع, &c.]

See Supplement.]

وَكَا

1: see 8.

3. *وَكَأَ عَلَى يَدَيْهِ* He leaned upon his hands, or arms. Moḥammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.)

4. *أَوْكَاهُ* (S, K,) inf. n. *إِكَا*, (S,) He set up for him a thing upon which to recline (*مَتْنًا*). (S, K.) — *أَتَانَاهُ* (in which ت is substituted for و,) inf. n. *إِتْنَاهُ*, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — *طَعَنَهُ حَتَّى أَتْنَاهُ* (A,) or *ضَرَبَهُ فَأَتْنَاهُ* (S,) † He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K:*) or, so that he threw him down upon his left side. (K.) — See 3.

5: see 8.

8. *إِتْنَاهُ* He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Mgh, in art. *تَنَا*;) the vulgar know it only in the latter sense: but it signifies he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Mgh, art. *وَكَا*.) — *إِتْنَاهُ عَلَى شَيْءٍ* (S,) and *تَوَكَّأَ* (S, K,) and *أَوَكَا* (K;) and *تَكَّأَ* [in which ت is substituted for و,] aor. *يَتَكَّأُ*, inf. n. *تَكَّأَ*; (Lth;) and *وَكَّأَ* (CK:); He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — *إِتْنَاهُ* He reclined upon a cushion, &c. (TA.) — *إِتْنَاهُ* He made for him [i.e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read *إِتْنَاهُ*.] — *أَتْنَانَا عِنْدَ فُلَانٍ* † We ate a repast with, or at the abode of, such a one. (TA.) — *أَتْنَانَا* (MF) and *تَوَكَّأَتَا* (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, *تَوَكَّأَتَا النَّاقَةَ* signifies *تَصَلَّقَتَا*: (TA:) [but it is evident that the right reading is *تَصَلَّقَتَا*; and the sense agreeable with the above explanation].

تَكَّأَ (in which ت is substituted for و, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — One who reclines much. (S, K.) — † A heavy person [app., in disposition]. (TA.)

لَا أَكُلُ مَتَكَّنًا act. part. n. of 8. — (said Moḥammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] "inclining on one side," as the vulgar among students imagine. (K.)

مَتْنًا A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — † Food, or a

repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See *مَتْنًا*.] It is said to have this last meaning in the K. xii. 31. (TA.)

وَكَب

1. *وَكَبَ*, aor. *يَكِبُ*, inf. n. *وُكُوبٌ* (K) and *وَكَبَانٌ* (S) and *وَكَبٌ* (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See *مَوْكَبٌ*. — *وَكَبَ* He (an antelope) proceeded at a quick pace, (IKt,) [and with long steps: see *وُكُوبٌ*]. [Thus the verb bears two contr. significations.] Hence the word *مَوْكَبٌ* (IKt) [as meaning "a certain mode, or manner, of walking, &c."]. — *وَكَبَ*, inf. n. *وَكَبٌ*, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — *وَكَبَ عَلَى الْأَمْرِ*, and *وَأَكَبَ*, (in a copy of the S, *وَأَكَبَ*, which is also mentioned in the sense here following by IKt and IM, as stated in the TA,) He hept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — *وَكَبَ* and *تَوَكَّبَ* inf. n. *تَوَكَّبٌ*; It (a date) became black when ripe: (K:) or *وَكَبَ* signifies, as below, "it (the skin, or a garment,) was dirty, or filthy;" and *وَكَبَ*, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed *لَفٌّ وَنَشْرٌ مُرْتَبٌ*;) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See *مَوْكَبٌ*. — *وَكَبَ*, aor. *يُوكِبُ*, inf. n. *وَكَبٌ*, It (the skin, or a garment,) was dirty, or filthy. (TA.) See *وَكَبَ*.

2. *وَكَبَ*, inf. n. *تَوَكَّبٌ*, [app., He pursued a middle or just, way with respect to the صِرَار; which is a cord, or a piece of ray, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words *الْبِقَارَةُ فِي الصِّرَارِ*: written in the TA *الإصرار*; to which is there added, with kesr.) — See 1.

3. *وَكَبَّهُ* (inf. n. *مَوَاكِبَةٌ*, TA,) He marched, or journeyed, or kept pace, with them; syn. *سَابَرَهُمْ*: or he hastened with them, and strove to be before them; syn. *بَادَرَهُمْ*. (K:) or he rode with them (S, K) in their *مَوْكَبٍ* [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — See 1.

4. *وَكَبَ* He (a camel) kept to the mode of walking, &c., or kept with [the kind of procession, called] a *مَوْكَبٌ*. (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which,

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أ : (L:) and in like manner **وَقَدَّ** *he confirmed an oath: you say, إِذَا عَقَدْتَ فَأَقْدُ وَإِذَا حَلَفْتَ فَوَقْدُ* When thou makest a contract, ratify; and when thou swearest, confirm.

4: see 2. — **أَوْكَدَتْهُ يَدَاهُ** *His arms, or hands, exercised him with work.* From a trad., relating to a seeker of knowledge. (L.)

5. **تَأَقَّدَ** and **تَوَقَّدَ** signify the same, [*The thing, or affair, became confirmed, ratified, or corroborated*]. (S, L, K.)

وَكْذٌ *Desire; purpose; intention; aim: endeavour.* (L, K.) See also 1.

وَكْذٌ *Work; labour; exertion; endeavour.* (L, K.) Ex. **مَا زَالَ ذِكُّكَ وَكْذِي** *That ceased not to be my work, (L, K.) and endeavour.* (L.)

وَكَاذٌ *A rope with which cows are tied on the occasion of milking.* (S, L.) — Also **وَكَاذٌ** and **إِكَاذٌ** sings. of **وَكَاذٌ** [and **أَكَاذٌ**], (IDrd, L, K.) [pls. deviating from the constant course of speech in relation to the sings.; see art. **أَكْدَ**] signifying, (i.e. the pls.) *Thongs, or straps, with which one binds* (L, K.) *a camel's, or horse's saddle: (L:) or the thongs, or straps, by which the horse is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also* **مَيَاكِدُ** and **تَاكِدُ** and **تَوَكِيدُ**; (K;) or these are called **مَيَاكِدُ**, but not **تَوَاكِدُ**: (L:) and it [**مَيَاكِدُ**] is a pl. that has no [proper] sing. (TA.)

مَوَاكِدُ *A she-camel that strives, or exerts herself, in her progress, course, or pace.* (K.)

وَكَاذٌ and **تَوَكِيدُ**: see **وَكَاذٌ**.

مَتَوَكِّدٌ بِأَمْرٍ (L,) or **لَأْمَرٍ** (K,) *Standing ready, or prepared, for a thing, or an affair* (L, K.)

وكر

1. **وَكَّرَ**, aor. **يَكُرُّ**, inf. n. **وَكْرٌ** (S, K) and **وَكُورٌ** (K,) *He (a bird) came to the* **وَكْرٌ** [or nest]: (K:) or *entered his* **وَكْرٌ**. (S.) — **وَكَّرَ** (Mgh, Msh,) aor. **يَكُرُّ** (Msh,) *He (a bird) took for himself, or made, or prepared, (أَتَّخَذَ) a* **وَكْرٌ**; (Mgh, Msh;) as also **وَكَّرَ** (A, Mgh, Msh, TA,) inf. n. **تَوَكِيرٌ**; (TA;) but the latter has an intensive signification; (Msh;) and **أَتَّكَرَ** (K.) **أَوْكَّرَ** in this sense is a mistake. (Mgh.) — **وَكَّرَ**, aor. **يَكُرُّ**; (K;) or **وَكَّرَ** (A, L, Msh,) inf. n. **تَوَكِيرٌ**; (Fr, S, L;) *He made, or prepared, the food called* **وَكِيرَةٌ**; (Fr, S, A, L, Msh;) *for them.* (L, K.)

2: see 1, in two places. — See also **وَكِيرَةٌ**, in two places.

3: see 1.

وَكْرٌ *The nest (عُشٌّ) of a bird; (AA, S, A, Msh, K;) wherever it is; in a mountain or a tree; (AA, S, Msh;) and so if the bird is not in it; (M, A, K;) as also* **وَكْرَةٌ**: (K:) *the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also* **وَكْنٌ**: (A, TA:) [see also **عُشٌّ**; and **سَرَبٌ**]: pl. (of pauc., TA:) **أَوْكُرٌ** (K) and **أَوْكَارٌ**, (S, A, Msh, K,) and (of mult., TA) **وَكُورٌ** (S, K) and **وَكَارٌ** (Msh) and **وَكْرٌ**. (K.) You say, **بُيُوتٌ كَأَوْكَارِ الطَّيْرِ** [*Houses like the nests of birds*]. (A.) — † [*A house: as in the following saying,*] **مَا دَارَ فِي فِكْرِي نَزْوُكَ فِي وَكْرِي** † *Thine alighting at my house was not revolved in my mind*. (A.) See also **وَكِيرَةٌ**. — The **قَرُصُ** [q. v.] of a **زُنْدَةٌ**. (A, in art. **فَرَضُ**.)

جَبَّازٌ: see **نَاقَةٌ وَكْرِي**.

وَكْرَةٌ: see **وَكْرٌ**. — See also **وَكِيرَةٌ**.

وَكْرَةٌ: } see **وَكِيرَةٌ**.
وَكِيرٌ: }

وَكِيرَةٌ *Food that is prepared on account of the completion of a building; (S,* Msh,* K;) as also* **وَكِيرٌ** and **وَكْرَةٌ** and **وَكْرَةٌ**: (K:) *food which a man prepares on the occasion of building his* **وَكْرٌ** [or house], or *buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (مِى الْجَبَّازِ); sometimes, he says, called* **تَوَكِيرٌ**: which latter word also signifies the act of feeding [with the food called **وَكِيرَةٌ**]. (TA.)

وكر

1. **وَكَّرَهُ**, (S, Msh,) aor. **يَكُرُّهُ**, (Msh,) inf. n. **وَكْرٌ**, (Msh, K,) *He struck, or beat him, (S, Msh,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msh,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Msh:) or, accord. to Ks, i. q. لَكَمَةً; (Msh;) [i. e.] he struck, or beat, him with his fist. (A, K.) — He pushed, or impelled, or repelled, him. (S, Msh, K.) — He pierced him (Ks, K,* TK) with a spear. (TK.) — He goaded him. (TA.) — He broke his nose. (T, TA.)*

وَكْرَةٌ *A blow with the fist.* (A.)

وَكَّارٌ *One who strikes, or beats, much with his fist.* (A.)

مَتَوَكِّزٌ بِأَمْرٍ *Standing ready, or prepared, for a thing, or an affair.* (L, art. **وَكَّدَ**.)

وكس

1. **وَكَّسَ**, aor. **يَكْسُ**, inf. n. **وَكْسٌ**, *It (a thing,*

S, Msh) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Msh, K.) It is said in a trad., (S, Msh,) **لَهَا مَهْرٌ مِثْلُهَا لَا وَكْسٌ** of Ibn-Mes'ood, (TA,) **وَلَا شَطَطٌ** *She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A,* Msh,* TA:) or there shall be no diminishing nor exceeding of the limit.* (Mgh.) [For] **وَكْسٌ**, aor. and inf. n. as above, signifies *He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Msh, K;) as also* **وَكْسٌ**, (TK,) inf. n. **تَوَكَّسَ**. (K, TK.) — *He made him (a man) to suffer loss; syn. نَقَصَ; (S, TA; as also* **وَكْسٌ** inf. n. **تَوَكَّسَ**: (K,* TA:) or *he cheated, or defrauded him.* (IKtt, TA.) You say, **وَكَّسَ فِي تِجَارَتِهِ**, (S, A, Msh, K,) inf. n. **وَكَّسَ**, (TA,) *He suffered loss, (S, A, Msh, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also* **وَكَّسَ**, (S, A, Msh, K,) inf. n. **إِيكَاسٌ**; (TA;) and so **وَكَّسَ**, aor. (K) and inf. n. (TA) as above. (K, TA.)

2. **وَكْسٌ**, inf. n. **تَوَكَّسَ**: see 1, in two places. — Also, *He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him.* (AA, K.)

4. **أَوْكَسَ**, (A,) or **أَوْكَسَ مَالَهُ**, (Ibn-'Abbád, K,) *His property went away.* (Ibn-'Abbád, A, K.) — **أَوْكَسَ فِي تِجَارَتِهِ**: see 1.

أَوْكَسَ [*More, and most, defective, or deficient: less, and least, in value*]. The saying respecting the division of a building, **يُنْظَرُ إِلَى صَاحِبِ الْأَوْكَسِ** means, *One shall look to see which is he whose place is of the less, or least, value.* (Mgh.) — *A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man.* (Ibn-'Abbád, K.)

[وَكَّعَ, &c.]

See Supplement.]

ولب

1. **وَلَّبَ**, aor. **يَلْبُ**, inf. n. **وَلُوبٌ**, *He entered (K) into a house or tent, or into a tract, or quarter, or the like.* (TA.) — **وَلَّبَ** *He hastened (K) in entering.* (TA.) — **وَلَّبَ إِلَيْكَ الشَّيْءُ**, aor. **يَلْبُ**, inf. n. **وَلُوبٌ**, *The thing, of whatever kind it was, came to thee, or reached thee.* (A'Obeyd, S.) In the copies of the K, **وَلَّبَ** and **وَلَّبَ إِلَيْكَ الشَّيْءُ**; accord. to which, the verb, in the sense of **وَصَلَ**, there assigned to it, is trans. both immediately and by means of **إِلَى**: but the correct reading is **ولب اليك الشئ**, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'al of IKtt, it is said that **ولب اليك الشر** signifies *The evil reached thee*:

syn. **قَوَّضَ**. (TA.) — **وَلَجَ**, inf. n. **وَلُوجٌ** and **وَلَجَ**, It (corn or the like) *germinated in offsets around the older plants*. (IKt.) — **وَلَجَ بَنُو** **فُلَانٍ** *The sons of such a one multiplied, or increased*. (IKt.)

وَالِبٌ, *Going into a thing; entering into it*. (Esh-Sheybāneo, §.)

وَالِبَةٌ *The offsets of the corn and the like*: (K:) so called because they enter into the roots of the parent-plants: (TA:) or *corn or the like growing from the roots of that which has preceded it*: (S:) pl. **أَوَالِبٌ**. (TA.) — **وَالِبَةٌ** *The offspring of camels*, (IAgr, S,) and of sheep or goats, (IAgr, K,) and of cows, (K,) and of a people. (IAgr.)

تَوَلَّى: see art. **تَلَّى**. Accord. to Suh, the **ت** is substituted for **و**, and the word is derived from **والبة**, the “offsets of corn and the like:” and Ibn-'Oqfoor and IKt assert the same. (TA.)

ولت

1. **وَلَّتْهُ**, aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**; and **وَلَّتْهُ**; *He diminished unto him his due, or right*; [or *defrauded him of part thereof*]: (K:) and also **وَلَّتْهُ**, and **أَلَّتْهُ**, or **أَلَّتْهُ**. (TA.)

4: see 1.

ولت

1. **وَلَّتْ**, [aor. **يَلَّتْ**], inf. n. **وَلَّتٌ**, *The sky wetted us with a little rain*. (TA.) — **وَلَّتْهُ**, aor. **يَلَّتْ**, (S,) inf. n. **وَلَّتٌ**, (S, K,) *He beat, struck, or smote him*, (AA, S, K,) with a staff, or stick, (AA, S,) *a little*: (Aḡ:) or *he beat him, or struck him, without wounding him*. (Abou-Murrah El-Kusheyree.) — **وَلَّتْ لَهُ عَقْدًا** *He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled*. (S.) **وَلَّتْ لَهُمْ**, [aor. **يَلَّتْ**], inf. n. **وَلَّتٌ**, *He gave them, or granted them, somewhat of a covenant, compact, or contract*. (TA.) — **وَلَّتْ**, [aor. **يَلَّتْ**?], inf. n. **وَلَّتٌ**, *He concluded a covenant, compact, or contract*. (TA.) — **وَلَّتْ لَهُ**, aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**, *He made to him a weak promise*. (TA.) — **وَلَّتْ** **فُلَانٌ لَنَا مِنْ أَمْرِنَا**, inf. n. **وَلَّتٌ**, *Such a one appointed the manner of somewhat of our affair for us*; syn. **وَجَّهَ**. (TA.) — **وَلَّتْ لِمَمْلُوكِهِ عَقْدًا**, [aor. **يَلَّتْ**, inf. n. **وَلَّتٌ**], *He promised his slave manumission after his death, saying, Thou art free after my death*. (ISH.)

وَلَّتٌ *A little of rain*: (S, K:) ex. **وَلَّتٌ** **أَصَابَنَا** *A little rain fell upon us*. (S.) — **وَلَّتٌ** **وَلَّتْ السَّحَابُ** *A little rain*. (TA.) — **وَلَّتٌ** *A covenant, compact, or contract, between a people, that happens unintentionally, من غير قصد*, (S:)

or, *not firmly concluded, or settled*: (S, K:) or *somewhat, or a little, of a covenant, compact, or contract*: ex., in a trad., **وَلَّتْ لَكَ مِنَ الْعَهْدِ** *Were it not for somewhat, or a little, of a covenant granted to thee, I had be-headed thee*: (TA:) or the remainder [or *what remains unfulfilled*] of a covenant &c.: (T:) or a covenant &c. *firmly concluded, or settled*. (TA.) — **وَلَّتٌ** *A little of anything that is much in quantity*. (IAgr.) — **وَلَّتٌ** *What remains, of dough, in a platter*. (K.) — **وَلَّتٌ** *What remains, of water, in a مُشَقَّر*. (K.) — **وَلَّتٌ** *What remains, of the beverage called نَبِيذ, in the vessel*. (K.) — **وَلَّتٌ** *A weak promise*. (K) [See 1. In the CK, and in a MS. copy of the K, for **الوعد** is put (.)] — You also say **وَلَّتْ ضَعِيفٌ**, and **وَلَّتْ مُحْكَمٌ**, [A weak promise has been made to them, and a firm promise]. (TA.) — **وَلَّتٌ** *A vestige, or trace, of ophthalmus*. (K.) — **وَلَّتْ أَرَأَيْتَ** *I saw not, of him, or it, aught save a small vestige, or trace*. (A.) — **وَلَّتٌ** i.q. **تَوَجَّهَ**; i.e., *The saying to a slave (مَمْلُوك), Thou art free after my death*. (K.)

وَلَّتٌ: see **وَلَّتٌ** **عِنْدِي وَلَّتٌ مِنْ خَبَرٍ** *I have a little news*. (TA.)

وَلَّتٌ *A lasting, or constant, evil*. (K.) — **وَلَّتٌ** **وَلَّتٌ**, an expression used by Ru-boh, (TA,) *A burdensome debt*: (K:) or *a lasting, or constant, debt*: (IAgr:) or, as some say, *a debt by which one constantly binds himself (يَتَقَلَّدُهُ)*, as he does by a contract. (L.) Aḡ disapproves of the expression. (TA.)

ولج

1. **وَلَجَ**, aor. **يَلَجُ**, inf. n. **وَلُوجٌ**; and **وَلَجَ**; and **وَلَجَ**; (S, K:) and **وَلَجَ**; (L:) *He, or it, entered*. (S, K.) You say **وَلَجَ الْبَيْتُ**, and **وَلَجَ**, and **وَلَجَ**, *He entered the house*. (L.) And **وَلَجَ الشَّيْءُ فِي غَيْرِهِ** *The thing entered into another thing*. (Mḡb.) As is said in the S and L, Sb says that **وَلَجَ** has for its inf. n. **وَلُوجٌ**, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of **وَلَجْتُ فِيهِ**] is **وَلَجْتُ فِيهِ**: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Moḥammad Ibn-Yezzed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make **ولج** a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like **وَلَجْتُ** and other intrans. verbs: but if he mean that it governs a simple objective complement, like **وَلَجْتُ زَيْدًا**, his opinion is not correct. (TA.)

4. **وَلَجَ**, (S, K,) inf. n. **وَلُوجٌ**; (Mḡb;) and **وَلَجَ**, as in the CK and in several MS. copies of the K) or **وَلَجَ**, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. **تَلَجَ**), in which **ت** is substituted for **و**, and this is the correct reading; (TA:) *He, or it, caused to enter; introduced; inserted*. (S, K.) — The expression in the Kur. [xxii. 60; and other chapters,] **يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ** signifies *He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night*: (Jel:) or *He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night*. (S.) — **وَلَجَ** is often used for **وَلَجَ**; and hence as meaning *Inivit*.]

5: see 1.

8: see 1 and 4.

وَلَجَ, (S,) and **وَلَجَ**, and **وَلَجَ**, (TA,) *A man frequently going, or coming, out and in*. (S, TA.) [This is the primary meaning: for others see art. **وَلَجَ**.]

وَلَجَةٌ *A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.*: pl. **وَلَجٌ** and **وَلَجٌ**, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which **وَلَجَةٌ** is the n. un.] or **وَلَجٌ**. (L.) — Also, *A bend, or place of bending, of a valley*: (IAgr:) pl. as above. (K.)

وَلَجٌ and **وَلَجٌ**: see **وَلَجَةٌ**.

وَلَجَةٌ *Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a وَلَجَةٌ of a thing*. (A'Obeyd.) — **هُوَ وَلَجْتُهُمْ** *He is an adherent to them*: (K:) *one who has entered, or become introduced, or included, among them*, and *not belonging to them*. (TA.) Pl. **وَلَجَةٌ**. (TA.) — **وَلَجَةٌ** + **وَلَجَةٌ** *A particular, or special, intimate, friend, or associate, of a man*; syn. **وَلَجَةٌ** (S, K) and **وَلَجَةٌ** (S) and **وَلَجَةٌ** (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or *one whom a person takes to rely upon, or to place confidence in, not being of his family*: (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies *an intimate friend who is one of the polytheists*. (Fr.)

وَلَجَةٌ i.q. **وَلَجَةٌ**, (K,) i.e., *A certain disease in the belly*. (TA.) *A pain that attacks a man; or a pain in a man*; **وَلَجٌ يَأْخُذُ الْإِنْسَانَ**, (so in two copies of the S, and in the L,) or **وَلَجٌ** **فِي الْإِنْسَانِ**: (so in the TA and a MS. copy of the K:) or *a pain that attacks the teeth*:

or a pain in the teeth; وجع يأخذ الأسنان, (so in a copy of the §,) or وجع في الأسنان. (So in the CK.)

أَوْجُ [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجَمَّع.]

تَوْنَج The hiding place of a wild beast, (or antelope, TA,) among trees, (§, K,) into which he enters (الذي يلج فيه); like دَوْنَج: the ت, says Sb, is substituted for و, and the word is of the measure فَوْعَل; for تَفْعَل is scarcely found in Arabic as the measure of a subst., whereas فَوْعَل is frequent. (§.)

مَوْنَج A place of entrance; a place into which one enters: (TA:) pl. مَوَالِج. (§.) [See its contr. مَخْرَج.]

مَوْلُوج A man attacked by the disease called دُبَيْلَة, or دُبَيْلَة. (K, TA.)

ولج

وَلِجَة A [sack of the kind called] غِرَارَة (§, L, K:) or such as is called a جَوَاتِي: or a large and wide جَوَاتِي: (L:) and a date-basket of palm-leaves; syn. جَلَّة: (§, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَر) and the like: (L:) n. un. of وَلِج, pl. وَلَاج. (§, L, K.)

ولد

1. وَلَدَتْ (§, K, &c.) aor. وَلَدَ (§, K, &c.) inf. n. وَلَدَة and وَلَدٌ (§, A, L, Mṣb, K) and وَلَدٌ and وَلَدٌ, but each is more common with kear, (Mṣb,) and وَلَدٌ and وَلَدٌ (L, K) and وَلَدٌ (K,) [and app. مِلَادٌ, like مِقْدَارٌ, (see an ex. voce تَلَدٌ, in art. تَلَد.)] She (a woman, §, L, or mother, L, or any animal having an ear, as distinguished from one having merely an ear-hole, (Mṣb,) brought forth a child, or young one; or children, young, or offspring. (Mṣb.) — Also, وَلَدَ, (aor. as above, Mṣb,) He begot a child, or young one; &c. (Th, L, Mṣb, K.) — [The land of El-Balḫā أرض البلقاء تَلَدُ الزعفران produces saffron]. (A.) — اللَّيَالِي حَبَاتِي لَيْسَ [The nights are pregnant: it is not known what they will bring forth]. (A.) — رَبُّ لَمْ يَلِدْ occurs in a verse cited voce رَبُّ, لَمْ يَلِدْ; like لَمْ أَجِدْ for لَمْ يَلِدْ.]

2. وَلَدَهَا, inf. n. تَوَلَّدَ, He assisted her [namely a woman, A, L, Mṣb, and a ewe or she-goat, §, A, L, Mṣb, or other animal, Mṣb] in bringing forth; delivered her of her child or young ones: (§, L, Mṣb, K:) he acted as a midwife to her.

(L.) — وَلَدَهَا أَوْلَادًا He made her to be the mother of children. (MA.) See 4. — وَلَدَهُ, (inf. n. تَوَلَّدَ, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيّ [in the CK, erroneously, وَلَدْتَك, Thou art my prophet, and I reared thee: altering it thus, وَلَدْتَك, Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K, *) — وَلَدَ He innovated, or originated, language, and a story or the like. (A.) + [It (a thing) generated, engendered, produced, or originated, another thing.]

4. وَلَدَتْ, (inf. n. وَلَدٌ, Mṣb,) She (a woman, §, L, Mṣb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (§, L, Mṣb, K, *) — وَلَدَ الْقَوْمَ The people attained to the time of [their having] children. (IKṭṭ.) — وَلَدَ الْجَارِيَةَ He made the girl to be the mother of a child. (MA.) See 2.

5. عَنْ غَيْرِهِ, (S,) or تَوَلَّدَ الشَّيْءُ مِنْ الشَّيْءِ, (Mṣb,) + The thing became generated, or engendered, or produced; it originated; from the other thing. (Mṣb.) — تَوَلَّدَتِ الْعَصْبِيَّةُ بِبَنِيهِمْ [Party-spirit originated, or became engendered, among them]. (A.)

6. تَوَلَّدُوا They multiplied, or became numerous, [by propagation,] and begot one another; (§, L;) as also اتَلَّدُوا. (TA.)

8: see 6.

10. اسْتَوْلَدَهَا He rendered her pregnant; got her with child. وَلَدَهَا in this sense is not of established authority; and some expressly disallow it. (Mṣb.)

وَلَدَ: see وَلَدَ.

وَلَدَهُ, and وَلَدَهُ, A man's people, tribe, or family. So, accord. to some, in the Kur. lxxi. 20. (T.) — See وَلَدَ.

وَلَدَ: see وَلَدَ, and وَلَدَ.

وَلَدَ (of the measure فَعَلَ in the sense of the measure مَفْعُول, Mṣb) and وَلَدَ (§, A, L, Mṣb, K) and وَلَدَ (§, L, K) and وَلَدَ (K,) each used alike as sing. and pl., (§, M, A, L, K,) and masc. and fem., (M, L, Mṣb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a foetus:] (M, L, Mṣb:) pl. [of pauc.] of وَلَدَ, (M, L, Mṣb, TA,) and of وَلَدَ, (M, L,) and [pl. of pauc. of وَلَدَ] (M, L, Mṣb, K;) and وَلَدَ: وَلَدَ and وَلَدَ: (M, L, K:) and pl. of وَلَدَ, وَلَدَ, (S, M, L, Mṣb, K, *) like as أَسَدٌ is pl. of وَلَدَ, (S, L, Mṣb,) in the dial. of the tribe of Keys, (T, Mṣb,) who make وَلَدَ singular. (T.)

— وَلَدَكَ مِنْ دَمِي عَقَبِيكَ, a proverb, (T, S, L; but in the §, عَقَبِيكَ;) of the Benoo-Asad, (§, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i.e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — مَا أَدْرِي أَيْ وَلَدِ الرَّجُلِ هُوَ I know not what man he is. (§, K.)

لَدَ, in which the د is a substitute for the و that is elided from the beginning, for it is from الْوَلَدَةِ, (§, L,) or, accord. to some, it is from لَدَى, q.v., (TA,) applied to a male and to a female, (TA, voce تَرَبُّبٌ, i. q. تَرَبُّبٌ; (§, L, K;) meaning One born at the same time with another; coetaneous, or a contemporary in birth (TA) of a man: (§, L:) dual لَدَانِ (§, L;) [but لَدَ occurs in a dual sense in the Jm and O and K, voce صَوُغٌ, q.v.;] pl. لَدَاتٌ and لَدُونٌ (§, L, K:) AHei and other expositors of the Teseel say, that words like لَدَ have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وَلَدَاتٌ and وَلَدُونٌ (K,) because the formation of a dim. restores a word to its original form; (TA;) not لَدَاتٌ and لَدُونٌ, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وَلَدٌ, there would be no difference between it and the dim. of وَلَدَ. (TA.) See also art. لَدَى. — See مِلَادٌ.

وَلَدٌ and وَلَدٌ: see 1. — Pregnancy: (A, L, in which the former only is mentioned, and Mṣb:) the former is the more common. (Mṣb.)

وَلَدٌ [Prolific; that breeds, or brings forth, plentifully.] (§, K, art. أهد.) — See وَلَدَ.

وَلِيدٌ (of the measure فَعِيل in the sense of the measure مَفْعُول, TA,) and مَوْلُودٌ signify the same, (T, L, K,) i.e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Mṣb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also وَلِيدَةٌ and مَوْلُودَةٌ: pl. of وَلِيدٌ and وَلِيدَةٌ, (L.) — وَلِيدٌ فِي الْجَنَّةِ The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — Also وَلِيدٌ A boy: (§, A, L, K:) a youth: (AHeyth, L:) † a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until

he attains to manhood: the servant of a man in paradise is a **وليد** always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one *born in servitude*: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called **وليدة** even if aged: (L:) pl. (of the masc., S, L) **وَلَدَانِ** (S, L, K) and **وَلَدَةٌ**; (L:) and (of the fem., S, L) **وَلَدَاتُ**. (S, L, K.) — See also **مَوْلَدٌ** — **أُمُّ الْوَلِيدِ** *The domestic hen.*

(K.) — **هُمُ فِي أَمْرِ لَا يَنَادَى وَلِيدَهُ** (S, L, K*) [*They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to*]: a proverb, (L.) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or Ag, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a **وليد** put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a **وليد** put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — One also says, **فِي الْأَرْضِ غُثْبٌ لَا يَنَادَى وَلِيدَهُ** [*In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to*]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and **جَاؤُوا بِطَعَامٍ لَا يَنَادَى وَلِيدَهُ** [*They brought food respecting which the servant-boy, or slave, would not be called out to*]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISK, L.) — Muzarrid Eth-Thaqlebee says,

* تَبَرَّأْتُ مِنْ شَرِّ الرِّجَالِ بِتَوْبَةٍ

* إِلَى اللَّهِ مِثْقَلُ لَا يَنَادَى وَلِيدَهَا

[*I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to*]; meaning, respecting which I shall not be questioned. (ISK, L.)

وَلِيدَةٌ: see **وَلِيدٌ**.

وَلُودِيَّةٌ (IAqr, L, K,) an inf. n. which has no verb, (Th, L,) and **وَلُودِيَّةٌ** (K) and **وَلِيدِيَّةٌ**, which, accord. to Th, is the original form, and **وَلَادَةٌ** (L,) *Infancy*: (IAqr, L, K:) *boyhood*; *girl-*

hood: the state of a **وليد** or **وليدة**. (L.) Ex. **وَلُودِيَّتِهِ**, **وَلُودِيَّتِهِ**, **فَعَلَ ذَلِكَ فِي وَلُودِيَّتِهِ**, and **وَلُودِيَّتِهِ**, *He did that in his infancy*: (El-Baṣāir:) and **وَلِيدِيَّتِهِ** *when he was a ليد*. (L.) — **وَلُودِيَّةٌ** (L, K) and **وَلُودِيَّةٌ** (L) *Rudeness; coarseness; hardness; churlishness; deficiency in gentleness*, (L, K,) and *in knowledge of affairs*: (L:) *illiterateness*. (L.)

‡ **ضُحْبَةٌ فَلَانٍ وَلَادَةٌ لِلْخَيْرِ** [The society of such a one is very productive of good.] (A.)

وَالِدَةٌ and **وَالِدٌ** (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, *having a child or young one, or children or young*; and *bringing forth*. (Th, M, L.) — Also **وَالِدٌ** A father: (S, L, Mgh:) and a mother; (L;) as also **وَالِدَةٌ**; (S, L, Mgh;) [which latter is the more common in this sense:] pl. of the former, **وَالِدَاتُ**; and of the latter, **وَالِدُونَ**; (Mgh:) the dual **وَالِدَانِ** signifies the *two parents; the father and mother*. (S, L, Mgh.) — **شَاةٌ وَالِدَةٌ** A pregnant ewe or goat; (ISK, S, A, L, Mgh, K,*) as also **وَالِدَةٌ** and **وَلُودٌ**: (L, K:) pl. **وَلَدٌ**, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or **وَلَدٌ**, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — Also, *A prolific ewe or goat; that breeds, or brings forth, plentifully*; (Nh, L;) [as also **وَلُودٌ**: see S, K, art. **أُبد**: see also an ex. of **وَلُودٌ** applied to a woman, voce **أُسُو**]. — **وَالِدٌ وَمَا وَلَدَ**, occurring in a trad. respecting prayer for God's protection, [lit., *From the evil of a parent and what he hath begotten*], is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Baṣāir.)

مَوْلَدٌ The place of birth (T, S, M, A, Mgh) of a man. (S, L, &c.) — See also **مِيلَادٌ**.

مَوْلِدٌ [A woman, and] a ewe or she-goat, (L,) about to bring forth: (L, K:*) pl. **مَوَالِدٌ** and **مَوَالِدٌ**. (L, K.)

مِيلَادٌ The time of birth (T, S, M, A, L, Mgh, K) of a man; (S, L, &c.) as also **مَوْلَدٌ**, (T, M, A, L, Mgh, K,) and **لِدَةٌ**: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — [See also 1, of which it is app. an inf. n.]

مَوْلُودٌ: see **وَلِيدٌ**.

عَرَبِيَّةٌ مَوْلَدَةٌ (S, L, Mgh,) and **رَجُلٌ مَوْلَدٌ** (S, L,) A man, and an Arab female, not of mere

Arabian extraction: (S, L, Mgh:) or **مَوْلَدٌ** (L) and its fem. **مَوْلَدَةٌ** (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) *born among the Arabs*; (M, L, K;) as also **وَلِيدٌ** (M, L) and **وَلِيدَةٌ**: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner: (A, L:) or the latter, **مَوْلَدَةٌ**, signifies one born in a country in [and of] which is only her father or her mother: (ISH, L:) or one born at thine own abode, or home; (ISH, T, S, in art. **تَلَد**;) like **تِلَادٌ**: (S, art. **تَلَد**;) or born in the territory of the Muslims. (Mgh, art. **تَلَد**.) — **شَاعِرٌ مَوْلَدٌ** † [A post-classical poet;] a poet of the last of the four classes; of the class next after the **إِسْلَامِيُون**; also called **مُحَدَّثٌ**: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islamees and the Muwalleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which happened in, or before, the age of Moḥammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwalleds is not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See **شَاهِدٌ**.)] Ibn Rasheek mentions, as the most famous of the Muwalleds, El-Ḥasan (surnamed Abou-Nuwás) Ḥabeeb, El-Boḥtoree, Ibn-Er-Romee, Ibn-El-Moqtezz, and El-Mutanebbe: [the first of whom died in the year of the Flight 195, or -6, or -8]. Abou-Amr Ibn-El-'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdaq and Jeroer Muwalleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islamees. (Mz, 49th نوع.) — **كَلَامٌ مَوْلَدٌ** † [Post-classical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Mgh.) And simply **مَوْلَدٌ** † [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwalleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the **مَصْنُوع** is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i.e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to

لَفَّة. The lexicons passim.) — Also مَوْلَدٌ (L,) and its fem. with ة, (K,) † Anything innovated. (L, K.) — كِتَابٌ مَوْلَدٌ : A forged writing. (L, K.) — بَيِّنَةٌ مَوْلَدَةٌ : Evidence not verified. (L, K.)

مَوْلَدَةٌ A midwife. (A, L, K.)

[ولس, &c.]

See Supplement.]

وما

1. وَمَا إِلَيْهِ (S, K,) aor. يَمَّا, inf. n. وَمَا ; (S;) and وَمَا (S, K, which is the chaste word, MF,) inf. n. اِيْمَا ; (TA;) and وَمَا (K;) He made a sign to him. (K.) [أَوْمَاتٌ] [for أَوْمَتْ] is disallowed: (S;) [but see what follows in this paragraph]. Lth says, that الایما is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer: (TA;) and اوما برأيه sometimes signifies He [made a sign with his head as though he] said "No:" Akh cites this verse:

* إِذَا قَلَّ مَالُ الْمَرْءِ قَلَّ صَدِيقُهُ *
* وَ أَوْمَتْ إِلَيْهِ بِالْعُيُونِ الْأَصَابِعُ *

[When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which اومت is for اومات. (TA.) — [For a further explanation of اوما, and the manner in which it is said to differ from اوبا, see art. ووبا.]

2. وَمَا : see 1. — وَمَا بِالشَّيْءِ [for وَمَا : as there is no such root as ومي:] He took away the thing. (TA.)

3. وَمَا يَوْمَانِي فَلَانًا, and يَوْمَانِي, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — ISh quotes,

* فَأَنَا الْغَدَاةُ مُوَامِنَةٌ *
meaning, accord. to Abu-l-Khattâb, "And I, in the morning, shall see him, or it:" syn. مُعَايِنَةٌ. (TA.)

4: see 1.

10. اسْتَوَمَى عَلَى الْأَمْرِ [for استوما : as there is no such root as ومي:] He made himself master of the thing: like استولى. (Fr.)

وَامِنَةٌ A misfortune; calamity: (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — وَقَعَ فِي وَامِنَةٍ He fell into a misfortune or calamity. (S.) — ذَهَبَ ثَوْبِي فَمَا أَدْرِي مَا كَانَتْ وَامِنَتُهُ My garment is lost, and I know not what misfortune

has taken it away: (M, K:) or, who has taken it. (Yaqkoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لها.]

ومت

مُتَمَوِّتٌ شَيْءٌ : A thing that is known, and decided, or determined; syn. مَعْرُوفٌ مُقَدَّرٌ. (K.)

ومد

1. وَمَدَّتِ اللَّيْلَةُ (S, L, K,) aor. تَوَمَّدَ, inf. n. وَمَدَّ, (L,) The night was, or became, one of intense heat, &c., as explained below. (S, L, K.) One also says وَمَدَّ الْيَوْمَ : but the former is more common. (M, L.) — وَمَدَّ عَلَيْهِ (S, * M, A, L, K, *) aor. يَوْمَدُ, (K,) inf. n. وَمَدَّ, (M, L, K,) † He was angry with him; (S, M, A, L, K;) was incensed against him; i. q. وَبَدَّ, (S, L,) of which it is a dial. form. (S.)

وَمَدَّ Intenseness of the heat of night; or also وَمَدَّةٌ : (S, L, K:) or intense heat: (CK:) or sultriness; i. e., intense heat with stillness of the mind: (Ks, T, L, K:) or heat of whatever kind with stillness of the mind: (M, L:) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L:) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L:) and وَمَدَّةٌ a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L:) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.)

وَمَدَّةٌ : (L, K:) and وَمَدَّةٌ (T, M, A, L, K,) which latter is the more common, (TA,) A night of وَمَدَّ, i. e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says يَوْمَدُ وَمَدَّ : but not so commonly. (M, L.) — هُوَ عَلَيْهِ وَمَدَّ : He is angry with him. (A.)

وَمَدَّةٌ : see وَمَدَّ.

وَمَدَّةٌ : see وَمَدَّ.

ومض

1: see 4.

4. اومض It (lightning) flashed, gleamed, or shone, slightly, (S, A, M, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed خَفُوَ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ : (S:) it is also said of other things, beside

lightning: (M:) and وَمَضَ (S, M, A, M, K,) aor. يَمِضُ, (S, M, K,) inf. n. وَمِضٌ and وَمَضَ (S, M, A, K,) and وَمَضَانُ (S, A, K,) and تَوَمَّضَ (M,) signifies the same; (S, M, A, M, K;) or it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-'Eyn:) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.)

— Hence, اَوَمَضَتِ الْمَرْأَةُ † The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — And † The woman stole a glance, or glances; (S, M, K;) as also اومضت اومضت : (A:) or this last, † the woman looked, or gazed with widely opened eyes. (L.) — And اومض له بعينه † He made a sign to him with his eye: (M:) or اومض فلان † such a one made a private, or secret, sign, (K, TA,) to me. (TA.) — Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.)

وَمَضَةٌ [A slight flash of lightning, &c.] You say, شِئْتُ وَمَضَةً بَرَقِي كَنْبَضَةٍ عَرَقِي [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whether it tended, and where it might rain]. (A, TA.)

وَامِضٌ i. q. بَرَقٌ وَمِضٌ [Lightning flashing, gleaming, or shining, slightly; &c.: وَمِضٌ in this case being app. an inf. n. used as an epithet.] (TA.)

وَامِضٌ : see what next precedes.

[ومتق, &c.]

See Supplement.]

ونب

2. تَوَنَّبَ, inf. n. وَتَبَ, He reprehended, re-proved, blamed, chid, or reproached, him severely; &c.: (K:) a dial. form of أَنَبَ. (TA.)

[ونى, &c.]

See Supplement.]

وهب

1. وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, K;) said to be originally يَوْهَبُ; which is changed into يَهَبُ because of the kear; and then, into يَهَبُ because of the medial guttural letter; M, voce (وَسَعَ); inf. n. وَهَبَ and وَهَبَ and هَبَ (S, K,) and مَوْهَبٌ and مَوْهَبَةٌ (M, K,) or the last two are substa., (S, K, &c.) He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (M, TA.) You should not say وَهَبْتُكَ [he gave it to thee], (K, &c.,) making

the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K: but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, *I gave such a thing to him, &c.*; (من being redundant, as in بَعْتُ كَذَا مِنْهُ "I sold such a thing to him;") as occurring in several trads. (MF.) — See 3. — وَهَبَنِي اللَّهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAqr, K.) وَهَبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify *He caused to be, or to become*: and he cites the above phrase from IAqr; and adds, that the verb is only used in the pret. tense. Others assert it to be raro. (TA.) — وَهَبْنِي فَعَلْتُ ذَلِكَ Suppose me; syn.

فَعَلْتُ; (AHei, cited by Fei;) or *count me, or reckon me*; syn. أَحْسَبْنِي وَأَعْدَدْنِي; (M, K;) [or *grant me*;] to have done that. (M, K.)* وَهَبْتُ زَيْدًا مُنْطَلِقًا or *gone away*; syn. اِحْسَبْتُ. (So in two copies of the S: in another, اَحْسَبْتُ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتُ ذَلِكَ [I supposed thee to have done that]: nor (as some assert, Mṣb.) do you say وَهَبْتُ أَبْنِي فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which طَنَنْتُ belongs, that إِنَّ and اِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say طَنَنْتُ أَنْ زَيْدًا قَائِمًا, and طَنَنْتُ اِنَّ زَيْدًا قَائِمًا, "I thought Zeyd to be standing,"] affords matter for controverting this. (Mṣb.)

3. وَهَبَهُ قُوَّهَهُ, aor. of the latter verb يَهَبُ and يَهَبُ, *He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein.* (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ قُوَّعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.]

4. اَوْهَبَ لَهُ الشَّيْءَ He prepared, or made ready, the thing for him. (K.) — اَوْهَبْتُكَ الطَّعَامَ اَوْهَبْتُكَ الشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. — اَوْهَبَ الطَّعَامَ † The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) — اَوْهَبْتُ

لَا تَمْرَ كَذَا † I became capable of such a thing and able to do it. (A.) — اَوْهَبَ لَكَ الشَّيْءَ The thing was, or became, within thy power, or reach, so that thou mightest take it. (K.)* Related on the authority of IAqr alone, who says, They did not say اَوْهَبْتُ لَكَ الشَّيْءَ. (TA.) — اَوْهَبَ لَهُ الشَّيْءَ The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse:

* عَظِيمُ الْقَفَا رِخْوُ الْخَوَاصِرِ اَوْهَبْتُ
لَهُ عَجْوَةٌ مَسْبُونَةٌ وَخَبِيرُ

[Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that El-Medeenah produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is اُرْهَبْتُ, meaning "are prepared, and continued." So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.]

6. تَوَاهَبُوا They gave gifts, one to another. (S, K.) — فِيهِمُ التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — تَوَاهَبَهُ النَّاسُ [The people gave it; one to another]. (TA.) — وَلَا التَّوَاهُبُ فِيمَا بَيْنَهُمْ صَعَةً [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.)

8. اِثْبَتَ (originally اِثْبَتَ, TA,) He accepted a هِبَة, or gift. (S, Mṣb.) اِثْبَتَ اِثْبَتَ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.)

10. اسْتَوْهَبَ (S,) or اسْتَوْهَبَ هِبَةً (Mṣb.) He asked for a هِبَة, or gift. (S, Mṣb.) — اسْتَوْهَبَ خَادِمًا [He asked him to give him a servant.] (K, art. خدم.)

هِبَةٌ and مَوْهَبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاتٌ; and of the latter, مَوْاهِبٌ. (A, &c.) — هِبَةٌ صَدَقَةٌ A free gift, for no requital, or compensation: and هِبَةٌ ثَوَابٌ A gift for a requital, or compensation. This distinction is made in law, &c.]

هِبَةٌ i. q. أَهْبَةٌ q. v. (K, in art. اِهْب.)

وَهَبٌ : وَهَابٌ and وَهَابٌ } see وَهَبٌ.

وَهَابَةٌ and وَهَابٌ and وَهَبٌ and وَهَابٌ (K) and وَهَابٌ and وَهَابٌ (S, K) epithets from وَهَبٌ, ["he gave, &c.": the

first signifies *Giving*; properly, as a free gift, disinterestedly, and not for any compensation: or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying *one who gives liberally, or bountifully*; &c.: and in this sense وَهَابٌ is used as an epithet of God; or, accord. to the Nh, it signifies *He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation.* The و in وَهَابَةٌ is added to give more force to the intensiveness; as in عَلَامَةٌ. (TA.)

مَوْهَبٌ and مَوْهَبَةٌ substs. of وَهَبٌ ["he gave, &c.":] signifying *A gift (or act of giving)*; properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation. (S, K, &c.) See 1.

مَوْهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.)

وَادٍ مَوْهَبٍ الْحَطَبِ † A valley abounding with fire-wood. (A.) — أَصْبَحَ فَلَانٌ مَوْهَبًا Such a one became prepared, or ready, (مُعَدًّا); so in an excellent copy of the S: in another copy, (مُعَدًّا) and able. (S.)

مَوْهَبَةٌ: see هِبَةٌ. — † A cloud falling [in rain] in any place: (K:) pl. مَوْاهِبٌ: you say طَفَرَتْ مَوْاهِبٌ فِي الْأَرْضِ The rains became abundant in the land. (TA.) — مَوْهَبَةٌ and مَوْهَبَةٌ † A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوْاهِبٌ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, being extr. [with respect to rule]. (TA.)

مَوْهَبَةٌ: see مَوْهَبٌ and مَوْهَبَةٌ.

مَوْهَبٌ A thing given; properly, as a free gift, &c.: see the verb. (Mṣb.) — مَوْهَبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Mṣb.) — مَوْهَبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.)

وهت

1. وَهَتَهُ, aor. وَهَتَ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.)

4. اَوْهَتَ It (flesh-meat) became stinking: (S, K:) dial. form of اِهَيْتَ. (TA.)

وَهْتٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.)

وَبِع is وَبَى; sometimes ح being added to this latter word, and sometimes ل, and sometimes ب, and sometimes س; (K;) so that it becomes وَبِس and وَبِل and وَبِ and وَبِ. (TA.) [See وَبِ and وَبِ and وَبِ and وَبِ.] You say وَبِعَ [Mercy on Zeyd! or woe to Zeyd!]; putting وَبِع in the nom. case as an inchoative; (S, K;) and in like manner, وَبِلَ لَزَيْدٍ; (S;) and also وَبِعَ لَزَيْدٍ; putting وَبِع in the acc. case because of a verb understood; (S, K;) as though you said اَلْزَمَهُ اللهُ وَبِعًا [May God make mercy, or woe, to attend him constantly!]; and in like manner, وَبِلًا لَزَيْدٍ; (S;) or [it is put in the acc. case as an absolute complement of a verb understood, i.e., as an inf. n., and] the meaning is اَتَرْحَمُهُ تَرْحَمًا [I say, May God have mercy on him! emphatically]: (Z, in the Fāḥḥ:) you also say وَبِحَكَ and وَبِعَ زَيْدٍ; (S, K;) making

وَبِع a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَبِلَكَ and وَبِلَ زَيْدٍ; (S;) and also وَبِحًا زَيْدٍ in the same sense. (K.)

ويس

وَيْسٌ a word used to denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, وَيْسُهُ مَا أَمْلَحَهُ [Mercy on him! or the like: how beautiful is he!]; (TA:) or وَيْسٌ and وَيْنٌ are used in the place of وَيْلٌ; (TA:) and وَيْسٌ لَهُ signifies وَيْلٌ لَهُ [Woe to him!]; (M, TA:) or, as some say, وَيْسٌ is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turāb says, I heard Abu-Semeyda' say, وَيْسٌ and وَيْنٌ and وَيْلٌ have one

meaning: (TA:) or وَيْسَكَ is not said except to children; and وَيْلَكَ is an expression in which is roughness and reproach; and وِبِع is a gentle and good expression. (AHḡt, TA.) See وَيْنٌ and وَيْلٌ and وَيْبٌ. — It also signifies Poverty. (ISk, M.) And one may say, if it be right to say so to one, وَيْسٌ لَهُ as meaning Poverty be to him. (ISk.) — Also, What a man desires. (M, K.) So in the phrase لَقِيَ وَيْسًا He found, or met with, or experienced, what he desired; (M, K;) accord. to an explanation given by 1Aḡr; so that it means much: but in one place he says that this phrase signifies he found, &c., what he did not desire. (M.)

[ويل &c.]

See Supplement.]

